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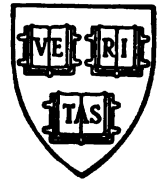

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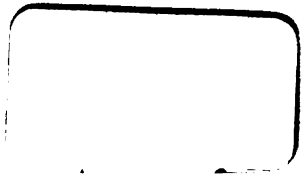

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THE

CHINESE REPOSITORY

VOL. XVII

FROM JANUARY TO DECEMBER, 1848

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INDEX.

Act of U. S. A. government - 597
Address against the use of beef 260
Alcock's proceedings 403
American national vessels 488
Amoy, notices of the consul at 375
Amoy, diseases prevalent at 252
Anecdotes with a moral, 646

Baldness, cause of - 243
Baptism of a Chinese boy 470
Beggars, devices of - - 473
Bonham, S. G. Gov. of Hongkong 56
Boone, essay of Rt. Rev. Bp. 17,57
Bravery shown by a woman, 402
Brothers cultivating a field 648

Calendar, English and Chinese 2
Canton to Macao, trip from 426
Canton, difficulty in hiring houses 595
Chinese Sacrifices - - 97
Chinese language, dialects of 92
Chinese officers, character of 355
Chinese Theology, dissertation upon - - 414
Chinese lexicography - 433
Chinese woman, murder of a 481
Chinese officers meet com. Davis 543
Christian Knowledge Society, branch of - - 55
Cochinchina, Howe's captivity in 366
Coin, adulteration of - 482
Confucius' notions of spirits, 321
Consular establishments in China 9
Consul at Canton, notices from British 264,320,374
Convoys, notice to ships acting as 318
Cotton, native trade in raw 375
Criminals, sentence of eleven 157
Criminals, execution of four 54
Cumming's Report of hospitals 250

Davis, arrival of H. E. John W. 432
Davis interview with Sü 543,596
Dead robbed in their coffins 481
Dead, support of the - - 539
Dean's notice regarding tracts 649
Desultory Notes upon China - 90
Delirium, superstition respecting 191
Dictionaries of Chinese language 433
Dispensary at Shánghái, native 193
Dragon god has a new name 655
Drunkards in streets - 475
Dumb man speaking - 648
Dutch trade at Canton - 208

Elohim, its meaning - 106
Essay on rendering Elohim and Theos - - 17,57
Eternity, Budhist notions of 538

Fan, how used by the Chinese 203
Feet, compression of the 141,244
Foreigners allowed liberty 651
Foreigners, regulations concerning - - -104
Foreign residents, list of - 3,419
French Envoy, notice of the - 56
Fuhkien men, rows among 473,488
Funghwá, commotion at 242

Gambling on the price of cash 592
God in Chinese, term for - 53
Grain, transport of - 320
Graves among the Chinese 537
Griswold, Am. consul at Shánghái 544

Hedde, narrative of M. Isidore 423
Hobson's Report of hospital 254
Hongkong, government officers of 8
Hongkong, revenue and expenditure of - - - 56
Hongkong hospital, management of - - - 258
Hongkong, report on health of 313
Hongkong, sickness of troops at 376
Honors paid to deceased persons 540

Digitized by Google

Hospitals, reports of - 188,242
Hospital, operations at - 372,544
Howe, narrative of capt. 366
Hunting practiced by Kánghí 389
Hwang-chuh ki, affray at 55,157

Idols, procession of - - 531
Illustrations of Scripture 537
Illustrations of men and things 591
Infanticide, essay against 11
Infanticide, Ripa's notice of 387
Interpreters, regulations concerning the employment of 159
Inquiry on rendering the word God 105,161,209,265,321

James drowned, Dr. and Mrs. 207
Jarrom, death of Mrs. - 160
Julien's notices of works on Asia 575

Kánghí receives Ripa - 387
Kánghí's personal habits - 395
Kiángsú, map of military stations 526
Kiáting and Nantsiáng, visit to 463
Kiying goes to Peking 104,373
Kwei Chungfú, essay of - 11

Leaves, paintings on - 394
Legation of U. S. A. in China 432
Lloyd, obituary notice John of 651
Lockhart attacked at Tsingpú 155
Lockhart's hospital at Shánghái 188
Loomis, Rev. G. Seamen's Chaplain - - 104
Lowrie's death, correspondence regarding - - 484
Lowrie's death, action respecting 206

Macao, government of - 10
Macgowan's Report of hospital 242
Manchu term for spirit - 307
Meadows, Desultory Notes by 90
Medhurst's views of Confucianism 39
Medhurst attacked at Tsingpu 151
Medhurst's Theology of Chinese 414
Medhurst's note on Z. Z. - 459
Medhurst's reply to Dr. Boone 489,545,600
Medhurst's definitions of God 659
Medhurst's Inquiry on rendering God, 105,161,209,265,321
Medical Missionary Society, 133,188
Missionaries, conduct of 386
Missionaries, list of Protestant 101
Missionaries expelled, Roman Catholic - 159
Missionaries at Sükiá hwui, Romish, - - 477
Ming, its meanings - 113,628
Morrison, reminiscences of J. R. 529
Morrison's dictionary upon Shin - - 58,302
Morrison Education Society, meeting of - - 596
Morrison's translation of Theos 305
Morrison's report, Dr. Wm. 313
Morrison uses many terms for God 342
Mulberry raised near Canton 428

Nanking, visit to - 310,413
Naples, Chinese college at - 398
Nautical observations 207,264,320
Neighborhoods, agreement among 361
New Testament, revision of 53,432
Ningpo, temperature of - 247

Old man's 200th birthday - 646
Ophthalmic hospital, operations at 544
Ophthalmic hospital, Report of 133
Opium smoking, remedy for 246
Opium trade encouraged - 655
Opium traffic, plan to stop 95

Paradox schooner sunk - 207
Parker's Ophthalmic Hospital 133
Piracy near Hiángshán, notice of 372
Pirates captured at Shánghái 651
Plan of the city of Kiáting 465
Portuguese lorcha destroyed 544
Prayer made in fulfilment of vows 365
Preaching in the Ophthalmic Hospital at Canton 148
Prémare's view of Tien - 37
Printed papers, desecration of 417
Propagation of the Gospel, Soc. for 55
Propositions for public security 361
Proverbs referring to officers 355

Rationalist notions of Shángtí 309
Rawson's house robbed - 650
Religious education by Chinese 591
Religious meetings at Hongkong 54
Ripa, memoirs of father - 377
Robbery and executions - 320
Russian ship at Shánghái 487

Sacred Edict, mode of reading 586
Sacrifices, nature of Chinese - 558
Sacrifices of ancient emperors 97,174
Sacrifice to heaven by Kánghí 389
Samqua at Shánghái 342,373,488,544
Seals and mottoes used - 593

Digitized by Google

Shanghái, notices from consul at 318
Shánghái, affairs at - 206,403
Shánghái, sickness at - 651
Shánghái, walks about - 469,530
Shánghái, limits of excursions from - - 432,651
Shángti, use of by missionaries 357
Shángti, qualities ascribed to 162
Shángti noticed by Chinese essayists - - 262
Shántung navigators 151,401,532
Shauteh, a student from Malacca 318
Shin, proper translation of 415
Shin, meaning & uses, 24,100,266,500
Shin, objections to - 70
Shower of dust at Shánghái 521
Shunteh, notice of silk in - 423
Siam, disturbances in 373
Si Yih, works upon the - 575
Spanish legation to China 373
Stanton's visit to the sick 376
Staveley, maj.-gen. lieut.- gov. 56
Stone, operations for - 134
Sufferers from famine - 488
Sükiá Hwui, residence at 477
Sü's reply respecting duties 264
Sü's memorial respecting cassia 652
Sü's memorial respecting a god 655

Theos, its meanings - 107
Thermometer at Shánghái, range of - - 189,527,561
Ti, a list of deities called - 213
Ti, objections against answered, 231
Ti, its meanings - - 78
Tracts in Chinese - - 649
Trinity church at Shánghái 373,487
Tsingpú, murderous attack at 151
Tsingpú, gov.-gen.'s remarks on 310
Tsingpú, reply respecting affair at - - 319
Tsingpú, trial of criminals from 411
Tsungming, loss of life in - 487
Tyfoon at Shánghái, - 432
Tyfoon off Hongkong, - 540
Tyfoon on the coast - 594

Volcanic ashes and dust 521

Z. Z. note of and remarks on 260,459

CONTENTS.

No. 1.

Art. I. The New Year; a comparative English and Chinese Calendar; lits of foreign residents at the five ports; government of Honkong; foreign legations; consular establishments, &c. - - - - - - 1
Art. II. Infanticide; translation of an essay warning people against the practice of drowning their female children: By Kwei Chungfu of Hunan. - 11
Art. III. An Essay on the proper rendering of the words Elohim and Theos into the Chinese Language. By William J. Boone D. D., Missionary Bishop of the Protestant Episcopal Church of the United States to China. - - - 17
Art. IV. Revision of the Chinese version of the New Testament: proceedings of the delegates, from the General Committee of Protestant missionaries assembled at Shanghai. - - - - - - - - 53
Art. V. Journal of Occurrences; execution of murderers; public meeting at Hongkong; revenue and expenditure; official appointments. - - 54

No. 2.

Art. I. An Essay on the proper rendering of the words Elohim and Theos into the Chinese language. By William J Boone, D. D., Missionary Bishop of the Protestant Episcopal Church of the United States to China. - 57
Art. II. Desultory Notes on the Government and people of China, and on the Chinese language; illustrated with a sketch of the province of Kwangtung, showing its division into departments and districts. By Thomas T Meadows, interpreter to her Britannic Majesty's consulate at Canton. - - 90
Art. III. Chinese sacrifices, illustrated by quotations from the Shu King. Translated for the Chinese Repository. - - - - - - 97
Art. IV. List of Protestant Missionaries at the several Ports of China, with the names of the Societies to which they belong. - - - - 101
Art. V. Journal of Occurrences: regulations for protection of foreigners; Kiying ordered to Peking; arrival of missionaries; chaplain at Whampoa. - 104

Digitized by Google

No. 3.

Art. 1. An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language. By W. H. MEDHURST. 105
Art. II. The fourteenth Report of the Ophthalmic Hospital, Canton, including the period from 1st July 1845, to 31st December, 1847. By Rev. P. Parker. 135
Art. III. Particulars of a murderous attack made on a party of English Missionaries, while on a visit to the city of Tsing-pu, Wednesday, March 8th, 1848. 151
Art. IV. Journal of Occurrences; troubles at Shanghai; sentences of criminals; regulations concerning interpreters; Catholic missionaries expelled; death of Mrs. Jarrom; missionaries arrived; notice of public officers. - 157

No. 4.

Art. I. An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language. By W. H. MEDHURST. 161
Art. II. Extracts from the Reports of the Medical Missionary Society in China for the year 1847; Reports of the Chinese Hospital at Shanghai, and Report of the Public Dispensary. By W. LOCKHART, Esq. M. R. C. S. - - 188
Art. III. Journal of Occurrences; affairs at Shanghai; nautical observation; the schooner Paradox sunk, passengers drowned; Dutch trade at Canton. 206

No. 5.

Art. I. An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language. By W. H. MEDHURST. 29
Art. II. Extracts from the Report of the Medical Missionary Society in China for the year 1847: Reports of the Hospitals at Ningpo and Hongkong, and of the Dispensary at Amoy. - - - - - - - - 242
Art. III. An Address to the foreign residents in China, warning them against the use of beef as an article of food. By the native Scholars and Gentry of Shanghai. Translated for the Repository, by Z. Z. - - - 260
Art. IV. Journal of Occurrences; nautical observation; communication from Su; notice from the British consulate at Canton. - - - - 263

No. 6.

Art. I. An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language. By W. H. MEDHURST. 265
Art. II. Translations of official documents, relating to the late consular proceedings of Mr. Alcock, H. B. M.'s consul at Shanghai, with notes thereon. &c. 340
Art. III. Colonial Surgeon's Report for 1847. From the China Mail, May 25th, 1848. - - - - - - - - - - - - 313
Art. IV. Journal of Occurrences; general remarks; government notifications; robbery and executions; transport of grain; nautical observation; deaths. 317

No. 7.

Art. I. An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language. By W. H. MEDHURST. 321
Art. II. The character of Chinese Officers illustrated by selections from Chinese proverbs, &c. Translated for the Chinese Repository, by T. S. P. - 355
Art. III. A few plain Questions addressed to those Missionaries, who, in their preaching or writing, teach the Chinese to worship Shang-ti. - - 357
Art. IV. Propositions for promoting the public security, in the Union of the Eight Streets. Translated for the Repository. - - - 360
Art. V. A perspicuous form of prayer, returning thanks to heaven in fulfillment of vows. Translated for the Chinese Repository. By L. T. T. - 365
Art. VI. Captain Howe's narrative of his Captivity in Cochinchina. From the Straits Times, May 10th. - - - - - - 366
Art. VII. Journal of Occurrences: singular accident; piracy; arrival of missionaries; Spanish embassy; official promotions; notes from Shanghai; disturbances in Siam; visit to the northern ports; public notice; notes on the native trade; circulars at Amoy; chaplain's visits; sickness at Hongkong. - 372

No. 8.

Art. 1. Memoirs of Father Ripa, being thirteen years' residence at the court of Peking in the service of the Emperor of China; with an acount of the college for the education of young Chinese at Naples. Selected and translated from the Italian by Fortunato Prandi. New York. Wiley and Putnam, 1845. 376
Art. II. Notice of the Shantung Navigators, especially of those concerned in the attack on three British subjects at Tsingpu, March 8th, 1848, with particulars of the Consular proceedings at Shanghai in securing their arrest and punishment 401

Digitized by Google

Art. III. A. Dissertation on the Theology of the Chinese, with a view to the elucidation of the most appropriate term for expressing the Deity in the Chinese language. By W. H. MEDHURST, SEN Printed at the Mission Press Shanghai, 1848. Pp.280. - - - - - - - - 414
Art. IV. A brief Notice soliciting subscriptions for the purpose of preventing the desecration of printed papers. Translated for the Repository - 417
Art. V. List of Foreign Residents in Canton, August, 1848. - - 419
Art. VI. A passage along the Broadway River from Canton to Macao—Description of the silk territory of Shunteh. By M. Isidore Hedde - - 423
Art. VII. Journal of Occurrences: limits allowed citizens of the U. S. A. in China; tyfoon; revision of the New Testament, &c.; the United States Legation; the arrival of missionaries. - - - - - - - 431

No. 9.

Art I. Chinese Lexicography, or a list of the Dictionaries in the Imperial Library at Peking, according to the General Catalogue called the Sz' Fu Ts'iuen Shu. 433
Art. II. Remarks on the Notes of Z. Z. in a letter addressed to the Editor of the Chinese Repository. By the Rev. Dr. Medhurst. - - - 459
Art. III. Notice of a visit to the cities of Kiating and Nantsiang, with a description of the former, accompanied by a facsimile plan taken from a Chinese map of that city. - - - - - - - - 462
Art. IV. Walks about Shanghai, with notices of the city and its inhabitants. From a Private Journal by Viator. - - - - - - 468
Art. V. Proclamation from the magistrate of Shanghai, securing to the missionaries of the Roman Catholic Church a residence at Sukia Hwui. - 477
Art. VI. Statement regarding the murder of a Chinese woman by her grandson, and of the grandson by the neighboring villagers, with particulars about robbing the coffined dead. - - - - - - - - - 480
Art. VII. Against the circulation of base cash, a proclamation from the commissioner of finance, issued from his office at Suchau to the people of Kiangsu. 482
Art. VIII. Official Correspondence relating to the death of the Rev. Walter M. Lowrie. Continued from Vol. XVI. pp. 607–610. - - - 484
Art. IX. Journal of Occurrences; Russian bark at Shanghai; destructive tyfoon; imperial Commissionership; Trinity church; rice and cotton crops; sufferers from famine; affair of honor; capture of pirates; officers of the United States vessels of war. - - - - - - - - - 487

No. 10.

Art. I. Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Theos into the Chinese language, contained on pp. 17, 57 et seq. By W. H. MEDHURST, D. D. - - - - - - - - 489
Art. II. Shower of dust or ashes at Shanghai; examination and report upon it by H. Piddington, curator of the museum of Economic Geology of India. 521
Art. III. Su sang yu ti ying wu Ts'iuen Tu, A Complete Map of the military stations of Kiangsu. By CHIN and Li - - - - - - 536
Art. IV. Observations on the thermometer at Shanghai, exhibiting the maximum and minimum of the monthly register during four successive years, ending with 1847. - - - - - - - - - - 527
Art. V. Reminiscences of Shanghai, being extracts from a letter written by the late honorable J. R. Morrison, and dated Shanghai, October 10th, 1842. - 528
Art VI. Walks about Shanghai, with notices of the city and its inhabitants. From a Private Journal, by Viator. - - - - - - - 530
Art. VII. Illustrations of Scripture drawn from the customs of the Chinese. 537
Art. VIII. Journal of Occurrences: tyfoon of Sept. 1st; interview between H. E. the American Commissioner and Gov.-gen. Su; Portuguese lorcha captured by Chinese: tautai at Shanghai; U. S. Consul at Shanghai; operations at the Ophthalmic Hospital. - - - - - - - - 540

No. 11.

Art. I. Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Theos into the Chinese language, contained on pp. 17, 57, et seq. By W. H. MEDHURST, D. D. - - - - - - - - 545
Art. II. Notices of Works upon the regions west and north of China, and Travels into India, written by Chinese authors, between the 5th and 18th centuries of our era. By S JULIEN. - - - - - - - 575
Art. III. Reading the Sacred Edict, a system of instruction adopted by the Chinese government for the moral benefit of the common people. - 586

Digitized by Google

Art. IV. Illustrations of Men and Things in China: Religious education of children; gambling on the price of cash; seals; leaf pictures. - 591
Art. V. Journal of Occurrences: Violent gale; difficulty in hiring houses in Canton; tenth annual meeting of the Morrison Education Society; the American commissioner; Act conferring judicial powers on American minister and consuls. - - - - - - - - - - 594

No. 12.

Art. I. Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Theos into the Chinese language, contained on pp 17, 57, et seq. By W. H MEDHURST, D. D. - - - - - - - 600
Art. II Anecdotes given by Chinese authors to inculcate a moral, or to illustrate human conduct - - - - - - - - - - 646
Art. III. Notice regarding Christian Tracts, in the Chinese language, designed for publication under the patronage of the American Tract Society. - 649
Art IV. Journal of Occurrences: Robbery in Canton; pirates captured at Shanghai; security enjoyed by foreigners there; cold weather and sickness at Shanghai; death of Rev. John Lloyd; memorial of the governor-general relating to cassia; a god honored by the emperor; opium cultivation extending in India. - - - - - - - - - - 650

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THE

CHINESE REPOSITORY.

VOL. XVII—JANUARY, 1848.—NO. 1.

ART. I. *The New Year; a comparative English and Chinese Calendar; list of foreign residents at the five ports; government of Hongkong; foreign legations; consular establishments, &c.*

VERILY there is a tide in the affairs of men. In every part of the visible universe changes are unceasing. Seed-time and harvest, cold and heat, summer and winter, day and night alternate in constant succession. The pagan, ignorant of the Great First Cause, observing all these and the numberless marks of an invisible hand on every side, wearies himself in vain endeavors to account for such wonderful operations. Speculating regarding the origin of what they see on the earth and in the heavens, Chinese philosophers have invented a dual system, *yin yang*, by the workings of which they have endeavored to account for all the phenomena of nature. Into this system, if system it may be called, they have introduced gods many and lords many, and given them power to rule some above, some on earth and some beneath. An investigation and development of these vagaries would show somewhat of the cause why the Chinese are so far behind Christian nations in all that is truly worthy of intellectual and moral beings. In the volume of inspiration *we* are enabled to understand the Cause of these many revolutions, to comprehend the greatness of that invisible hand that guides and governs all, and are forewarned that the nation or kingdom that will not serve the A mighty shall perish.

In China a new era has commenced. New causes, new principles are at work. The mass is great, and the incipient changes may move on unobserved by the careless spectator; but depend on it, whether they will not, the Chinese are hastening on to great revolutions in ethics, in government and in the many and important relations of social order. To second these shall continue to be our pleasing duty, while we again wish all our readers and friends a happy new year.

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Jan.	11 & 12 m.	Feb.	12 & 1 m.	Mar.	1 & 2 m.	April.	2 & 3 m.	May	3 & 4 m.	June.	5 m.	July.	6 m.	Aug.	7 & 8 m.	Sep.	9 m.	Oct.	9 & 10 m.	Nov.	10 & 11 m.	Dec.	11 & 12 m.
1 s	25	1 c	27	1 w	26	1 s	28	1 m	28	1 c	1	1 s	1	1 c	2	1 f	3	1 S	4	1 w	5	1 f	5
2 S	26	2 w	28	2 c	27	2 S	29	2 c	29	2 f	2	2 S	2	2 w	3	2 s	4	2 m	5	2 c	6	2 s	6
3 m	27	3 c	29	3 f	28	3 m	30	3 w	30	3 s	3	3 m	3	3 c	4	3 S	5	3 t	6	3 f	7	3 S	7
4 t	28	4 f	30	4 s	29	4 t	1	4 c	1	4 S	4	4 t	4	4 f	5	4 m	6	4 w	7	4 s	8	4 m	8
5 w	29	5 s	31	5 S	30	5 w	2	5 f	2	5 m	5	5 w	5	5 s	6	5 t	7	5 t	8	5 S	9	5 t	9
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7 f	31	7 m	2	7 t	1	7 f	4	7 S	4	7 w	7	7 f	7	7 m	8	7 t	9	7 s	10	7 t	11	7 t	11
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14 f	7	14 m	9	14 t	8	14 f	11	14 S	11	14 w	14	14 f	14	14 m	15	14 t	16	14 s	17	14 t	18	14 t	18
15 s	8	15 t	10	15 w	9	15 s	12	15 m	12	15 t	15	15 s	15	15 t	16	15 f	17	15 S	18	15 w	19	15 f	19
16 S	9	16 w	11	16 t	10	16 S	13	16 t	13	16 f	16	16 S	16	16 w	17	16 s	18	16 m	19	16 t	20	16 s	20
17 m	10	17 t	12	17 f	11	17 m	14	17 w	14	17 s	17	17 m	17	17 t	18	17 S	19	17 t	20	17 f	21	17 S	21
18 t	11	18 f	13	18 s	12	18 t	15	18 t	15	18 S	18	18 t	18	18 f	19	18 m	20	18 w	21	18 s	22	18 m	22
19 w	12	19 s	14	19 S	13	19 w	16	19 f	16	19 m	19	19 w	19	19 s	20	19 t	21	19 t	22	19 S	23	19 t	23
20 t	13	20 S	15	20 m	14	20 t	17	20 s	17	20 t	20	20 t	20	20 S	21	20 w	22	20 f	23	20 m	24	20 w	24
21 f	14	21 m	16	21 t	15	21 f	18	21 S	18	21 w	21	21 f	21	21 m	22	21 t	23	21 s	24	21 t	25	21 t	25
22 s	15	22 t	17	22 w	16	22 s	19	22 m	19	22 t	22	22 s	22	22 t	23	22 f	24	22 S	25	22 w	26	22 f	26
23 S	16	23 w	18	23 t	17	23 S	20	23 t	20	23 f	23	23 S	23	23 w	24	23 s	25	23 m	26	23 t	27	23 s	27
24 m	17	24 t	19	24 f	18	24 m	21	24 w	21	24 s	24	24 m	24	24 t	25	24 S	26	24 t	27	24 f	28	24 S	28
25 t	18	25 f	20	25 s	19	25 t	22	25 t	22	25 S	25	25 t	25	25 f	26	25 m	27	25 w	28	25 s	29	25 m	29
26 w	19	26 s	21	26 S	20	26 w	23	26 f	23	26 m	26	26 w	26	26 s	27	26 t	28	26 t	29	26 S	30	26 t	30
27 t	20	27 S	22	27 m	21	27 t	24	27 s	24	27 t	27	27 t	27	27 S	28	27 w	29	27 f	30	27 m	31	27 w	31
28 f	21	28 m	23	28 t	22	28 f	25	28 S	25	28 w	28	28 f	28	28 m	29	28 t	30	28 s	31	28 t	1	28 t	1
29 s	22	29 t	24	29 w	23	29 s	26	29 m	26	29 t	29	29 s	29	29 t	30	29 f	31	29 S	1	29 f	2	29 f	2
30 S	23		25	30 t	24	30 S	27	30 t	27	30 f	30	30 S	30	30 w	31	30 s	1	30 m	2	30 s	3	30 s	3
31 m	24		26	31 f	25		28	31 w	28		31	31 m	31	31 t	1		2	31 t	3		4	31 S	4

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LIST OF FOREIGN RESIDENTS IN CHINA.

N. B. It has been found impossible to note, with perfect accuracy, the place of residence of all the foreigners in China; in the following list care has been taken to include the names of all except those connected with the British army and navy; if any have been omitted, it has been unintentional.

Abercrombie, H. H.	h	Braga, João Roza	h
Abdalah David Sassoon,	c	Braga, Manoel Roza	h
Admson, J.	s	Braine, Charles J.	c
Adnams, J.,	h	Bridgman, Rev. Dr. E. C. and fam	s
Aga Mirza Boozrug,	c	Bridgman, Rev. James G.	c
Aga Mohomed.	c	Brimelow, Jame W.	h
Agabeg, C.	c	Brinley, C. N.	s
Agabeg, A. L.	c	Brinley, C. H.	h
Agassiz, Arthur	c	Brine, R. W.	h
Albino P. Silveira	c	Britto, Joze de	h
Almeida, Braz de	m	Broom, Alexander F.	h
Alcock R. and family	s	Broughall, W.	s
Almeida, Lino de	h	Brown, W. W.	s
Amerodeen Abdullatiff,	c	Brown, William Ward	h
Anderson, Charles	h	Bruce, George C.	c
Anderson, D.	h	Bokee, W. P.	c
Andrew Shortrede,	h	Bomanjee Eduljee.	c
Ardaseer Rustomjee.	c	Bomanjee Muncherjee,	c
Ardaseer Byramjee,	c	Boone, St. Rev. W. J. and fam.	s
Ardaseer Pestonjee, absent,	c	Bourne, H. F.	c
Ardaseer Furdonjee.	c	Boustead, Edward	c
Ash, W. S.	c	Bowman, John	s
Aspendarjee Tamoojee,	c	Bowman, James	s
Aspinall, W. G.	s	Bowman, A.	s
Aspinall, jr. Richard	s	Bowman, Abram	s
Augier, F. J.	h	Bowra, C. W.	h
Azevedo, Luiz M. de	h	Bowra, W. A.	h
Badenoch, P.	h	Bowring, J. C.	h
Baldwin, S. T.	c	Bovet, Louis	c
Balfour, A H. surgeon,	h	Bovet, Fritz	c
Ball, Rev Dyer, and family,	c	Buchanan, J. C.	c
Bancker, James A.	c	Buckler, William	c
Barnard, D.	h	Bucton, C.	w
Barnes, D. J.	h	Bull, Isaac M. absent	c
Barnet, George,	c	Burd, John	h
Barnet, William	c	Burjorjee Hormusjee,	c
Barradas Francisco	h	Burjorjee Hormojee,	c
Barradas, Angelo	h	Burjorjee Pestonjee.	s
Barradas, Vicente	h	Burjorjee Sorabjee.	c
Barton, George K.	h	Burn N. and family.	s
Bates E. W.	s	Burn, H. P.	h
Bateson, Charles E.	c	Burton, E.	s
Beale, Thomas Chay	s	Burton, Edward	c
Benjamin Eliah.	c	Bush, F T. and family	h
Blass, Ferdinand	c	Butt, John	c
Brabner, S. K.	c	Buxton, T.	c

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Caesra, C. A. c
Cairns John h
Caldas, Joaquim P. h
Calder, Alexander s
Camasjee Pestonjee, c
Campbell. A. E H. c
Campbell, Archibald h
Campbell, A. h
Campos, Joaquim de h
Carlowitz Richard c
Carpenter, Rev. and family s
Carr, John h
Carter, Augustus c
Carvalho, L. c
Carvalho, Joze H. h
Carvalho, Antonio H. h
Chalmers, Patrick c
Charles Hughesdon, c
Chapman, A. c
Chapman. F. c
Chomley. Francis C. h
Clark, C. G. c
Clark, H. s
Cohen, —— s
Compton, Charles S. c
Compton, J. B. h
Connan, John H. h
Cooper, J. s
Cooverjee Bomanjee. c
Cortella, Antonio M. h
Cowasjee Framjee c
Cowasjee Sapoorjee Langrana. c
Cowasjee Palunjee. c
Cramer, Edmund c
Crampton, J. s
Crompton, Jamas s
Croix, George de St. c
Crooke. James c
Culbertson. Rev. M. S. and fam. n
Culvert. R. R. c
Cunningham, E. s
Currie, John h
Cursetjee Rustomjee Daver, c
Cursetjee Hosunjee. c
Cursetjee Hosenjee. c
Cursetjee Pestonjee Cama. c
Cuvillier, John Y. c
Dadabhoy Byramjee c
Dadabhoy Hosunjee, c
Dadabhoy Pestonjee, c
Dadabhoy Sorabjee, c
Dadabhoy Jemsetjee. c
Dadabhoy Hormusjee Camajee, c
Dadabhoy Burjorjee. c
Dale T. c
Dale. W. W. c
Dallas, A Grant s
Dana. R. P. c
Davidson, Walter h
Davis, Henry c
Davy. H. s
Deacon, J. s
Dehon, Thomas M. J. c
Delevie, S. h
Dent, G, s
Den., Lancelot ab. h
Den , Walkinson ab. h
Dent, John c
Desilver, R. P. c
Dhunjeebhoy Dossabhoy. c
Dhunjeebhoy Framjee Cama. c
Dhunjeebhoy Ruttonjee, c
Dhunjeebhoy Hormurjee H. c
Dhunjeebhoy Framjee, c
Dickson, Andrew h
Dickinson Henry h
Dixson, Andrew h
Dixwell, George B. c
Dorabjee Pestonjee Patell. c
Dorabjee NesserwanjeeCamajee c
Dossabhoy Framjee Cama, c
Dossabhoy Hormusjee. s
Drinker. W. c
Dryer, William c
Duddell, George, h
Dudgeon, Patrick c
Dundas H. h
Dunlop, Archibald c
Durran, Jr., J A., m
Durran, Adhemar m
Durrell, Timothy c
Duus, N. h
Duval, F. c
Edger, J. F. c
Eduljee Cursetjee. c
Eduljee Cursetjee, c
Eliaoo David Sassoon. c
Ellice Robert c
Ellis. William c
Emery, W. h
Empson, C. s
Everard. Thomas c
Everett, J. H. c
Farquhar, W C. s
Fergusson, John h
Findlay, George h
Fincham, A. s
Fischer, Maximilian, and fam c
Fletcher, Angus, h
Fletcher, Duncan h
Florencio de Souza, h
Fogg. H. s
Fonceca, Antonio de h
Fonceca, Athanazio de h
Forbes, Duncan s
Framjee Hormusjee. s
Framjee Sapoorjee Lungrana. c
Framjee Burjorjee, c
Farncomb, E , h
Framjee Hormusjee, c

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Frederick Woods, h
Fryer, W. h
Framjee Eduljee. c
Fraser, N. h
Garretta, Esteban m
Gibb. T. A. absent, c
Gibb John c
Gibb. George c
Gibbs Richard c
Gibson. E. h
Gilbert, W. c
Gilbert, J. h
Gilman, R. J. c
Gilman, William H. s
Gittins, Thomas c
Glew, Joseph Thomas h
Goodale, Samuel P. s
Gonsolves Antonio h
Goolamhusan Camall, c
Grant James s
Gray, Alexander c
Gray, Samuel c
Gray. H. M. M. s
Graves P. W. s
Goddard. John A. h
Grant, James h
Grandpre, Francisco h
Green, G. F h
Griswold, John N. Alsop, absent, c
Gutierres, Querino c
Gutierres. Candido h
Hajeebhoy Dowood, c
Hale, F. H. s
Hallam, S. J. c
Hall. G. R. s
Happer, Rev. A. P. and family c
Hardie, H. R c
Hargreaves, W. s
Harkort Bernhard c
Harvey, F. C. s
Heard John, c
Heard, jr. A. c
Heerjeebhoy Hormusjee. c
Heerjeebhoy Hormusjee, c
Henry Rutter, c
Hetherington, s
Heyl. Drinker & h
Heyl, W. S. c
Hilkes, H h
Hill, Samuel h
Hodgson J. c
Hogg, William s
Holgate, H. w
Holliday, John c
Holmes. John, h
Hormusjee Jamasjee Nauhders. c
Hormusjee Framjee, c
Hormusjee Nesser. Pochajee. c
Howell, Augustus h

Hubertson, G. F. s
Hudson, Aug. h
Hudson Rev. T. H. n
Hume, G. knd family s
Humphreys, Alfred h
Hunt, T w
Hunter, Thomas w
Hutchinson, W. s
Hutchinson W. s
Hyndman. Henrique c
Isaac Ruban, s
Jackson Roger h
Jacob Ruben. c
Jamsetjee Rustomjee, c
Jamsojee Nusserwanjee c
Jamosjee Rustomjee Havuldar, c
Jardine, David c
Jardine Joseph h
Jarroom Rev W. and family n
Jehangheer Framjee Buxey. c
Jesus, Joao de h
João Garcon, h
Johnson D. c
Joseph, Levin c
Jozina da Roza, h
Just, L c
Kay, Duncan J. h
Kay. W. s
Kenny, B. and family c
Kennedy, David absent c
Kennedy, H. H. h
Karr, Crawford *absent*, h
Kich A F c
King, William H. c
King, F. A. c
King, David O. c
Kennedy, K. M. h
Kreyenhagen, Julius c
Lamson G. H. c
Lapraik Douglass h
Layton, F. s
LeGeyt, W C. c
Leivin E. H. s
Lewin, D. D. c
Lewis, A. s
Lewis, J. s
Limjeebhoy Jemsetjee, c
Lind Henry h
Livingston, W. P. absent, c
Livingston, J. Gibbons absent, c
Lockhart, William and family s
Lomax, James s
Low, E. A. c
Lord Rev. E. C. and family n
Loomis Rev. A. W. and fam n
Macgregor, R. c
Mackay, Hugh c
McClatchie, Rev. T. and family s
McCartee, M. D., D. B. n
MacDonald, J. s

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MacEwen, James h
Macgowan, D. J., M. D. and fam. n
Mackean, Thomas W. L. c
MacKenzie, K. R. s
MacKenzie, C. D. s
Mackenzie, D. W. c
MacKnigh, T., h
Mackenzie, S. c
Maclean, J. L. c
McLeod, M. A. c
MacMurray, Jame h
McPherson, Alex W. h
MacSwyney, P. C. h
Maciver, William W. h
Maitland, W. s
Maitland, S. c
Malthy, C. c
Manackjee Nanabhoy, c
Manuckjee Pestonjee, c
Manuckjee Cowasjee, c
Maneckjee Cooverjee, c
Man James L. c
Marcal, Honorio m
Marjoribanks, Samuel c
Marques, Manuel V. h
Marques Fortunato c
Marques Domingos P. c
Matheson, W. F. h
Matheson, C. s
Matheson, Donald h
McCulloch, Alexander s
Meadows, John A. T. c
Medhurst Rev. Dr. W. H. and fam s
Meredith, K. and family s
Meredith, G. c
Merwanjee Eduljee, c
Merwanjee Pestonjee, c
Merwanjee Dadabhoy. c
Milne, Rev. W. C. and family s
Mitchell, J. s
Moncreiff, Thomas s
Moore, William c
Morss, W. H. c
Mounsey, John T. c
Moul, Alfred c
Moul, Henry c
Moses, A. R. B. c
Muirhead, Rev. and family s
Muncherjee Nusserwanjee, c
Muncherjee Hor. Camaiee, c
Muncherjee Pestonjee. c
Muncherjee Eduljee, c
Muncherjee Framjee, c
Muller, O. E. h
Mulloobhoy Doonjersee, c
Muney, John c
Munsell, J. E. c
Mur, J. Manual c
Murrow, Y. J. c
Murrow, L. E. s

Nanjeebhoy Hassum c
Neave, Thomas D. c
Nesserwanjee Byramjee Fackeerajee. c
Nesserwanjee Framjee, c
Noronha, Joze M. de h
Norton, W. s
Nowrojee Cursetjee, c
Nusserwanjee Bomanjee Mody, c
Nujmoodeen Shojautally. c
Nye, E C. H. c
Nye, T. S. H. and family c
Nye, Clement D. c
Nye, jr. Gidion absent c
Olding, J. A. h
Olmsted, Henry M. c
Oswald, Richard absent h
Outeiro, Joze M. d' h
Ozorio, Candido J. c
Pallanjee Dorabjee, c
Parrish, P n
Parker, Rev. P., M. D. and fam c
Parkes, H. S. s
Parkin, W. W. c
Park, James Dickson c
Patullo, S E. c
Paul S. Forbes, and family c
Pearon, Charles s
Pereira, B. A. c
Pereira, Edward h
Perkins, George c
Perkins, G. c
Pestonjee Byramjee Colah. c
Pestonjee Jemsetjee Motiwalla. c
Pestonjee Dinshaw, c
Pestonjee Rustomjee c
Pestonjee Nowrojee Pochowjee, c
Piccope, W. N. c
Piccope, T. C. c
Pierce, William P. and family s
Pitcher, M. W. c
Platt, Charles c
Platt, T. s
Ponder, Stephen c
Potter, D. s
Potter, W. s
Prattent, J. R. h
Proctor, jr. D. L. h
Pustau, William c
Pyke, William s
Pyke, Thomas s
Quarterman, Rev. J. W. n
R H. Camajee, c
Rangel, Segismundo c
Rangel, Jayme c
Rangel, Rofino h
Rangel, Floriano A. h
Rawle, S. B. and family h
Rawson, Samuel c
Read, H. C. c
Reiche, F. c

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Remedios, B dos	h
Reynvaan, H G. I.	c
Riberiro, Lauriano F. V.	h
Richards P. F.	s
Ritchie, A. A. absent	c
Rickett, John, and family	h
Ripley, Philips W.	c
Rirley, F. B.	c
Robertson, D. B.	s
Robertson, F.	s
Roberts, O. E.	c
Robinson. William F.	c
Rocha Joze J.	c
Rolfe, R H.	c
Rocha, A. A. da	h
Ross. J. B.	s
Ross, W. F.	h
Rothwell, Richard	c
Rozario, Cipriano do	h
Rozario, Florencio do	c
Roberts, Joseph L.	c
Rustomjee Pestonjee Motiwalla.	c
Ruttunjee Framjee Vatcha.	c
Ruttonjee Dossabhoy Modie,	c
Rustomjee Ruttonjee,	c
Rustomjee Burjorjee.	c
Rustomjee Byramjee,	c
Rustomjee Framjee,	c
Ryder C.	c
Sanchez, Joze	h
Sanders Charles	c
Saul, R. Powell	s
Sayre, Jr , John,	c
Scarth J.	h
Schumacher. G. H.	h
Schwemann, D. W. .	c
Scott, William *absent*,	h
Scott Adam	h
Serymgeour, David	h
Seabra, Francisco A.	c
Seare, Benjaman and family	c
Shaik Dawood Shaikammed.	c
Shapoorjee Sorabjee.	c
Shapoorjee Sorabjee,	c
Shaw, Charles	s
Shaw. Charles	s
Shepard J.	c
Sherard R. B	h
Shuch Rev. J. L. and family	s
Sichel M.	c
Sillar, D.	s
Sillar, D.	s
Silva, Marciano da	c
Silva, Jose da	h
Silva, Quentiliano da	c
Silveira, Francisco de	c
Silveira, A bino P.	c
Silver, H. T. De	c
Silverlock, John	c
Simoens, Manoel	c
Sinclair, Fraser	h
Sinclair C. A.	n
Skinner, John	c
Smith, J. Mackrill	c
Smith, Gilbert	h
Smith, Thomas S.	h
Smith J. C.	s
Smith, H. H.	c
Smith. G. P.	s
Smith, J. C.	s
Smith, John,	m
Smith, James	h
Snodgrass, William K.	c
Snow, E. N.	h
Soares Francisco	m
Sobrino, B de	m
Solomon David.	c
Sopoorjee Nowrojee,	c
Soraljee Byramjee Colah.	h
Southwell, Rev. B. and family	s
Souza, Athanazio de	c
Souza, jr. Miguel de	h
Souza, Marcellino de	m
Spalding, Rev. P. S.	s
Spooner, C. W.	c
Spring, Francis	c
Stewart, J.	s
Stewart, C. J. F.	h
Stewart, Patrick,	m
Still C F.	h
Strachan George,	h
Strachan, Robert.	h
Sturgis, James, P.	m
Sturgis. R. S.	s
Sullivan, G. G. and family	n
Sword, John D.	c
Syle, Rev. E. S. and family	s
Taylor. E.	s
Thorburn R P.	c
Thomas Jones,	h
Thompson, F.	h
Thorne. A.	c
Thorburn, W.	s
Toby, Rev. T. W. and family	s
Trabshaw. James	h
Trott, John B. *absent*,	c
Tyndale, H.	h
Ullet, R B.	s
Umson, G.	s
Urmson, G.	s
Van Basel, M. J. Senn,	c
Van Loffelt, J. P.	c
Vander Burg. D.	c
Vacher, W. H.	c
Vaucher, Fritz.,	c
Vidigal. Antonio de	h
Viega. A.	c
Wade, J. and family	s
Walker, Alexander	c
Walkinshaw, W	h

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Ward, John G.	c
Wardley. W. H.	c
Wardner. Rev. N. and family	s
Waters Charles	s
Watson, J. P. absent	c
Watson, T. Boswell	m
Waterhouse. B.	n
Watson, J. P.	s
Way, Rev. R Q and family	n
Webb, E.	s
Welch J.	s
Weiss, Charles,	h
Wetmore, jr. S. *absent*.	c
White, James	s
Whitall, James,	c
Wildman, R J.	s
Willaume, John	h
Wills, C.	s
Wilson,	s
Wilkinson, C.	c
Wilkinson, Francis	c
Wilhelmy, Marten	c
Wilkinson Alfred	c
Wilson, Alexander	h
Wilson, C.	s
Williams S. W. absent	c
Williams, J.	c
Wills. C.	s
Wiltshire. H.	c
Winch, J. H.	s
Wise, Joseph	c
Wise John	c
Winch, J. H	s
Woodberry, C.	s
Worthington, James	c
Wright, James M.	c
Wylie. A.	s
Yates Rev. M. T. and family	s
Young, A J.	c
Young, Peter	h
Young, James H.	h

GOVERNMENT OF HONGKONG.

Governor, Commander in Chief and Vice-Admiral

His Excellency Sir John Francis Davis, Baronet.

Lieutenant-Governor.

The Hon. Major General, George D'Aguilar, C. B.

(Acting) Chief Justice.

The Hon. C. M. Campbell, Esq.

Attorney General. absent

The Hon. Paul Ivy Sterling Esq.

Colonial Secretary and Auditor General.

The Hon. Major William Caine.

Colonial Chaplain.

The Rev Vincent John Stanton.

Aid-de-camp to H. E. the Governor.

Captain Sargent, H. M. 18th R. I.

Executive Council.

H. E. the Governor.
The Hon. the Lieut.-Governor.
The Hon. the Colonial Secretary.
The Hon. the Secretary to H. M. Plenipotentiary.

Legislative Council.

H. E the Governor.
The Hon. the Lieut.-Governor.
The Hon. the Chief Justice.

Colonial Office

L. d'Almada e Castro, Chief Clerk.
Joze d'Almada e Castro 2nd do.
H. J. Hance, 3rd do.
A. Graupre, 4th do.

Treasury Office.

W. T. Mercer Esq. Colonial Treasurer.
J. G. Comelate, Chief Clerk.
Robert Reinacher, 2nd do.
W. H. Miles, 3rd do.

Audit and Council Office.

W. Morgan, Clerk.

Land Office.

Charles St. George Cleverly, Esq. Surveyor General.
John Pope. Clerk of Works, &c.
J. C. power, Book-keeper.
G. E. Harrison, Clerk.
Keoketch, Chinese do.
William Bowden, Insp of Roads.
Antonio Mattheus, Overseer of Convicts.
W. Pineaca, Sexton.

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Supreme Court.

N. d'E. parker Esq.
(acting) Criminal Crown Prosecutor.
R. D. Cay, Registrar.
F. Smith, Deputy Registrar.
W. Alexander Clerk of Court.
G. A. Trotter, Clerk of C. J.
John Brooksbank, Usher.

Police Magistrate's Office.

C. B. Hillier, Chief Magistrate.
C. G. Holdforth, Ass. Magistrate.
James Collins, 1st Clerk.
James Collins, Gaoler.

Marine Magistrate's Office.

Lieut. W. Pedder, R. N., Harbor Master.
E. R Michell, Clerk.
Ibrahim, Interpreter.

Sheriff's Office.

C G. Holdforth.

Registrar General's Office

A. L. Inglis, Registrar general.
J. M. Marques, Interpreter.
James Stevenson, Clerk.

Police Rate Assessment Office.

Charles May, } Joint Assessors and
G. E. Harrison, } Collectors.

Colonial Surgeon.

J. G. Morrison, Esq.

Post Office.

R. H. Crakanthorp, (Acting) Post Master.

Coroner.

N. d'E. Parker, Esq.
W. H. Marsh, Chief Clerk.

Police Office.

Charles May, Superintendent.
T. Smithers, Inspector.

Justices of the Peace.

The Hon. A. R. Johnston, Esq.
J. F. Edger, Esq.
A. Fletcher, Esq. (absent)
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W. T. Mercer, Esq.

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ART. II. *Infanticide: translation of* 湖南貴中孚戒溺女文, *an essay warning people against the pratice of drowning their female children:* By KWEI CHUNGFU of *Húnán.*

IN the autumn of 1801, while going by land to *Singshá* to attend the provincial examination, I saw upon the wall, in the hotel of *Tsz'-yáng*, an essay warning people against the pratice of drowning their female children. The author had concealed his name, for he was one who did good in secret. Rejoiced at his purpose, yet regretting that his sayings were not more widedly circulated, and anxious to patronize his excellent sentiments and forward his views, I thereupon drafted an Essay, and placed it in my portfolio, with the intention of having it published. Not succeeding at the examination, to which I had been recommended, my joyous anticipation failed and the Essay was well-nigh forgotten. But the next spring, on looking over the paper in my portfolio, I took out the said draft, made a copy and gave it to the printer. Just at that time unfortunately, he was taken sick; for a whole year I paid his expenses; and the work, though often asked for, was never completed. At last, the poor man was numbered among the dead; the Essay, entrusted to his care, was irrecoverably lost; and I myself was unable to write it out again.

In the spring of 1803, *Chin H ting* of *Kiúkung-chung*, a literary friend and fellow-townsman, came and inquired, if I had ever completed, agreeably to my wishes, the Essay warning people against the drowning of their female children? I told him all the circumstances of the case, and asked his opinion. He replied:

"There happens to be, now in my house, one who is skilled in asking divinations, who having made a request of *Wan-cháng ti-kuen*, the God of literature, he came down and in the appointed way advised the practice of virtue, and disclosed the facts, that, on a former occasion, you had an Essay warning people against the drowning of their female children, that your name (in consequence) had been already entered on the list of candidates for literary promotion, and that because your good design had not been accomplished, he was about to erase it, &c. The god having made this disclosure to us, I again prayed to him saying, *Kwei Chungfú* is my friend and fellow student, but I never heard that he had an unfinished Essay warning people against the drowningof their female children. Shall I not go and inquire of him about this matter? The god then took your entire

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essay and revealed it to me by divination; and under the words, "Oh heaven," and "Oh man," he added: "Heaven wishes to to give life to them; man wishes to kill them; they who oppose heaven perish; they who kill men die; enmity and hate both seek each other; and with divine precision a just retribution shall be meted out to your posterity." Moreover, he commanded me to write this and exhibit it to you, in order to afford you assurance, that if able to accomplish your work, you shall be prosperous and illustrious, while he who has encouraged you shall share in your merit."

Aroused and excited, I thanked my friend, and said: "I alone know this essay, for others have never seen it. You have rehearsed it entire, and by divination have received the six additional clauses. But how could you have done all this, had not the god of literature disclosed it it by a silent revelation? "

Then, immediately, I wrote out a fair copy and gave it to the printer for publication. More than thirty years have since elapsed, and for twenty-five I have been in official stations. Living now in retirement, taking care of my aged parents, I have heard that the practice of drowning infants still continues unchecked, and have deeply to regret, that, to my essay as formerly prepared the response of the god of literature was not added with an explanation of the attendant circumstances, so that the reader could not, from want of knowledge, have been unawakened and unexcited. I remember moreover that, at the close of the year 1803, after completing the essay, I obtained a literary degree, and that, on the same year, my eldest son, *Fungkiá*, was born, who has already obtained a high post in the imperial court. And though I am not yet sixty years of age, my official emoluments annually amount to two thousand stone of grain, my sons and grandsons have all entered on a literary career, while my friend and fellow-student, *Chin Hitung*, has been advanced, and all his sons and grandsons become prosperous. All this could not have been attained but for the respect that has been paid to the admonitions of the god, in warning people against the practice of drowning their infant daughters.

I have now supplied, in due order, the particulars of the origin and history of the Essay not rashly presuming to employ the divine method of giving instruction, but simply indicating that silent agency, unseen and unheard, which must advance or degrade man according to his good or evil designs.

Gentle reader, take care that you lead a virtuous life. All its allotments have their appropriate causes. Thus confiding (in the

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fidelity of the god and of my readers) I now publish this Essay. This is my preface; and these are my wishes!

ESSAY.

The Book of Changes says: "The celestial principle formed the male; the terrestrial, the female. After these had existence there were husbands and wives, and then parents and children. Thus by the union of the sexes the human race—preserved from extinction—is perpetuated generation after generation."

Now in modern times there are those who drown their female offspring—thus cutting off and annihilating the principle of human life,—most inexplicable conduct! On inquiring for the causes of such, it is found that this is done—by some, because having so many to rear, they hate them and therefore drown them; by some, because in a succession of offspring, all being daughters, they become angry at this and therefore drown them; and by some, because the nursing of daughters would retard their having children; being therefore in haste to have more offspring, they drown them! These do not know that to have many sons and daughters is a blessing, and that tradition has rendered illustrious both him who had nine sons and two daughters and him who had seven sons and eight sons-in-law. A numerous offspring, therefore, is not to be deprecated.

Formed by the mysterious union of the blood and spirit of their father and mother, the children, whether male or female, are alike bone of their bone and flesh of their flesh and none other than their own offspring: shall they then be angry at them?

Whether there be offspring or not, whether late or early, is fixed by destiny. Those who are childless, ought to multiply their virtues and pray to Heaven; and those who are late without offspring, should nourish and build up their constitution. But to drown the daughters they have and vainly hope for sons yet unborn,—the cherishing of such a murderous design, is to war against the harmony of of Heaven. The more daughters they drown, the more daughters they will have; for never has it been seen that, by the drowning of daughters sons were quickly obtained.

Moreover, some there are who pretend that they are so poor that they have no means for supporting, nor substance for the dowry of daughters. But are they ignorant of the fact, that Heaven never gave life to man without its allotments for his support? Hunger and plenty, cold and warmth, have their decreed numbers. Did it ever yet happen that one was able to get rich while he had no daughters, and

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then on having them at once became poor? Besides, daughters may be adopted into other families to be brought up. Many are the ways to obtain a livelihood. Having but a small pittance, people may therewith make shift to live. The expenses of education, marriage, funerals, and sacrifices, must all be regulated according to the circumstances of families. I have seen in the world sons so poor that they could not get wives; but I have never heard of a woman so poor that she could not find a husband. If those who have daughters to give in marriage, do not require too large presents from their intended sons-in-law, then those who seek for wives will not require large dowries or be unwilling to marry. Think of these things, and the impropriety of drowning your daughters will become more and more plain and striking.

The rich and honorable are often deceived by geomancers, who pretend that to have graves of females in burial-grounds is unpropitious; that it is difficult to select sons-in-law; and that there is no better way than to destroy infant female children. But they should remember that good sons and grandsons are ordained to us by Heaven, while the virtues and good manners of women are formed by our own instruction. To do what we can, is our part; all besides this, rests with Heaven. *Kiáng Yŭ* was a poor shepherd only for a short season. *Lui Tsz'hang* was not long doomed to poverty. Why compare a cup of bitter water to the coarse diet of half an age! This criminal conduct of drowning infants, when perpetrated by the rich and honorable, appears exceedingly inhuman.

For the children of that low class of persons, who have illegitimate offspring, it would seen almost impossible to make any provision so as to rescue and preserve them. But after having committed capital crime then to destroy life, this is to add sin to sin. There are methods by which the dificulty may be overcome, and none better than to write the exact age of the child, whether son or daughter, and then expose it by the way-side, where it may be taken away and reared by some who have no children. A distinguished lady who lived in the Sung dynasty was reared in this manner. Another distinguished person, was *Ling Yun* of *Tsú*, who thus exposed, in a marsh, was nursed and saved by a female tiger. Among the good, whose names are on the page of history, there are not a few who have, under similar circumstances, been rescued from destruction.

On searching the records of former ages, every generation has presented instances of illustrious women who have reflected glory on their parents; it is impossible to enumerate all those who by ill usage have become witches.

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See there in ***Muh-lán*** a daughter going as a soldier into the army to supply the place of her aged and infirm parent! And in ***Tí-ying*** see another offering to die a ransom for her father! To such, it were a dire calamity to have no daughters. Will you then drown them?

Again, see those who from drowning their daughters have become ill-fated. In ***Chin*** there was a woman, who, for committing crime, had a red serpent fastened to her thigh; and in ***Yuensiú*** there was another, for the same cause, who had her four extremities turned into cow's feet. These were brought to repentance only when it was too late. Why then, follow their example, and drown your female children?

Oh, alas! Whence came our bodies? Were there no mothers, where now should we be? And for our infant sons, how much of paternal care is exercised in selecting wives? The infant daughters of to-day, are to be the mothers of coming days; and the mothers of those daughters who are born to-day, are the daughters of those who in former years were not drowned. Our own sons and grandsons, too, are the offspring of undrowned daughters. So, too, their wives are the daughters of those who did not drown their daughters. Oh, think of the past and think of the future! Estimate the feelings of others by your own. How endure to take the prattler's infant breath and confine it in the cage of eternal hatred? Oh how detestable to take the helpless speechless infant, just as it comes into life and consign it to death!

Oh Heaven! Oh man! Heaven wishes to give life. Man destroys! They who oppose Heaven shall perish. Those who kill shall die. Enmity and hatred seek each other, and with divine precision, a just retribution must be meted out to our posterity. Oh, think of this!

The Proverb says: "Those families shall become extinct which for three generations rear no daughters." For if one man drowns his, and all others imitate him, then no females will survive; and if no females survive, then men can have no wives; and when this is the case, the race soon becomes extinct! Heaven cannot but speedily cut off those who wish to destroy their own race. Inevitable ruin must overtake all who indulge this practice.

Moreover, the laws of the empire provide for the establishment of Foundling Hospitals, for the reception and support of infants, while they ordain also that all those who drown their infant daughters shall be treated as guilty of murdering children and grand-children.

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If then you do not fear punishment from the invisible, will you not fear it from the visible world?

Men pity the chicken that dies unhatched, and even the still-born pig! The wolf and tiger will not destroy their offspring, or their sires. Even the little ants are capable of appreciating life. Shall man, then, alone destroy it?

The bird of prosperity will never revisit the abodes of those who destroy the nests of birds and brake their eggs, the unicorn (the herald of felicity) will never come to the borders of those who destroy brutes that are with young. For even the brute creation regard their own species and injure them not. How much more, then, ought man to care for his own offspring! To destroy it, is to act worse than the brutes. Stupid mortals, without understanding! should these my words chance to reach you, oh remember them, and destroy not that regard for life with which heaven has endowed you! Then boundless will become the virtues of your daughters.

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ART. III. *An Essay on the proper rendering of the words Elohim and θεος into the Chinese Language.* By William J. Boone D. D. Missionary Bishop of the Protestant Episcopal Church of the United States to China.

A KNOWLEDGE of the Being and attributes of God must be regarded as the foundation of all acceptable worship. Without this knowledge the worshiper, instead of adoring the true God, may, when addressing his Deity, be worshiping a mere creature of his own imagination.

The chief object for which a revelation was given, we may suppose, was to supply this knowledge: to reveal the true God—Father, Son, and Holy Ghost; and to make known to man the gracious plan which this Triune God had adopted for his restoration and salvation. The word *God* is thus the most important that occurs in the Sacred Scriptures; for with this word is connected all the knowledge which is most important for man to know. "This is life eternal," says our blessed Lord, "that they might know Thee the only true God, and Jesus Christ whom thou hast sent."

From these considerations, we are led to attach much importance to the term by which the word θεος shall be rendered in the revision of the translation of the New Testament, into the Chinese language, now preparing. We all know the importance of a name; the great influence it exercises either to aid or hinder us in forming correct conceptions of an object; and may, therefore, easily conceive how much the propagation of correct views of the true God may be furthered or hindered, in China, by the selection that may be made of the term to render θεος. We must, however, guard against expecting too much from this source; among a heathen people no word can be found which will convey, by the meaning which its previous *usus loquendi* has given it, just ideas of the true God. These ideas can be derived alone from the revelation He has made of Himself. This, as I have said above, is the most precious knowledge a translator communicates to the heathen in rendering the Word of God

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into their language, and he must not expect to find this knowledge stored up in some word ready for his use. The possession of a correct knowledge of God is not, what the Christian teacher can expect to find among the heathen, at the commencement of his instructions; it is rather the goal, which he can only expect to reach after many days of painful labor. This being the case, the translation of the Scriptures, into the language of the Chinese, may be regarded as having for its highest aim the making them acquainted with the true God and the relations they sustain to him. It becomes then a matter of much importance to decide what their knowledge on this subject is, and what are the chief errors into which they have fallen: above all, to inquire, whether they are monotheists or polytheists? To this question there is but one response. The Chinese have been polytheists from the highest ages to which their history extends: the great enemy to be here beaten down is polytheism: the first great truth, with respect to the Divinity, to be taught them is, the Unity of the Godhead. Therefore,—

In rendering θεος, a translator, whilst he endeavors, in the selection of the term he makes, to take advantage of all the knowledge of Divinity in general that may exist among the Chinese, will be extremely careful lest Jehovah may be confounded with any one of their numberless Deities, and especially anxious to avail himself of the term that will prove most efficient in assailing polytheism.

Unhappily great difficulty has always been felt by Christian missionaries, in China, to agree upon a word by which to render *Elohim* and θεος. The Romish missionaries had formerly much controversy on this point; and now, alas, the Protestant missionaries find themselves divided in opinion on the same point. These facts would lead us to suppose that there must be some inherent difficulties in the case, arising either from the theology of the Chinese or from some peculiarity of their language. We shall see in the sequel, perhaps, to which to attribute it.

The decision which was made of this controversy, in the Romish church, is considered by Protestants rather a cutting of the knot than the untying of it; and, for reasons which will appear in a subsequent part of this Essay, none of them are disposed to unite with the Romanists in the term they have adopted.

The chief reason, that the inquiries on this point have not led to a result commanding general concurrence, appears to the writer to be, the neglect, on the part of the various inquirers, to come to a definite understanding on the general question, how the difficulty,

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arising from polytheism, is to be met. In consequence of the neglect to settle this previous question, they have wandered in the wide fields of Chinese literature without a definite object; the results of their several inquiries, though clashing, have not led to any distinct issue, and the question has remained undecided.

It is, however, surely of the utmost importance, in a case of this kind, at the very outset, to determine definitely *what* we shall seek for, before our minds become engaged in the examination of the multifarious evidence that may be submitted.

If it be admitted that the Chinese do not know the true God, (which we understand is admitted by all the Protestant missionaries,) then it appears to us one of two terms must be sought for: viz. either the name of the chief God of the Chinese, or the name by which the whole class of Gods is known in their language. We must either seek the name of the Being to whom they have ascribed the most glorious attributes; or, discarding this, we must use the generic name for God, i. e. the name of the highest class of *Beings* to whom the Chinese are in the habit of offering *religious worship*. There is no middle course between these two points: which of these two terms shall be sought for, is the previous general question, which should be definitely settled, if we wish our discussions to lead to a direct issue. It is manifest that two parties, the one of which is seeking for the name of the highest Being known to the Chinese, the other for the name of the highest *class* of Beings to whom the Chinese offer religious worship, are not likely to agree upon the same term as the result of their inquiries.

We shall, therefore, first discuss this general question. In translating the Scriptures into the language of a polytheistic nation, should the name of their chief God, or the generic name for God in their language, be used to render *Elohim* and θεος?

The following considerations have convinced us, that, in such a case, the generic name for God should be used; and that the use of the name of the chief Deity of any polytheistic nation to render *Elohim* would be wholly inadmissible.

1. *Elohim*, in the Old Testament, is not a proper name of the true God, but is a generic term, applied to heathen Deities as well as to Jehovah. It must therefore, be rendered by a generic term and not by a proper name.

2. In using the generic name for God, under the circumstances we are considering, a translator follows the example of the inspired men, who wrote in the Greek and Latin languages. The Greek

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and Romans were polytheists: the inspired writers of the New Testament, and the Apostles who preached the gospel to the Greeks and Romans, were precisely in the same circumstances in which we are now seeking for a general rule to guide us in our inquiries. The question, then, how did they act under these circumstances, is one of great interest to us. It is well known that the Septuagint translators used θεος and not Zeus to render *Elohim* into Greek, and that the Apostles used the same term in the New Testament. The same course was pursued at Rome; the generic name was preferred to the name of the chief Deity: Deus was used, not Jupiter. If then a translator, engaged in rendering the Sacred Scriptures into the language of a polytheistic people, desires to follow the example of inspired men, he must employ the generic name for God used by them, and not the name of the chief Deity.

3. It is necessary to use the generic term for God, in order to render correctly the first Commandment, and many other parts of Scripture which forbid polytheism.

The First Commandment reads as follows: "I am the Lord thy God who brought thee out of the land of Egqpt, out of the house of bondage. Thou shalt have none other Gods but me." Let the reader substitute Jupiter, or the name of the chief God of any polytheistic system with which he is acquainted, for *God* in the first clause and *God* in the second, and he will see how completely the bearing of this Commandment, on polytheism, is nullified.

Again: Is. 45:5, "I am the Lord, and there is none else; there is no God beside me." Is 44:8. "Is there a God beside me? Yea there is no God, I know not any."

The object of these passages, and of the First Commandment, is to forbid men to put any trust, hope, or reliance in any but God and to direct them to Him as the *only* proper object of *religious worship.* Should the word God, in the passages above quoted, be rendered by the name of a chief Deity—e. g. Jupiter,—is it not plain that their only force would be to forbid men to worship more than one Jupiter, whilst they would be left free to worship as many other Deities as they please, under the name of Neptune, Apollo, Mercury, &c. &c.

In China, our first great warfare must from the necessity of the case, be against polytheism; and a correct rendering of the above, and similar passages of the Scriptures, so that they shall bear a clear and unequivocal testimony on this point, is of the utmost importance. To us it seems clear that, to obtain this testimony against polytheism, we must use the name of the whole class worshiped as Gods by the Chinese, and not the name of any one Deity.

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I said above that the Romanists have adopted a term for God which the Protestant missionaries are unwilling to use: this is, perhaps, the best place to state the reason, as it will throw light on the point we are now discussing, viz: the necessity there exists, from the very nature of the case, for using the generic term for God to render *Elohim*.

Much controversy, with respect to the proper word by which to render God, had existed among the Romish missionaries for many years before this point was decided by the Roman See. The use of *T'ien*, 天 Heaven, *Shàng Tì*, 上帝 Supreme Ruler, or Ruler on high, and *Shin*, 神 a God or Gods, according to some, and a Spirit, Spirits, or Genii according to others, was warmly advocated by different parties. Clement XI., in 1715, decreed that the phrase *T'ien Chú*, 天主 "Celestial Lord," or "Lord of Heaven," should be used, in future, as the term for God; and this phrase has been used ever since by the Romish missionaries. "Lord of Heaven" cannot be applied to false gods, or used as the generic term for God; the Romanists have therefore, rendered the First Commandment as follows: *kin sung yih T'ien Chú wàn wuh chi shàng*, 欽崇一天主萬物之上, "Reverently worship or honor one Heavenly Lord above all things." Here it is plain that the design of this Commandment, to forbid the offer of religious worship to any other being than Jehovah, is neither expressed nor implied. According to this rendering of it, any number of saints and angels may be worshiped, provided Jehovah is placed above them and worshiped with more reverence.

Protestants, believing that the true God, Father, Son, and Holy Ghost—is the *only* proper object of religious worship, can never consent to such a rendering of this Commandment.

The Jesuits employed *T'ien* 天 Heaven, and *Shàng Tì*, 上帝 the Supreme Ruler, to render God, and thereby, no doubt, very much weakened their testimony against polytheism. To my mind, the reason which *Kánghi* assigned for refusing baptism is worthy of very serious consideration in connection with the question, whether we should use the name of the chief God of a ploytheistic nation, or the generic name for God in their language. We are told by John Bell of Antermony, that when the missionaries besought him to become a Christian and be baptized, "he always excused himself by saying, he worshiped the same God with the Christians." What answer could they give? They used the name of his chief God, as the

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term by which to render *Elohim;* and what conclusion could be more natural than the one he had drawn?

Lactantius cautions against the use of the name of the chief God of a polytheistic system for the very reason just assigned. It would seem the same use was made of it, as an excuse, in his day, that was made by the emperor *Kánghí.*

"It is a vain persuasion of those who would give the name of Jupiter to the Supreme God. For some are wont thus to excuse their errors, when they have been convinced of one God, so as that they could not contradict it, by saying that themselves worshiped him, he being called by them Jupiter: than which, what can be more absurd? Since Jupiter is not worshiped without the partnership of his wife and daughter. From whence it plainly appears what this Jupiter is, and that the name ought not to be transferred thither where there is neither any Minerva nor Juno." *Lactantius Firmianus: quoted in Cudworth's Intellectual System. Edit. Harrison.* Vol. 2. p. 149.

4. The use of the name of any heathen Deity would be derogatory to the glory and honor of Jehovah.

There being in truth but one God, the existence of a generic term for God is owing entirely to polytheism. If none other than the true religion had ever prevailed, there could have been no such genus as this conceived of. The Gods of a polytheistic people are merely imaginary Beings, who have no real existence. The true God claims the right to displace the whole class; and this is the reason that, in translating the Scriptures into the language of such a people, the generic term for God must be used. Jehovah claims the right—not, to be recognized in the place of the chief God of such a system, but—to take the place of the whole class of gods. He will not consent to propose himself to polytheists as their Jupiter or Neptune, their *T'ien* 天 or their *Fuh* 佛 Budha.* He claims

* Origen thus warmly expresses himself on this subject: "Celsus thinks it to be a matter of no moment whether we call the highest and supreme God, *Adonai* and *Sabaoth*, as the Jews do; or *Dia* and *Zena*, as the Greeks; or as the Egpytians, *Ammon;* or as the Scythians Pappœus; but we will rather endure any torment," says Origen, "than confess Zeus (or Jupiter) to be God; being well assured that the Greeks often really worship, under that name, an evil demon, who is an enemy both to God and man. And we will rather suffer death than call the supreme God Ammon, whom the Egyptian enchanters thus invoke; and though the Scythians call the supreme God Pappœus, yet we, acknowledging a supreme God, will never be persuaded to call him by that name, which it pleased that demon (who ruled once the Scythian desert, people and language,) to impose. Nevertheless, he that shall use the *appellative name for God*, either in the Scythian, Egyptian, or any other language, which he hath been brought up in will not offend." *Origen contra Celsum: quoted in Cudworth's Intellectual System.* Vol. I 422

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to be "the all and in all." He says, I am the God of heaven and the God of the earth; the God of the hills and the God of the valleys; the God of fire and the God of wealth; yea, of whatsoever place or thing, in the most unbounded license of your imagination, you have conceived a God to exist, *I am* the God thereof: "I am God and there is none else; there is no God beside me." We must, therefore, take for Jehovah the name of the whole class and affirm that it properly belongs to Him alone; that there is no other Being in the universe *entitled to this name;* that those whom the heathen have, in the days of their polytheistic ignorance, called gods, are mere imaginary Beings, who have no existence except in the minds of their blinded votaries.

The generic name for God, when thus claimed for Jehovah, undergoes a change by Christian usage: according to this usage it is employed in a proper sense, to designate Jehovah alone; and, but for the fact that it must still be used to combat polytheism, its generic character would wholly cease. But, as polytheism gave rise to so improper a *genus*, so the necessity there exists of forbidding men to have a plurality of Gods, causes the word to retain so much of its generic character as to make it available to prohibit sternly the recognition and worship of all the imaginary Beings who are by polytheists strictly and properly included in its meaning.

We might illustrate this point much more copiously, and enforce the use of the generic term by many other considerations; but knowing that "brevity is the soul of wit," we shall endeavor to be as brief, in the discussion of every point made, as we can, having due regard to a fair presentation of our subject. We shall pursue this course, not merely from a conviction of the truth of the above dictum, but also from the consideration that those for whom we write in England and America, and upon whom a most solemn responsibility devolves in connection with this question, have many important calls upon their time, which will make them desirous to have this matter submitted to them in the shortest compass in which it can be made intelligible.

The point above discussed, we regard as of the utmost importance, and the reason we do not pursue the subject is that we are persuaded our readers will agree with us in the conclusion to which we have come, that the generic term *must* be used. And here I would beg my missionary Brethren, in China, to pause; and laying aside all the partiality to any particular term that may have been contracted by previous use, to settle definitely in their minds this previous

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general question, before they proceed with us to the examination of the particular question—What Chinese word shall be used to render θεος ?

If we have succeeded thus far in carrying along with us the convictions of our readers, then the point remaining for our consideration is narrowed down to the single question, What is the generic name for God in the Chinese language ?

To this question we answer, with Morrison and Milne and Marshman, in the Chinese language, *Shin* 神 is the generic name for God.

To this question a different answer has, however, been given. Within the last few months another term, which, so far as we have been able to ascertain, was never previously regarded in this light by any foreigner, Romanist or Protestant, has been proposed as the generic name for God. This term is *Tí* 帝.

The point to be decided then is, Which of these two terms is the generic name of God in the Chinese language.

We shall first endeavor to prove that *Shin* is the generic term sought, and then state the reasons that forbid us to regard *Tí* as the name of any class of Beings either human or divine.

To give prominence to the point upon which we rely, as sustaining our view of *Shin* 神, and to enable the reader, at a glance, to comprehend the bearing of the evidence adduced, for his conviction, we present a brief Synopsis of our argument.

We beg that the important point, already proved, may be kept in mind when reading this Synopsis, viz. that the generic name for God must be used to render *Elohim* and θεος.

To prevent all misunderstanding, that might arise from a vague use of terms, we shall preface this Synopsis with a definition of the phrase, "generic name for God," which occurs so frequently in this discussion.

By the generic name for God, in Chinese, we understand the name of the *highest genus* or *class* of *Beings* to whom the Chinese offer *religious worship*. On this definition we shall offer no remark, except that it is the plainest and simplest we can frame, and that we presume it will be assented to immediately by every one upon reading it.

SYNOPSIS.

1. *Shin* is the name of a *class of invisible Beings* to whom the Chinese, from the highest antiquity to the present time, have always offered *religious worship*.

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2. The class of Beings called *Shin* is the highest class worshiped by the Chinese.

Proofs. 1st. The *Shin* are directly affirmed to be the most honorable Beings in the universe.

2d. The chief God, the Being worshiped in the highest sacrifice, offered in the state religion, is a *Shin*.

3d. It is maintained that, being the highest class of Beings worshiped by the Chinese, as above stated, this class must be regarded as the Gods of China, and *Shin* as the generic name for God.

We shall consider these points in the order in which they are presented above, and then state and answer the chief objections that have been made to the use of *Shin*.

The first point. *Shin is the name of a class of invisible Beings to whom the Chinese, from the highest antiquity to the present time, have always offered religious worship.*

The two facts above stated, viz. that *Shin* is the name of a class of Beings, and that to these Beings the Chinese have always offered religious worship, are freely admitted by those who oppose the use of this word to render θεος into Chinese. We might content ourselves with this admission and pass on to our second head, but that this is the most convenient place to make the Reader acquainted with many facts, in connection with our subject, important to a correct decision of the point at issue.

It is perhaps well known to the learned in Europe and America that the words of the Chinese language undergo no inflection, either of declension or conjugation, and that the same word may, in different contexts, be a noun, adjective, verb or adverb. To mark these different uses, of the same uninflected word, they rely entirely upon the position the word occupies in the sentence and the subject treated of in the context; leaving the reader to infer, from these, what part of speech it may be and which of its several meanings it may have in any given sentence.

The word *Shin* is used as a noun, adjective and verb. It occurs much the most frequently as a noun; as an adjective it is also frequently used; but it is rarely used as a verb. As a noun it may be either concrete or abstract; but it is concrete in a very large majority of instances. When used in a concrete sense, it is the name of a class of invisible Beings, worshiped by the Chinese, as we have said above. In this case we contend that it is to be translated a *god* or *gods*, as it may be singular or plural in any given instance. When used in an abstract sense, to express a quality belonging to any Being,

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it means Divinity, or divine energy. It is also used in this sense by the Chinese Pantheists, as the name of that which pervades their το παν. When used as an adjective, its meaning is derived directly from its abstract sense, divinity; it means divine. As a verb, it very rarely occurs. It means to regard and treat as a God, &c.

It will be found, when we come to treat of the objections urged against this word, that they are almost all drawn from its uses in the abstract sense. This is a difficulty which arises from the peculiarity of the Chinese language; it meets us not only as an objection to the use of *Shin* but almost every other word we shall use in translating the Scriptures will be found encumbered with the same difficulty, viz; that it occurs sometimes with meanings very different from the one we design to convey. In writing in such a language as the Chinese it is enough for our purpose if the word has clearly, by the well known usage of good Chinese writers, the meaning we design to convey, and we so use it that the context shall make it plain that this the sense in which it is used. The inherent difficulties in the way of a decision of this question, to which we referred in a previous part of this paper, we suppose to arise chiefly from this source. But this difficulty should not appal us. If *Shin* in the concrete sense means a *god* or *gods*, and we can in every case when using it for the true or a false god, make it plain to the Reader that it is in the concrete sense that we are using the word, then all difficulties arising from this source are removed. That this can be done we entertain not the slightest doubt.

If what we have said above is correct, then it follows, that an objection to the use of *Shin*, to be a valid one, must be drawn from the meaning it has when used as a concrete noun: it must go to prove that the class of Beings called *Shin* are not to be regarded as gods in the sense of heathen nations: and therefore that it is not the generic name for God in Chinese.

The present opposers of the use of *Shin*, it is understood, whilst they freely admit that *Shin* is the name of a class of Beings whom the Chinese have always worshiped, deny that they are the highest class worshiped; and affirm that there is a class of Beings called *Ti*, higher than the class called *Shin*, who are to be regarded as the gods of the Chinese; while the *Shin*, being only a secondary class, are (to borrow an illustration from Greek mythology) to be regarded as Δαιμονες.

This is the true *issue* upon which this case should be tried. Upon this issue we beg the reader to fix his eye, and to weigh all the

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evidence submitted to him by its bearing upon this point. All else is beside the mark, if we are determined to use the generic name for God, which the Chinese language affords us, to render *Elohim* and θεος.

We shall now briefly cite authorities to show that the *Shin* were revered and worshiped by the sages and ancient worthies of China, reserving the question, whether they are to be regarded as gods, to our second and third divisions.

We have so good a summary of the views entertained of the *Shin*, during the first three dynasties, from the pen of P. Amiot in M. De Guignes' translation of the *Shú King*, that I shall not trouble the Reader with much additional evidence on this point. M. De Guignes thus states the circumstances that caused P. Amiot to prepare the paper cited below.

"Dans le dessein de connoitre plus particulierment la Religion des Chinois, non celle des Philosophes, mais celle du peuple, j'avois demandé au P. Amiot, missionaire a Pe King, si ces Peuples avoient des *Divinités nationales* auxquelles ils addressassent des prieres. J'entens par Divinités nationales celle qui sont propres á la nation, et qui n'ont pas été introduites á la chine par les Bonzes de Lao-tse, ni par ceux de Fo. J'en avais meme demandi les représentations, il m'a repondu sur ce sujet; je crois qu' on ne sera pas fâché de trouver ici cette réponse, concernant des Esprits dont nous n'avons aucune connoissance dans les mémoires qu' on a publié sur la chine. Le Pére Amiot a tiré ce qu' il dit d'un ouvrage intitule Chin-y-tien, qui est une collection en plus de cent volumes, dans lesquels sont renfermés les plus anciens monumens: les dix premiers contienment les Esprits."

We commence our extracts from this answer with the times of the *Shú King*, the oldest we think sustained by authentic evidence.

P. Amiot writes, "Yao ordonna á Chun de sacrifier au Chang-ti (*Shang-ti*) et a tous les Esprits (*Shin* 神); ce qui est confirmé par le chapitre Chun-tien dn Chou King. On voit encore dans le Chou King que Chun ordonna a Pe-y de déterminer des rits particuliers pour honorer les Esprits du Ciel, ceux de la Terre et les Manes des hommes, et a Tchong-li de presider aux affaires qui avoient rapport aux sacrifices qu' on offroit au ciel, á la Terre, et aux Esprits de tous les ordres. Yu, Fondateur de la Dynastie de Hia, etoit plein de respect pour les Kouei (manes of ancestors) et pour les chin (*Shin*) suivant le temoignage de tous les Historians. Ses successeurs imiterent son exemple pour ce qui regarde en particulier le culte des Esprits.

"Tching-tang, suivant le Chou-King, etoit plein de vénération pour les Esprits supérieurs et inférieurs. Vou-ye, un de ses successeurs, *fit faire avec du bois une statue de figure humaine, á laquelle il donna le nom d' Esprit. Ce Prince impie et cruel prenoit plaisir á faire jouer avec ce pretendu Esprit ceux qui avoient eu le malheur d'encourir sa disgrace, et les faisoit mettre á*

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mort impitoyablement s'ils venoient á perdue la partie, ce qui arrivait presque toujours. La statue, dit le commentaire, représentait un Esprit du ciel; le jeu auquel on la faisoit jouer était une espece de jeu de dames; apparemment que quelque ministre des barbares voloutés de ce Prince jouait au nom du prétendu esprit. Quoi qu'il en soit voila le premier exemple qu'on trouve dans l' Histoire Chinoise d'une représentation d'Esprit: car le Chin-ting ou le Trépried, á ce que je crois, etois plutôt un symbole qu'une représentation.

"Cheou, le dernier de la Dynastie de Chang, est appellé impie, parce qu' il n'avoit pas pour le ciel ni pour le Esprits ce respect ni cette vénération dont les anciens Empereurs lui avoient laissé l'exemple. Et *c'est en particulier pour le punir de son impieté* ajoutent les Historiens *que le ciel ota l'Empire á sa race pour le donner a la famille du Prince Ven Vang.*

"Sous les Tcheou, ou sous la troisiéme Dynastie, le céremonial chinois prit une forme nouvelle par les additions considerables qu'on y fit. Il n'ya qu'á lire la quatrieme Partie du Chou-king, le Chi king et le Tcheou-li, pour se couraincre que le culte des Esprits étoit un des articles les plus essentiels sous cette dynestie. Il est dit dans le Tcheou-le (Ritual of the Chow Dynasty) que *l' officier qui presidoit aux affáires de la terre employit le Ley. Kou* (*Loui Kou*) *dans les sacrifices qu' on offroit aux esprits,* (*the god of heaven*) *le Ling-kou dans les sacrifices qu' on offroit aux Che* (*gods of the earth*) *et le Lou-kou dans les* sacrifices qu' on offroit aux Kouei (the manes of men.)

"Le Commentoire dit que le *Loui Kou* etoit un tambour á huit faces, les Esprits dans les sacrifices desquels on l'employoit étaient ceux du ciel. Le *Ling-Kou* avoit six faces. Les Che sont en génerel les Esprits de la Terre; on les prend quelquefois pour les Esprits particuliers qui président aux générations. Les Kouei étoient les manes des hommes, et on se servoit, dans les saccrifices qu' on leur faisoit, du tambour appellé *Lou Kou*, qui avoit quatre faces: ce tambour etoit employé pour les ancétres en particulier.

"Outre les sacrifices qu' on offroit á certains Esprits en particulier, il y en avoit d'autres qu' on offroit á tous les Esprits en général; et dans ces sortes de sacrifices on admettoit les deux dauses *Ping-Vou* et *Hou-vou*, c'est-á-dite, la *Dause guerrirére* et la *Dause du Drapeau.*

"Ven-vang et Vou-vang faisoient consister daus le culte qu'ils rendoient aux Esprits un des points les plus essentiels de leur Religion. Le ciel, les ancétres et les Esprits, voilá les trois objects de leur vénération."

It will not escape the attention of the Reader that this good Father makes no mention of any class of Beings called *Tí*, 帝, who were regarded as "les Divinités nationales des Chinois." He surely could have had no idea that Tí was the generic term for God in Chinese.

We shall next quote a few passages from the *Shú King*. The passages cited below are all from Dr Medhurst's translation of the *Shú King*. We take the translation from this work for the purpose of showing to what class of Beings Dr. Medhurst regarded the *Shin* as

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belonging when he published his translation, which was A. D. 1846.

"The Emperor (Shun) said, Oh, you (President of the four) mountains, is there any one who can regulate for me the true ceremonies."

These ceremonies are thus explained in a note translated from the commentary. "The three ceremonies are the ceremonies used in sacrificing to the celestial gods (*Shin*), feasting the Spirits of enm, and offering to the terrestrial deities (*K'i*). *Medhurst Shú King*, p. 33.

The critical commentary tells us that "the object of these rites was to serve the gods (*Shin*) as Lords, *li i sz' Shin wei Chú*," 禮以事神爲主.

"Make use of the panpipe to regulate the voice, and eight kinds of instruments, when you can harmonize the whole, but do not interfere with the due order. Then both gods (*Shin*) and men will approve." *Med*: *Shú King p.* 35.

"E-yun (who lived during the Sháng dynasty (B. C. 1710) then composed a written declaration saying, The former King (T'hang) attentively regarded Heaven's bright decree in order to obtain the favor of the upper and nether powers, the celestial and terrestrial gods (*Shin* 神, and *K'i* 祇), the deities who preside over the land and grain, with the spirits of the ancestorial temple; in all this he was invariably respectful; Heaven noticed his virtues and made use of him to sustain the great decree, and soothe and tranquilize the myriad states." *Medhurst's Shú King*. p. 145.

The King Ching wáng of the Chau dynasty (B. C. 1064) thus addresses the eldest son of the King of Yin: "You have trod in and followed his (T'hang's) footsteps and long possesed a good reputation, being respectful, cautious, and filial, as well as reverential and respectful to both gods (*Shin* 神) and men. I admire your virtue and say that it is abundant, whilst you are not unmindful of your predecessor. (*Sháng Ti* 上帝) the supreme Ruler has frequently enjoyed (your sacrifices) while the lower people (have thereby become) reverential and harmonious. I therefore appointed you to be an arch-Duke to rule over this eastern territory of Hea. *Medhurst*, *Shú king*, p. 223.

The Reader will observe that the gods (*Shin*) are contrasted above with men and the word *Shin* is evidently used as a general name for all the Beings worshiped by the Chinese at that time. His attention is also called to the fact that *Sháng Ti* the supreme Ruler, (the

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title by which the chief god of the classics is designated) having enjoyed his sacrifices is cited as an instance of his respect to the gods (*Shin*) mentioned in the preceding sentence.

To avoid tediousness we shall cite only one more passage from this work. In the 5th Book, section first, the officers of the Chau dynasty are enumerated and their duties described. Those of the *Tsung* Peh 宗伯, are thus mentioned.

"The chief Baron *(tsung peh* 宗伯*)* superintends the public ceremonies, regulates (the respect to be paid to both gods *(Shin* 神*)* and men, and arranges (the ranks of superiors and inferiors." *Medhurst; Shú King*, p. 289.

We now pass on to the consideration of our second point, viz; *The class of beings called Shin is the highest class worshiped by the Chinese.*

Of this point we promised two kinds of proof First, the direct affirmations of Chinese writers to this effect; and secondly, to show that the chief God, the Being worshiped in the highest sacrifice offered in the state religion, is a *Shin* If this last point is clearly made out, the proposition must be considered as proved beyond all question: The Chinese can have no higher Being than their chief God.

The first witness we shall produce is the *Chau Lí* 禮周 the Ritual of the *Chau* dynasty. This is the work of *Chau kung*, the son of *Wan wáng* the founder of the *Chau* dynasty. *Chau kung* flourished B. C. 1100. and ranks next to Confucius, in the estimation of the Chinese. This work, it is believed, is the oldest Ritual extant in the language.

It is from such a book, if any where, that we may expect to learn who were the objects to whom the Chinese addressed their religious worship. To this work, for these reasons, we earnestly desire to direct the attention of our Missionary Brethren, in China, who may be investigating this subject.

We learn from the *Chau Li* that there was an officer called *tsung peh* 宗伯, whose duties are thus described. The office of the great *tsung peh* was to establish and regulate the ceremonies (used in worshiping) the *national* gods, celestial and terrestrial (*Shin* 神 and *K'i* 示) and the human manes, *in order to aid the king* to builp up and protect his country." *See Chau Lí Sect.* 18. p. 1.

Throughout this work we find, as P. Amiot has told us above, the objects of religious worship in the *national rites* enumerated under these three names viz; *Shin* celestial gods, *K'i* terrestrial gods, and *Kwei* human manes.

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We have no mention made of any officer appointed to superintend national rites offered to any class of Beings called *ti* 帝, nor is there any mention of any such class among the classes of Beings to whom the rites regulated by the *tsung peh* were offered. *Shángti*, the Ruler on high, is mentioned; but he comes in under the enumeration above mentioned, and as a *tien Shin* 天神, God of Heaven.

At Sect. 18. p. 2. We read *i kih li sz páng kwoh kwei Shin K'i*, 以吉禮事邦國鬼神示 He (the *tsung peh*) made use of the felicitous rites to serve the *Kwei*, *Shin*, *K'i* i. e. the manes and the celestial and terrestrial gods of the country." The human manes being in this sentence placed first, causes the commentator to notice and explain the reason of three different orders in which the words, *Shin*, *K'i*, *Kwei* are written. First, when written *Shin*, *Kwei*, *K'i*, celestial gods, human manes, and terrestrial gods, this is to mark the distinction of above (celestial) and below (terrestrial). Second, when written *Kwei*, *Shin*, *K'i*, this is to mark nearness of relationship, and the manes of ancestors are placed first. Third, when written, *Shin*, *K'i*, *Kwei*, this is to mark the degrees of honour in which they are respectively held; the *Shin*, being most honorable, are named first, the *K'i* next, and the *Kwei* last as the least honorable.

Thus we see that there are only three classes of Beings mentioned as the objects of national worship in this Ritual, and that the *Shin* are the most honorable of these three.

Sect. 17. p 1. Text. "The Emperor appointed an officer of the spring, called *tsung peh*, to command those under him and to superintend *the national ceremonies in order to aid the King to harmonize the state.*

In the commentary called *Ching i* 正義. the purpose for which the national rites were instituted is stated, as follows. "The Emperor appointed the *tsung peh* to superintend the national rites; these rites were to serve the (*Shin*) gods as the highest (*li i sz' shin wei sháng*,) 禮以事神爲上); they were also the means whereby they caused the people of the empire *to recompense their root and to revert to their origin.*"

In the commentary marked *Ngán*, 案, we read, "Shun (B. C. 2169) ordered *Peh-i* to superintend the three ceremonies: his title was called *Chih tsung*. The men of the *Chau* dynasty because of this, established the officer of the Spring called *tsung peh*; for celestial gods, terrestrial gods and human manes are the most honorable (Beings) in the universe."

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Here is the direct testimony we promised. We have seen that of the three classes of Beings, worshiped in the national rites, the *Shin* are the most honorable; and now we are directly told that these classes are the most honorable in the universe.

We shall next cite a passage from the *Li-ki*, another Ritual, prepared by the scholars of the Hán dynasty, which is also in high estimation among the Chinese:

Li ki, ti chú 體註, Ed. Sect. 5. p. 23. In commenting on the phrase of the text, *tsi tí fuh yung ye* 祭帝弗用也, "In sacrificing to the Ruler they did not use pregnant animals," the critical commentator says, "In sacrificing to the Ruler pregnant animals were not used. The reason that, in the border sacrifice, they used the three year old bullock was in order to give importance to the idea of sincerity, and by the sincerity of the victim manifest the sincerity of their hearts. This is the gist of the idea. The celestial god, (*t'ien shin*) 天神 *is most honorable with whom nothing can be compared;* therefore, they used the three year old bullock."

We have translated the phrase, *tien shin* 天神, of the commentator *celestial god*, in the singular, as there can be little doubt the reference is to the *tí*, 帝, ruler, of the text, a title by which the chief god of the Chinese is frequently designated.

The Reader may recollect that, when the *tsung peh* was mentioned in the quotation from the Shú King, at page 30, we were told his office was "to superintend the public ceremonies and to regulate the respect to be paid to both gods *(Shin)* and men."

Here it will be observed, the word *Shin* is used alone instead of the three words, *Shin, K'i, Kwei*, which we met with in the *Chau Li*, when his office was described. When remarking on another question from the *Shú King*, we said that the word *Shin* in the phrase, "gods and men," was evidently used to include all the objects of their national worship. The accounts, given above, of the *tsung peh's* office, from the *Chau Li*, fully sustain our remark. We however deem this of so much importance that we shall quote Chinese authority, directly to the point, to sustain this *usus loquendi* of the word *Shin*.

Chau Li, Sect. 19. p. 1. Text. "The office of the Lesser *tsung peh* was to superintend and set up the shrines of the *national gods*." The word *Shin* alone being here mentioned in the text, as in the case of the quotations from the *Shú king*, and the objects of worship in the national rites being generally elsewhere in the *Chau Li* mentioned

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under the three names of *Shin*, *K'i*, *Kwei*, gives occasion to the commentator to make the following remark: "If we speak of them (i. e. the objects worshiped in the national rites) separately, the *t'ien Shin*, celestial gods, are alone called *Shin*; but if we speak of them collectively, then the *Kwei*, human manes and *K'i*, terrestrial gods, are both called *Shin*."

Thus we see that *Shin*, while it specially designates the highest class of Beings worshiped in the national rites of the *Chau* dynasty, is also used as a general term, including all the objects worshiped by that dynasty.

What more comprehensive term could we desire to use, in waging our warfare against polytheism? How admirably does this word answer all our wants in translating the First Commandment! What higher evidence, than that given above, can be demanded to prove that *Shin* is the generic name for God in Chinese?

Can it be affirmed that any other word, in the language, thus includes all the objects worshiped in the national rites of the Chinese?

The next point to be proved is, that, *the chief god of the Chinese, the Being worshiped in the highest sacrifice offered in the state religion, is a Shin.*

The proof of this point is very important to sustain our position, that *Shin* is the generic name for God in Chinese, and that this word should be used to render *Elohim* and θεος. We have seen that the *Shin* are the highest *class* of Beings worshiped in the national rites of the Chinese; but if it could be proved that the Chinese themselves had conceived of a Being higher than any of this class, a Being whom they never included in the same genus with the other objects worshiped, this would prove the existence of a kind of Monotheistic feature in their system: and this fact would be a strong argument against the use of the generic name, *Shin*, to designate Jehovah. If however, we clearly prove that the chief god worshiped by the Chinese is distinctly numbered among this class of Beings, then we conceive the highest proof of our position, which can be demanded, will have been furnished

We have shown above that the *Shin* are said to be "the most honorable Beings in the universe," and that the "celestial *Shin* is most honorable, with whom nothing can be compared;" and might from this infer, without danger of mistake, that the highest Being known to the Chinese would be included among the class of Beings called *Shin*. To this inference no objection could be offered; but we are not left to mere inference: the classical books furnish us with clear

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and direct testimony on this point, and that in more abundance than we can venture to tax the Reader's patience with.

Before however proceeding to cite this testimony, we must make the reader acquainted with the names of the highest objects worshiped in the national rites of the Chinese; and call his attention to a great diversity of opinion which exists among the Chinese of the present day, with respect to what is designated by these names; a diversity of opinion to which much of the difficulty with which this subject is invested is no doubt to be ascribed.

From the earliest antiquity to the present times, the two highest objects of veneration, in the national rites of China, have been called *t'ien* 天 heaven and *ti* 地, earth; and to the worship of these two objects, a sacrifice called *kiáu*, 郊 offered at the winter and summer solstices, has, from time immemorial, been appropriated.

The question that occurs to every one, upon learning this fact, is, Do the Chinese understand, by these words, the visible Heavens and Earth upon which they tread, or are the words used by metonomy for the invisible Beings, who preside over Heaven and Earth respectively? To this we answer; It is conceded on all hands, we believe, that the material objects are not the objects of worship; and that the words, when used as the names of objects of worship, are employed metaphorically. What then is the object definitely designated by the word *t'ien* 天 heaven, the highest of the objects worshiped in the national rites?

To this question two different answers may be given, according as regard is had to one or the other of two opinions held, by Chinese of different sects, on this point. During the Sung dynasty, (about A. D. 1100,) there sprung up a sect of Philosophers to whom the Romanish Missionaries have given the name of Atheo-politique, and to whose views great prominence has been given in all the editions of the classical works published during the present dynasty. This sect would answer the question, what is meant by *t'ien* 天, as follows: *t'ien* 天 is *Sháng ti* 上帝, the Ruler on high; and *Sháng ti* is *li*, 理 the rule of order, destiny, fate.

There is another class, however, who we conceive represent the polytheists of China, and the old views of the state religion, as presented in the *Chau Li* (Ritual of the Chau dynasty: B. C. 1100,) who answer as follows: The *t'ien*, 天, worshiped at the winter solstice is, *t'ien chí shin*, 天之神 the god of Heaven, and this *t'ien chí Shin*, 天之神 god of Heaven, is *Sháng ti*, 上帝 the Ruler on high.

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It will be observed that, according to both of the opinions, above expressed, the word *heaven* is used metaphorically, and that to *t'ien* 天 the title of *Shàng ti* 上帝 the Ruler on high is given by both parties; but the one party so explain their views as to lead to a mere lifeless principle *li*, which they say, "neither wills nor wishes, acts nor does;" while the other party lead us to polytheism, and to regard the *t'ien chi shin* 天之神, the Shin of heaven, and the *ti chi K'i* 地之示, the *K'i* (or Shin, as he is also called,) of earth, as the two greatest gods in their pantheon.

We shall present a few quotations, from the works of several of the most distinguished Foreigners who have written on the Chinese religion, that the Reader may have a clearer view of what has been summarily stated above.

"The chief object of their worship is the Supreme Being, Lord and chief Sovereign of all things, which they worshiped under the names of Chang Ti *(Shàng ti)*, that is *Supreme Emperor*, or Tien *(or t'ien* 天*)*, which, according to the Chinese, signifies the same thing; Tien, say the Interpreters, is the Spirit (*Shin*!) *that presides in heaven, because Heaven is the most excellent work produced by the first cause;* it is taken also for the material Heavens, but this depends upon the subject to which it is applied." *Du Halde's History of China. Vol.* 3. p. 16.

This is the view Du Halde gives of the second class we have spoken of above: of the sect of the Learned he writes as follows.

"About the year 1070 was the time when these interpreters (the modern Doctors) appeared, who gained a great reputation; the most famous was Tchu tse *(Chú tsz'* 朱子*)* and Tching tse *(Ching tsz'* 程子*)* who published their works under the reign of the sixth prince of the family of Sung. Tchu tse distinguished himself so greatly, by his capacity, that they revered him as the prince of Learning. Though these authors have been had in esteem for these five or six hundred years past, yet they are still looked upon as modern authors, especially when compared with the ancient interpreters, who lived fifteen ages before them. These new Doctors pretended that their doctrine was founded on the most ancient of the Chinese books, but their explanations were very obscure and full of equivocal expressions that made it seem as though they were afraid of rejecting the old doctrine, and yet in reality what they advanced was entirely new."

"They give the first principle of all things the name of *Tái kih* (太極) which they say is impossible to be explained, being sepa-

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rated from imperfections of matter. and therefore can have no appellation agreeable to its nature: however, they compare it to the ridge of a house which serves to unite the roof; to the root of a tree; to the axletree of a chariot; to a hinge, on which all things turn; and they affirm it to be the basis and pillar and the foundation of all things. It is not, say they, a chimerical Being, like to the vacuum of the Bonzes; but it is a real Being, which had existence before all things, and yet is not distinguished from them, being the same thing with the perfect and the imperfect, the Heaven, the Earth, and the five elements, insomuch that every thing may, in a sense, be called Tái kih."

"To this same being, which they called Tái kih, they likewise give the name of 理 *Lí;* and this, they say farther, joined to matter, is the composition of all natural bodies and specificates and distinguishes one thing from another. Their reasonings, in points of morality, are the same: they call *Lí* that which establishes the reciprocal duty between the Prince and the subject, the father and the son, the husband and the wife; they likewise give the name of *Lí* to the soul, because it informs the body, and when it ceases to inform it, the *Lí* is said to be destroyed; in short, when they have disputed in this unintelligible maner concerning the nature of *Tái kih* and *Lí*, they necessarily fall into atheism, because they exclude every efficient supernatural cause, and admit no other principle than an inanimate virtue or energy united to the matter, to which they give the name *Lí* or *Tái-kih.*

"But they find themselves much embarrassed when they would fain elude the great number of plain texts, in the ancient books, which speak of Spirits (*Shin*), of justice, of Providence, of a Supreme Being, and the knowledge which he has of the secrets of mens' hearts, &c.; for when they endeavour to explain them, in their own gross manner, they are certain to fall into fresh contradiction, destroying in one place what they establish in another.

"However, if we may credit the testimony of a great number of Missionaries, who have spent the chief part of their lives in the Empire, and who have gained an exact knowledge of the Chinese affairs by means of studying their books, and conversing with men of the greatest repute for knowledge among them, the truly learned have not given way to these mad notions, but have adhered strictly to the texts of the ancient Books, without regarding the extravagant notions of these modern commentators.

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"But, that I may act the part of a faithful historian, I cannot deny that some of the Missionaries have been persuaded that all the learned in the Empire are no better than so many atheists, and that whatever declarations the Emperor Cang hi *(Káng hí)* and others have made to the contrary, have been the effect of mere compliance or downright dissimulation; for though the above mentioned prince averred that, it was not to the visible or material heavens that he offered sacrifice, but to the Lord and Creator of Heaven and Earth and all things, he might mean the root and origin of all things, which is nothing else but the *Li*, or celestial virtue, inherent in matter, which is, according to the Chinese atheists, the principle of all things."

"Besides, when we read in their books and hear the Chinese affirm that Life and Death, Poverty and Riches, and all events in general depend on *tien* (天) or Heaven; that nothing is done but by his order, that he rewards the Good and punishes the Wicked, that he cannot be deceived, that he sees all things, hears all things, and knows all things, that he penetrates the secret recesses of the heart, that he hears the complaints of the good and virtuous, and grants their petitions, &c.; all these expressions, according to *them* ought to be looked upon as metaphorical, by which they would have the people understand that all things happen as if in reality Heaven was an intelligent Being.

P. Prémare, in De Guines' *Shú King*, p. 49. thus expresses his views of the senses in which *tien* 天 is understood,

"Il y a donc un ciel qui a fait, et un ciel qui a été fait; et puisque le Grand homme a fait le ciel et toutes choses, il faut que le Grand homme soit le ciel qui n'a point été fait, mais qui est *la source et la cause de tous les êtres:* comme dit le Li Ki, le ciel corporel et visible est le symbole du ciel invisible, comme le Tai-Ki materiel est une image grossiere du Tai-Ki spirituel, qui est la même chose que Tai-y ou l'unité."

"Hiu Chin, expliquant le caractere *yih* —, dit ces paroles: *Au premier commencement la raison subsistait dans l'unité; c'est elle qui fit et divisa le ciel et la Terre, convertit et perfectionna toutes choses.* Cela est clair et formel; et puisque c'est la, raison qui a fait le ciel et la terre, et qu'il est cependant vrai que le ciel a fait toutes choses il faut necessairement conclure que le caractere *Tien* a deux sens, et qu'il dénote quelquefois l'ouvrage et le plus souvent l'ouvrien; c'est la grande unité que le Choue-ven (Shwŏ wăn) appelle *T'ao;* c'est a cet Esprit *(Shin?)* auquel les anciens Empereurs offroient des sacrifices, qui n'etoient dûs qu' an Dieu Souerain."

M. Visdelou, in his letter to the cardinals of the Propaganda, gives the following account of the views of the Chinese in respect to the first principle

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"Quant a ce qui regarde le premier principe, voici ce qui dit ce livre (Yih King), Tai Ki a engendré deux effigies; ces deux effigies out engendré quatres images, ces quatres images out engendré les huit trigrammes de *Fo-hi*." "Il faut ici observer soigneusement qu' il dit *engendrer*, et non faire."

"Ses chinois interpretent allégoriquement les deux effigies *Yang* et *Yu* par les deux matieres, ou la matiere universelle divisée en deux; mais dans le sens propre, elles signifient le ciel et la Terre."

"Mais les philosophes exposent plus clairement cet axiome; car voici ce qu' ils disent sans aucune allégorie. *Le grand comble*, Tai Ki, a engendré le ciel et la Terre; le ciel et la Terre out engendré les cinq élémens; les cinq élémens out engendré toutes choses. Ce même axiome est l'abîme dans lequel se sont précipités les philosophes que l'ou appelle *athéo-politiques*, car ils prétendent que ce *grand comble* est la raison primitive, qui, quoique sans entendement, ni voluté, est absolument le premier principe de toutes choses. Ils veulent que quoique cette raison soit privée d'entendement et de voluté elle gouverne pourtant toutes choses, et cela d'autant plus infailliblement qu' elle agit necessairement. Ils prétendent enfin, que tout émane d'elle, ce que ce mot *engendrer* semble indiquer. Aussi ces Philosophes n'hesitent—ils pas de donner à cette raison le titre de *dame gouvernaute;* et, comme *Confucius* dans le livre canonique des changemens (Yih King) a fait plus d'une fois mention du *Changti (Shàng Tì)* c'est-a-dire *du Suprême Empereur; et du Tì* (帝 Tì), c'est-a dire de *l'Empereur, et que cependant on ne voit nulle part dans ce livre, ni dans les autres, que le Chang ti ait engendré la matiere, c'est-à-dire, le ciel et la Terre; les Philosophes conclurent delà que le titre de Chang ti ne peut convenir à la raison primitive, que quand il s'agit seulement du gouvernement de l'univers.* Delà vient que plusieurs d'entreux admettens, outre la raison primitive, un génie (Shin?) celeste approprié au ciel &c. &c."

Again: "Je ne dais pas omettre ici que le tenue de ciel s'entend de trois facons; il signifie le grande comble, quelquefois aussi le ciel matériel; souvent, parmi ceux qui admettent des Genies (*Shin*) dans tous les grands corps du monde, il est employé pour designer ce génie; ou plutot selon l'habile Interpreté qui a fait la concordance des quatres livres classiques, le ciel est pris tantôt pour la raison primitive, tantôt pour la matiere seule, et tantôt pour la raison primitive et la matiere ensemble.

In the above quotation the Reader has a pretty full *exposé* of the various views held on this subject by the sects of the Confucian School in China. Of the views of the class called *athéo-politique*, M. Visdelou thus farther writes:

"Les philosophes chinois parlent de révérer le ciel; mais ils entendent par le ciel; la Raison, *non pas celle qui fait l'homme et qui n'est point l'effet*

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de celle là mais la Raison primitive, qui est la premier principe et la cause necessaire de toutes choses. Respecter cette Raison, c'est la suivre; de même que l'on respecte le Destin non par les prieres et le honneurs mais en se soumettant à ses loix. Les destinées, disent ils, sont marquées par le ciel, c'est-à-dire, par la Raison primitive, qui est le premier principe de tous les êtres, a la verite elle agit a l'aveugle, mais, la même nécessité qui la rend aveugle la rend aussi infaillible. C'est elle qui est le Destin en tant qu' elle agit nécessairement, cette doctrine est celle que les missionaries appellent *athéo-politique.*"

Again: "Les athées rigides se raillent communement de tout le gendre des Dieux. Comme ils croient que tout est réglé par le destin, ils ne laissent aucun lieu aux prieres et aux voeux et ne parlent qu' avec mépris de religions où l'on sacrifice."

Dr. Medhurst, in his work entitled "China; its state and Propects", thus expresses his views of the Confucian system:

"It is strange, however, that while Confucius recommends such an excessive veneration for parents, he should have overlooked the reverence due to the Father of our Spirits: and while he traced up the series, from parents to ancestors, requiring the highest degree of honor to be paid to our first progenitors, that he should not have considered Him from whom all Beings spring, and who is entitled to our first and chief regard. But it is a lamentable proof of the depravity of the human heart, that so acute, intelligent, vigorous and independent a mind should not have traced the generations of men up to the great Former of all, and left his followers in the dark as to the *being*, *attributes*, and *perfections* of the one living and true God."

"There are, in the works of the Philosopher, some allusions to Heaven as the presiding power of nature, and to fate as the determiner of all things, but he does not appear to attribute *originality to the one, or rationality to the other;* and thus his system remains destitute of the main truth which lies at the basis of all truth, viz: the being of a self-existent, eternal, all-wise God"

Again: "From these expressions, about "Heaven," the "Supreme Ruler," and the "principle of order", we might infer that the Chinese *had some knowledge of the Ruler of the universe*, and honored him as such, were we not baffled by the very incoherent manner in which they express themselves, and shocked at the propensity to materialism which they constantly exhibit."

Of Confucius, Dr. Medhurst thus writes. "This expression," 'equal to heaven,' is often repeated by the Chinese, with reference to Confucius; and *there can be no doubt* that they mean, thereby, to place their favorite sage on a level with the powers of nature, and

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in fact to deify him. Thus, have these atheistical people deified the man, that taught them that matter was eternal and that all *existences* originated in a *mere principle.*"

"In drawing up the foregoing view of Confucius and his system, although he does not say so, we presume that Dr. Medhurst followed the views of those whom Du Halde calls the modern doctors, and M. Visdelou the sect of the Atheo-politique. In his chapter on the religions of China, in his work above quoted, Dr. Medhurst makes no mention of any other class, among the learned, than atheists, and thus sums up the faith of the Confucianists, Táuists, and Budhists. "No first cause characterises all the sects, and the supreme, self-existent God is scarcely traceable through the entire range of their metaphysics; and yet the Chinese manage to combine the apparently irreconcilable principles of atheism and polytheism." Gods many and lords many," are adopted by every sect, and *it is more easy to find a god than a man in China.* Though they account *no divinity to be eternal*, yet they discover a god in every thing."

All, who have ever been in China, will confirm the above testimony, as to the multiplicity of the gods worshiped by the Chinese people; and they will, we presume, all agree with us as to the fact, that these gods are by the people themselves called *Shin;* so that, whatever the atheists may say, we may, from the mass of the people, obtain the testimony of the polytheists, as to what is the generic name for god in their language.

To prove that the views of the modern doctors are such as they are represented by Du Halde and M. Visdelou above, we shall give one or two extracts from the works of *Chú tsz*, the individual mentioned by Du Halde, as the prince of learning, and who has been well styled "the Standard of orthodoxy," with this sect of the learned.

Chú tsz's entire works, Sec. 49. p. 4. "If it be inquired, what is meant, when we read in the Shú King, (such sentences as the following, viz.) that "Sháng tí confers the due medium (virtuous nature) on the people," that "heaven is about to impose great duties on man;" that "heaven, to protect the people, makes for them princes;" that "heaven, having produced things, treats them according to their capacity; and upon those who do good, it sends down a hundred felicities; and upon those who do ill, it sends down a hundred calamities;" that "when heaven is about to send down some uncommon calamity, it first produces an uncommon man to determine it;" in expressions of this kind, is it meant that above the azure heavens there really is a ruler who acts thus; or is it that heaven

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has no mind; or is it merely, if we seek the origin (or cause), that the *Li* 理, order is thus (or according to the eternal fitness of things is it thus)? I (Chú tsz') answer: these *three points* have but one meaning, viz. according to (*Li*) order, or the eternal fitness of things it is thus. In the revolutions of the primordial substance hitherto, fullness has always been succeeded by decline, and after a period of decline there has been one of fullness, *just as if things were caused* to go round in a circle. There never has been a period of decline that was not followed by one of fullness."

This language is so clear that there is no mistaking the writer.

At the 25th page of the same section, we have these words: *Ti shi li wei chú*, 帝是理爲主, "Ruler means that (*li*) order or destiny is master."

Sentiments, that appear to differ very materially from those presented in the above extracts, are found in the works of this writer; but we think those above quoted are his real sentiments: he here speaks out; and his expressions that look another way are to be explained by these. Where *Chú tsz'* speaks of *Shàng ti* as a sovereign lord, &c., &c., he is expressing himself, we think, according to the prevailing sentiments of the polytheists of his day, but his own meaning was *Li*, destiny.

We have detained the Reader, from our proofs, a long time by these quotations, but we trust he will regard them as well worth a careful perusal. We are sure he will find the facts, therein stated, of great importance, in forming an opinion on the question submitted to him.

Two important facts clearly appear: viz. that there are, in China, atheists and polytheists; and from Dr. Medhurst we learn that the mass of the people belong to the latter class: for we can scarcely regard a man as being at the same time an atheist and a polytheist.

This being the state of things, we cannot hesitate a moment as to which of these two classes we shall consult, when inquiring what is the generic name for God; for all men will answer with one voice, the theists, not the atheists.

We shall proceed, then, having informed the reader of this diversity of opinion to prove that the *t'ien* 天, worshiped at the winter solstice, is not the visible heavens, but is the *T'ien chi Shin*, 天之神, god or gods of heaven, and that this *T'ien chí Shin* 天之神, is called *Shàng ti*, the Ruler on high.

We said above that the most solemn sacrifice, offered in the na-

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tional rites, is called *kiáu* 郊, and that this is offered to *T'ien* 天 heaven, and to *Tí* 地 Earth.

In *Kánghi's* Dictionary we have the following definition of the word *kiáu*. "The name of a sacrifice. At the winter solstice, heaven is sacrificed to at the Southern *kiáu* or border; and at the summer solstice, earth is sacrificed to at the northern *kiáu* or border; therefore the sacrifice to heaven and Earth is callen *kiáu*.

In the *Pei Wan Yun-fú*, the great Thesaurus prepared by the same scholars that made the Imperial Dictionary, in the reign of Kánghi, we are told who the objects of worship are when *T'ien* 天 and *Tí* 地 are thus sacrificed to in the *kiáu* 郊. They quote the Ritual of the *Tsin* 晉 dynasty, about A. D. 350, in explanation of phrase *t'ien kiáu* 天郊, the *kiáu* sacrifice to heaven. The words are as follows: *t'ien kiáu so tsí, yueh hwáng t'ien chí shin; tí kiáu so tsí, yueh hwáng tí chí k'í;* 天郊所祭曰皇天之神地郊所祭曰皇地之祇; "That which is sacrificed to in the *t'ien kiáu* (sacrifice to heaven) is called the god (*shin*) of Imperial Heaven; that which is sacrificed to in the *tí kiáu* (sacrifice to Earth) is called the god (*k'i*) of Imperial Earth."

We have translated *hwáng t'ien chí shin*, 皇天之神, in the singular "god of Imperial Heaven," though there is nothing in the sentence itself to decide whether the word *Shin* is singular or plural; the reason that we here regard it as singular is that this *Shin* of heaven is called *Sháng tí*, and there can be but little doubt, we suppose, that the title *Sháng tí*, "ruler on high," is generally applied to a single Being: though we have the authority of *Chú tsz'* for saying that all the *Shin* of heaven are collectively called *Sháng tí*, the ruler or rulers on high. He makes this remark when commenting on the *kiáu teh sang* section of the *Lí Ki*: his object is to explain why *Hau-tsih*, the ancestor of the *Chau* dynasty, was paired with heaven, in the *kiáu* sacrifice. The reason assigned is, that as heaven is the root of all things, so an ancestor is the root of his posterity. For this reason, *Hautsih* was paired with heaven in the sacrifice at the winter solstice, and Wan wáng (the first monarch of the *Chau* dynasty) was paired with *Shángti* at the sacrifice in the ancestral temple called *Ming-tang*; after having stated these matters, he says, *Sháng tí, tsih t'ien yé; tsŭ t'ien chí shin rh yen chí, tseh wei chí sháng tí* 上帝, 即天也; 聚天之神而言之, 則謂之上帝. *Sháng tí* is the same as heaven; if we collect

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the gods of heaven and name them, then we call them *Sháng tí*, ruler on high," i. e. "if we speak of the gods of heaven collectively, we call them *Sháng tí*," in other words, the title *Sháng ti* is sometimes given to all the gods of heaven collectively, as well as to the chief god.

The Chinese student will find many instances where *t'ien*, heaven is used in the same way, for all the celestial *Shin*.

The point, we are now discussing, viz: that the *tien shin*, 天神, god or gods of heaven, and not the material Heavens, was the object to whom the *kiáu* sacrifice was offered, is so important that we shall trouble the reader with additional proofs:

Lí ki, Imperial Edition, sect. 36 p 1. In the text we read: "In the *kiáu* (the sacrifice to heaven) the three year old bullock was used, in the *shié* and *tsih* (the sacrifice to the gods of the land and grain) a full grown ox was used."

The reason of this distinction in the victims, was to honour heaven more than the gods of the land and grain, for, says the commentator, "when the essence of a thing is brought forward, the smaller it is the better.

Commenting on the text above cited, *Kung Shí Yungtah* 孔氏穎達, says "The god of Heaven (*t'ien Shin* 天神) is most honorable and (a Being) with whom nothing can be compared; therefore (in the *kiáu*, sacrifice) they used the three year old bullock; the meritorious services of the gods of the land and grain extend to men, and men rely upon these meritorious services, therefore they sacrifice the full grown ox to them by way of recompense."

Here we have direct testimony to the fact, that, the god *(Shin)* of heaven, who is beyond comparison the most honorable of all Beings, is the object worshiped in the *kiáu* sacrifice.

Commenting on the same passage *Chaushí Sü*, 周氏諝, a scholar of the Sung dynasty, who wrote before the time of *Chú tsz'* says, "When we speak of the *Kiáu* sacrifice, the *Shin*, god or gods of Heaven (*t'ien shin*, 天神), and the *K'i*, god or gods of Earth" (are meant). In the preface of the Book of Odes, *Háu T'ien Yú ch'ing ming* 昊天有成命, section, it is said, in the *Kiáu* they sacrifice to Heaven and Earth. In the Shú King it is said, "the victims used at the *Kiáu* sacrifice were two bullocks; for one was used at the southern *Kiáu* or border, to sacrifice to the *Shin*, god or gods of Heaven (*t'ien shin*, 天神); and one was used at the Northern *Kiáu* or border, to sacrifice to the *K'i*, god or gods of Earth; thus for both the god (*Shin*) of Heaven and the god *(K'i)* of earth they used the three year old bullock."

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The reader will observe that in this last quotation, the words *Shin* and *K'i* are translated as either singular or plural; in the original there is nothing to mark the number. For our purpose, it is not a matter of the slightest importance, whether the word *Shin*, in passages similar to the one above quoted, is considered as in the singular or plural: let it be either, and these quotations furnish clear and positive testimony to the fact, that, the object or objects worshiped at the winter solstice, the most solemn and highest sacrifice ever offered in China, is a Being or Beings called *Shin*.

We have seen above that by *T'ien*, Heaven, and *Shángtí*, the Ruler on high, all parties agree that the same thing or Being is referred to.

Another method, therefore, of proving that the object worshiped in the *Kiáu* sacrifice, is not the material Heavens, but an invisible Being—a *Shin*,—is to shew that this sacrifice is offered to Shàng tí and that Shàng tí is a title given to the chief *Shin* or god.

In the *Chung Yung* 中庸, the second of the "Four Books," we read; "The rites of the *Kiáu* and *Shié* are the means whereby we serve Shàng tí, the Ruler on high, and (as the Commentator adds) the sovereign of Earth."

On this passage, the Commentator says, "In the *Kiáu* they sacrifice to Heaven and in the *Shié* they sacrifice to Earth; that the sovereign of Earth is not mentioned is owing to brevity of style."

We see here the Commentator regards *Shàng ti* as the same as *T'ien*, Heaven.

Another Commentator gives us the following explanation of the sacrifices *Kiáu* and *Shié*, *Yen kiáu tseh tung t'ien shin, yen shié tseh tung ti k'i* 言郊則統天神、言社則統地祇、"If we speak of the *Kiáu* then (all) the celestial gods *(Shin)* are included, and when we speak of the *Shié*, then all the terrestrial gods *(K'i)* are included."

Here we see again that the objects worshiped in the *Kiáu* are the *T'ien Shin*, gods of Heaven. This commentator either regards *Shàng tí* as a title given to all the *T'ien Shin*, or regards the individual Being to whom this title is given as included in their number.

As the fact is so well known that the *Kiáu* sacrifice is offerred to *Shàng ti*, having cited one proof of this fact, we will not occupy more time upon it, but proceed to prove that *Shàng ti* is called a *Shin*, and is included among the class of Beings worshiped under that name.

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In the *Wú King Tung* 五經通義, quoted in the *Yuen Kien Lui Hán*, 禮鑑類函 we read *T'ien Shin chí tá ché, yueh háu t'ien Sháng tí; yih yueh t'ien hwáng tá tí; yih yueh tái yih:* 天神之大者曰昊天上帝亦曰天皇大帝亦曰太一 "The greatest of the celestial gods *(T'ien Shin) is* called Expansive Heaven, the Ruler on high. * He is also called the celestial, august, great Ruler; also the Great one."

In the Pái Pien 稗編, quoted in the work above mentioned we meet with the following: *Hau Hán Hiáu wan tí, i t'ien hwáng tá tí, wú ti, wei luh tsung; yü i wei táng, ho ché? Chau Lí i yen sz' háu t'ien Sháng ti, tseh yen sz' tsái sz' t'ien, puh shuh pieh shin; yú sz' fuh sz' háu t'ien Sháng ti, tá k'iú 'rh mien, sz' wú ti yih jú chí; háu t'ien Sháng tí nái peh shin chí tsun; tsung chí i yé.* 後漢孝文帝,以天皇大帝,五帝爲六宗,于義爲當,何者,周禮以禋祀昊天上帝,則禋祀在祀天,不屬別神,又司服祀昊天上帝,大裘而冕祀五帝亦如之昊天上帝乃百神之尊宗之義也.

* We translate *háu t'ien sháng tí*, 昊天上帝, "Expansive Heaven, the Ruler on high," and not "The Supreme Ruler of the Expansive Heavens," as the phrase is usually translated. The reason is, that T'ien and Sháng tí being only, the first the name, and the second the title given to the same Power, T'ien and Sháng tí must be construed in apposition, as we cannot regard a Power as the Ruler of itself. Commenting on the text, *i yen sz' sz' háu tien sháng tí*, 以禋祀祀昊天上帝, of Chau Lí sec. 18, page 2, Ching tsz' says, *tien yü tí yih yé, tien yen ki tí, tí yen ki chú,* 天與帝一也天言其體帝言其主, *T'ien* (Heaven) and *Tí* (the Ruler) are the same. (The name) Heaven refers to its (the Ruling Power's) substance, and (the title) *tí* the Ruler refers to its ruling."

This explanation takes no notice of the qualifying words "*Háu*" "Expansive," and "*Sháng*" "on high," and simply tells us that *T'ien* and *Tí*, in the phrase quoted above from the Chau Lí, are the same, from which we must infer that they are in apposition.

The meaning of these words "*Háu*," 昊 and "*Sháng*," 上, are thus explained by Chingshí Ngoh, 鄭氏鄂, when commenting on the same passage of the Chau Lí. He says, *i ki k'i chí háu háu, kú yueh háu t'ien; i ki chú wei hú sháng, kú yueh sháng ti,* 以其氣之浩浩故曰昊天,以其主位乎上,故曰上帝, "Because of the immensity of its substance, we call it (the ruling Power) Expansive Heaven; because its ruling seat is on high, we call it (the Power above called Expansive Heaven) Shang ti, i. e. the Ruler on high."

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The Emperor Hàu Wan of the after Hán dynasty supposed that the celestial, august, great Ruler and the five Rulers were the six venerated objects (to whom *Shun* sacrificed): his idea was correct. Why so? In the *Chau Lí* we read, that they used the pure offering to sacrifice to Expansive Heaven, the Ruler on high, thus in the pure offering they offered a sacrifice to heaven (alone), *it did not belong to any other god (Shin);* and (we read) also that the officer when sacrificing to Bright Heaven, the Ruler on high, wore the great fur robe and imperial cap, and that in sacrificing to the five Rulers he wore the same dress: Expansive Heaven, the Ruler on high, is the most Honorable of all the gods (literally hundred *Shin);* this is the meaning of the venerated objects."

In the *Shí King*, *Siáu Yé*, *Ching Yueh*, 正月 section, p. 21, we are expressly told that, "Sháng tí is the god of Heaven," *Sháng tí t'ien chí shin yé*, 上帝天之神也.

Lí Kí, Imperial Edition, section, 8 p. 15., We read *T'ien shin yú luh; tsi chí yih sui yú kiú; háu t'ien sháng tí, tung chí tsi chí, yih yé*, 天神有六祭之一歲有九,昊天上帝,冬至祭之,一也. "The celestial gods (*Shin*) are six, they are sacrificed to nine times in a year: Expansive Heaven, the Ruler on high, who is sacrificed to at the Winter solstice, is the first;" and then follow the, *wú tí* 五帝, Five Rulers. We have the same statement repeated in the commentary on the Chau Lí section 22nd p. 30. Nothing can be more distinct and formal than these statements.

5. In Mencius, Edition called *Sz' Shú Pú chu pí chí*, 四書補註備旨, Vol. 6. p. 29.we read, "If the ugliest person were to practise fasting and bathing, he could then sacrifice to *Sháng tí*." The critical note says. "*Sháng tí* is the most honorable of all the gods (*Shin*)," *Sháng tí chí tsun chí shin.* 上帝至尊之神. This says, as plainly as language can, that, *Sháng tí* is the most honorable one of the class of Beings called *Shin.*

Tái Yé Yun Hán, 雲漢. Ode p. 12. Text, *hán hí tá shin* &c., 旱既太甚, &c. "The drought is great and the heat intense. We have not ceased to offer sacrifices, from the *kiáu* sacrifice (to Heaven and Earth) to that presented in the ancestral temple. To the gods above (celestial), to the gods below (terrestrial), we have made offerings and interred their victims. *There is not a god* (*Shin*) *we have not honored: Hautsih* (our ancestor) is not able and *Sháng tí* does not come down to our relief."

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A critical note says, "*Shin* in the phrase, 'there is not a god (*Shin*) we have not honored,' only refers to those worshiped in the *kiáu* and in the ancestral temple, for the sacrifices constantly offered were only those at the *kiáu* border of the country, and in the ancestral temple." We have seen, in a previous part of this paper, that Heaven, or *Shàng tí* and Earth, were worshiped in the *kiáu*. The worship of these is here included in the single word *Shin* and as the author of the critical note plainly implies all the Beings constantly sacrificed to.

The Commentator says; "In the *kiáu* they sacrifice to the celestial and terrestrial gods; and then gives us this explanation of the whole:" The Poet means that *Hautsih* (his ancestor) wished to rescue them from the calamities of the drought, but was not able. He mentions *Hautsih* because of his nearness of kin, and the Ruler, because he was the most honorable (*Shin* addressed).

The Commentator here, evidently, intends to account for the fact that, although all the gods of Heaven and Earth are sacrificed to, yet the poet only notices the failure of *Shàng ti* and *Hautsih* to answer their prayers; the reason is, he, says, that one is the relation of the parties praying, and the other, the most honorable of the class of Beings addressed.

The paraphrase is very full and makes it unmistakeably plain, that the *Shin*, (which occurs in the phrase, 'there is not a god we have not honored,') is used, as the general name of all the Beings worshiped on the occasion of this great public calamity. It is as follows: "The drought is very great, and the heat most intense and burns to such a degree as to cause sickness among the people. I, because of the people's distress, *seek assistance from (Shin) the gods. To every one that can be sacrificed to*, I have not ceased to mke offerings, from the *kiáu* in which I sacrificed to the gods of Heaven and Earth, to the ancestral temple where I sacrificed to my ancestors; whether looking to those above I sacrificed to the celestial (gods), or looking to those below I sacrificed to the terrestrial (gods); whether at the commencement of the sacrifice I offered up the ceremonies due to them, or the sacrifice ended, I interred their victims;—for there is not a god (*Shin*) to whom I have not exhausted the way of honoring and reverencing him. Now of the gods (*Shin*), of the anees. tral temple, t here is none more to be honored than *Hautsih*: although he has never failed to enjoy my offerings, still his strength is not sufficient to overcome the calamity; of *the gods* (*Shin*) *sacrificed to in the kiáu sacrifice there is none more to be honored than Shàng tí*, his

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strength sufficient to overcome the calamity, but he still does not enjoy (or favorably receive) my offerings."

We desire to call the Reader's attention particularly to this quotation from the Book of Odes; for we think it would of itself, if we had no other evidence, fully sustain our position, that *Shin* is the generic name for God in Chinese. We have here an occasion of deep distress, a great public calamity; man is made to feel his weakness; he calls on his gods for aid. Surely this is the occasion on which to learn the name given to the whole class *of Beings worshiped*, if the Chinese have such a word. We find, in this ode, the plainest evidence that they have the generic name we seek for, and that this name is *Shin*; and the Poet himself and all his Commentators, not only use *Shin* as the general name of all the Beings worshiped, but also expressly tell us that *Sháng ti* the chief god is one of this class.

We have more than a hundred references to passages, in the classical books, now before us, in which *Sháng ti* is either directly called a *Shin* or indirectly referred to as a *Shin*. We shall not, however, cite them for fear of wearying the Reader's attention; more evidence, on this point, could not increase his conviction that *Sháng ti* is a *Shin*. The quotations, given above, state this so directly and clearly, that he must either conclude the writers I have quoted, know nothing of the matter, or that the fact is as I have stated it, viz. that the chief god of the Chinese is by them included among the class of Beings called *Shin*.

We shall, therefore, give only one more quotation to prove this point. *Yen tsz'* thus addresses Duke Hwan: if the chaplain were to speak the truth, he would blame your highness severely; but should he screen and hide your faults, he would be attempting to deceive the Ruler on high. If the Ruler on high be a god (*Shin*) then he cannot be deceived, *but if he be not* (*Shin*) *a god it would be of no use to pray to him.*"

Here we are not only told that *Sháng ti* is a *Shin*, but what is still more to our purpose, viz: that it is of no use *to pray* to any Being who is not a *Shin*.

We cannot conclude this second division of our subject without referring once more to the ritual of the Chau dynasty: for we rely much upon the evidence this work affords us, that all the Beings worshiped in the national rites were included in one of the three classes called *Shin*, *K'i*, and *Kwei*.

The evidence cited above was derived from a consideration of the duties of the *Tsung peh*, the chief Baron, who superintended the na-

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tional sacrifices. We shall now, by a reference to the office of the 大祝, *tá chuh* Great Chaplain, shew that the prayers used in the national worship, were all addressed to the *Shin*, *K'i*, *Kwei*, and prove from the Commentators, that the chief god of the Chinese is included among the Beings contained in this enumeration.

The duties of this office are thus described in the 25th section of the *Chau Li*: The Great Chaplain superintends (the offering up of) the six forms of prayer to serve the *Kwei*, *Shin*, *K'i*, to pray for happiness, and to entreat constant purity. The first prayer is called the *Shun chuh;* 2d The *Nien chuh;* 3d *Keih chuh;* 4th The *Hwá chuh;* 5th The *Lui chuh;* 6th The *Kieh chuh.*

The first question to be here asked is, to whom are these prayers addressed? The second is, what are the blessings, to obtain which, these prayers were offered?

To the first question we answer, these prayers, we find from the text are addressed to the three classes of Beings called severally *Kwei*, *Shin* and *K'i*. Who are included in these general names? The Commentators tell us 1st. in general terms; that," the six forms of prayer were used at the *kiáu*, when they sacrificed to Heaven, and Earth, and to the gods of the land and grain: and at the sacrifices offered in the ancestral temple." Thus we see all the objects, usually worshiped by the Chinese in their national rites, are included; for, as the Commentator on the book of odes has told us above, "the Sacrifices constantly offered, were only those of the *kiáu* and of the ancestral temple." Secondly, we are told particularly, that the *nien chuh*, the annual prayer, the second form mentioned above, was used "to pray to Shángtí and the gods of the land and grain for the bestowal of grain."

Secondly. What are the blessings for which these prayers were offered? The Commentators answer: The first prayer was for a prosperous, plentiful year; 2d, was to pray for constant purity; 3d, was for happiness and felicitous omens; 4th, was to escape calamities and war; 5th, was for favorable winds and seasonable rain; 6th was a prayer to remove far from them their sins and sicknesses.

Another Commentator, explaining the fifth prayer, makes the following observation: "The men of the olden time, if they obtained blessings, were sure to ascribe the merit to (*Shin*) the gods."

The duties of the Great Chaplain are thus further described, in the next sentence of the text.

"He superintends the offering up of the, *luh ki*, 六祈, six supplications to harmonize the *Kwei*, *Shin*, *K'i*. The 1st was call-

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ed *Lui*; 2d *Tsáu*; 3d *Kwei*; 4th *Ying*; 5th *Ching*; and the 6th was called *Shwoh*.

The Commentator explaining the word *kí*, 祈, says, it is the same as 呼 *wú*, to cry out. "It means," he says, "that because they had calamities they cried out and informed the gods (*Shin*) to beg for happiness."

These services are thus explained by the Commentators. The first, *Lui*, is said to be a sacrifice to Shàng tí; The 2d, *Tsáu*, is a sacrifice to ancestors; the 4th, *Ying*, is thus explained; "with respect to the gods (*Shin*) of the sun, moon and stars, should there be untimely snow, thunder, wind and rain, this sacrifice, called *Ying*, was offered to them; and with respect to the gods (*Shin*) of the hills and marshes, when there was calamity from floods or drought, plague, or pestilence, then the sacrifice called *Ying* was offered to them."

Here again we see that *Shàng tí*, the chief god, is specially mentioned as one of the *Shin* to whom these services were offered. It is also plain, from the above extracts, that the *(Shin)* gods were invoked in all times of calamity and that from them all kinds of blessings were sought by prayer. Among the calamities, from which deliverance was prayed for, the Reader's attention is called to the fact, that, sins and sicknesses are specially mentioned.

3. The conclusion we draw, from the facts proved above is: *that the class of Beings called Shin being the highest class worshiped by the Chinese, must be regarded as the gods of China, and Shin as the generic name for God in the Chinese language.*

Every thing here depends upon the sense in which the word God is used. If the word God is understood to mean, a self-existent, eternal, almighty Being, the Creator of heaven and earth, &c., as this word is usually defined by Christians, we are quite aware that our premises do not warrant the conclusion we have drawn from them, viz: that *Shin* means God. But we are not contending that *Shin* means the true God, or was ever used by the Chinese to designate such a Being as the one described above On the contrary, we are full pursuaded they have no knowledge of a self-existent, eternal, almighty Being, who created heaven and earth; and we understand this point to be distinctly admitted by those who oppose the use of *Shin* to render θεος into Chinese. We only maintain that *Shin* is the generic or apellative name of God in Chinese, that it means god "in the sense of heathen nations," that it answers to θεος and *Deus* as those words were used by Greek and Roman ploytheists.

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Although we admit that the word *Shin* is never used by the Chinese to designate the self-existent almighty Being who made heaven and earth, still we contend that the highest Being, *they have ever conceived of*, is included in the class called *Shin*.

As so much depends here upon the meaning attached to the word God, we shall sustain the propriety of the sense, in which we use the phrase, "generic name for God," by the citation of a few of the highest authorities on this subject.

Cudworth thus defines the pagan notion of the word God. He says:

"This is that, which seems to be essentially included in the pagan notion of the word god or gods, *when taken in general* (i. e. generically), namely a respect to religious *worship*. Wherefore a god, *in general*, according to the sense of pagan theists, may be thus defined: "An understanding Being superior to men, not originally derived from senseless matter and looked upon as an object for men's *religious worship*." *Cudworth's Intel. System* Vol. 1. p. 373.

Mosheim thus expressed his views, of what constitutes polytheism and the meaning of the word god, in the sense of polytheists.

"In order to arrive at a clear view of the matter, it ought to be determined in the first instance, what is meant by "believing in the existence of many gods." In my opinion, he alone believes in a plurality of gods, who not only admits the existence of many Beings more powerful, more noble, and more excellent than mankind, but inculcates that men ought to pay a certain homage and offer sacrifice to these Beings. For we are not to rank any one among the worshipers of many gods who simply supposes many Beings to exist far superior to men in power, strength, wisdom and other attributes. For in that case all Christians, who, agreeably to sacred writ, believe in the existence of God's messengers or angels would have to be included in this class. There must be superadded an opinion, that it is the duty of all men to propitiate these natures with divine worship and ceremonies." *Dr. J. L. Mosheim. Notes on Cudworth*, vol. 2. p. 80.

We shall only add to the above the opinion of Waterland:

"The pagans, though they professed generally (as is well known to the learned) *one only supreme God*, looking upon all the rest as *subordinate* ministers of the one supreme, yet stand charged with polytheism by the Jews, by the ancient Christians, and by the common consent of mankind. Thus Jupiter and Mercury (though one was supposed a subordinate minister of the other) were, by the Lycaoniaas, spoken of in the plural number as gods; that is, two gods.

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Acts 14: 11,12. And this has been the common way of speaking, in all the writers I have met with, sacred or profane, ancient or modern. But what if the customary usage of language had been otherwise: does this writer imagine the dispute is only about a name? To extricate this matter, polytheism may be considered either in a stricter or larger sense: it may either signify the belief of more gods than one, in the proper sense of necessarily existing, supreme, &c., (in which sense, there have been few, very few polytheists: the pagans themselves, generally, were not polytheists in this sense; or it may signify the receiving of more gods than one, in respect of *religious worship*, whatever opinion of these gods they may otherwise have. *It is this kind of polytheism which the first Commandment has chiefly respect to*, and it is the same that Pagans, Arians, and Socinians stand justly charged with. Should any man alter the *name*, the thing would be the same still." *Waterland's Works*, vol. 2. p. 19,20.

We see then, according to these writers, that an intelligent Being superior to man, who is made an object of *religious worship*, must be regarded as a god, in the sense in which this word is understood by pagans. We suppose it will not be denied that this is the sense in which the word *Elohim* is to be understood in the second clause of the First Commandment.

We shall now recapitulate some of the chief points proved, in the preceding part of this Essay, that the Reader may see how fully the *Shin* answer all the requirements of these definitions.

We have seen that in the time of *Shun* B. C. 2169, there was an officer appointed to attend to the three ceremonies, used in the national worship, and that the three classes of Beings worshiped, in these national rites, were called respectively *Shin*, *Kwei*, and *K'i*. That under the *Shang* dynasty, B. C. 1710, according to the speech of *E-yun*, these same three classes of Beings were worshiped; that according to the Ritual of the *Chau* dynasty, the objects then (B. C. 1100) worshiped were designated by the same names, *viz: Shin*, *K'i*, and *Kwei*. We learned further, from this Ritual, that the Beings belonging to these three classes are "the most honorable in the universe," and that of these three classes, *to all of whom religious worship was offered*, the class called *Shin* is the most honorable; that the single word *Shin* is used alone, as appears from the phrase "gods and men," from the Ode quoted, and from the express declaration of the Commentator, to include all the members of the three classes and *indeed every object of religious worship*. We have seen that the object

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worshiped in the *kiáu* Sacrifice, at the winter solstice, the most solemn and highest sacrifice ever offered in China, is "the *Shin* (God) of imperial heaven;" and that the chief god of the Chinese, whether designated by his name *T'ien*, "Heaven," or by his title *Sháng tí*, "Ruler on high," is expressly included among the class of Beings called *Shin*.

These facts, it appears to us, fully warrant the conclusion we have drawn from them, viz: "that the class of Beings called *Shin*, being the highest class worshiped by the Chinese, must be regarded as the gods of China, and *Shin* as the generic name for God in the Chinese language."

ART. IV. *Revision of the Chinese version of the New Testament: proceedings of the delegates, from the General Committee of Protestant missionaries assembled at Shánghái.*

IN the summer of 1843 a meeting of the Protestant missionaries to the Chinese was convened at Honkong, to take preliminary steps in order to secure a Revised Edition of the New Testament in the Chinese language. See the minutes of that meeting in the Chinese Repository for September of that year. As a part and in furtherance of the plan then adopted, five delegates met in Shánghái last June. These were the Rev. Drs. Medhurst and Boone, of Shánghái; the Rev. Mr. Lowrie from Ningpo; the Rev. John Stronach from Amoy; the Rev. Dr. Bridgman from Canton. Having assembled, they entered immediately on the important work assigned them. In due course, the revision of the translation of the original word for God came under consideration. In the versions that had been made by Drs. Morrison, Milne, and Marshman, the word θεος had been translated by *Shin* 神; in the revised version before the delegates, instead of *Shin*, the term *Sháng-tí* 上帝 was used. The subject being in due course now brought before the Committee of delegates by their Chairman it was proposed, by Dr. Bridgman, to adopt the former rendering, and use *Shin* and not *Sháng-ti*. This proposition was seconded and supported by both Dr. Boone and Mr. Lowrie, while by the other delegates, Dr. Medhurst and Mr. Stronach, *Shángti* or *Ti* alone, was preferred. A discussion accordingly ensued, and was continued for two or three days orally, when it was unanimously resolved to enter on a more formal investigation of the subject, by reducing the arguments for the respective terms to writing.

In these investigations more than four months were occupied, and a large amount of information from the Chinese Classics and other standard writings was brought together. Still the delegates were unable to agree, regarding the word that ought to be used; accordingly they resolved, after having first recorded their votes by sta-

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tions, to proceed with the work of revision, leaving the word untranslated—allowing time, however, for the advocates of the respective terms to prepare and submit their views to the public, or to those most directly concerned in this question.

By the above resolution it would seem—if we rightly understand the case—that the settlement of the question, *what word shall be used for God in the Chinese version of the New Testament*, is now thrown back upon the General Committee, i. e. the whole body of Protestant Missionaries in China.

The day fixed upon, by the committee of delegates, to resume the work of revision, was the first Monday in January 1848.

In another article, of our present number, will be found the first part of an Essay advocating the use of *Shin* as the generic name of God in Chinese and as the proper word for rendering θεος in the New Testament.

As this question is a very grave one, and hitherto cumbered with serious difficulties, we have repeatedly called attention to it, and invited discussion; having our pages open for arguments on either side. This we continue to do, and trust that the true merits of the question will in due time appear, and lead to a satisfactory conclusion of the whole matter.

ART. V. *Journal of Occurrences: execution of murderers; public meeting at Hongkong; revenue and expenditure; official appointments.*

THE following extract and notices are borrowed from the China Mail. Besides the murderers already executed, eleven others, it is said, are reserved for decapitation, strangulation, military slavery and banishment for life, after reference to the Criminal Board.

The only thing officially announced is the execution of four of the criminals, and the assurance that others are undergoing examination and will suffer the severest punishment. Last evening two mandarins waited upon Sir John Davis to announce that four of the villagers had been convicted, and would be decapitated in the morning at Hwángchuhkí. The Chinese were anxious that some other place should be fixed upon, and it is said proposed the execution ground below Canton; but His Excellency resolved that the expiation should be made and the example set where the crime had been committed, and in the presence of persons deputed by himself, and as many of the foreign community as chose to attend. The H. C. Steamer *Pluto* was ordered to be in readiness at daybreak, for the purpose of conveying the secretary to the Superintendent of Trade, the Vice-Consul, and the Interpreter to the Consulate, along with thirty men and three officers of the 25th Regiment. They arrived at Hwángchuhkí about half-past 7 o'clock, where the Chinese soldiers were found drawn up on the level common before the Hall of Ancestors. Our own handful of soldiers, augmented by a few seamen, having landed and formed, and the mandarins, among whom were Tung the Kwángchaufú and others of importance, having received the deputation with every manifestation of cordiality, and conducted them to the prefect's barge, Mr. Secretary Johnson gave them to understand that he could not then accept their proffered hospitality, as he came on important business, and the sooner it was proceeded with the better; upon which Tung immediately gave the order in a single word, and with startling rapidity one of the number was run out from one of the boats. He seemed a stout, decently attired peasant. His hands were tied behind his back, and his mouth was gagged. Having been shoved forward about thirty or forty yards from the shore he fell or was thrown on his knees in the open space between the English and Chinese soldiers, and his bound

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arms being elevated so as to cause him to stoop, the executioner raised his long heavy blade, and at one blow the head was rolling on the ground, the ghastly trunk tumbling on the other side. The other three were but repetitions of the first, except that the last and youngest seemed to make an involuntary effort at resistance. The whole was done so quickly, that two gentlemen from the *Pluto* who followed the officials in another boat, did not arrive till the attendants were lifting the corpses into their coffins.

The number of Chinese soldiers was estimated about four hundred, and besides those on the ground, small guards were stationed at the entrances to the village, and beyond the triumphal arch, crowds of villagers were observed, sufficient to set at defiance their own ill-appointed military, if they really are so brave as the placards issued by them, or in their names, declare them to be. Having quietly suffered a disgraceful execution to take place before their ancestral temple, at the instance and in the presence of the hated English, it may be doubted whether they are beyond the control of the authorities.

PUBLIC MEETING.

Pursuant to notice given in the Colonial Church on Sunday last, a Public Meeting was held in the Church on Wednesday afternoon, 19th instant, for the purpose of forming *District Committees* in this Colony of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, and of the INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

After the objects of these two venerable institutions, the oldest Religious Societies in existence (the former having been established in 1699, and the latter in 1701) had been pointed out by the Rev. V. Stanton and the Rev. S. Banks, the following Resolutions were proposed and unanimously adopted, viz:—

1st, That it is very desirable to form in Hongkong a *District Committee* of the SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, in order to collect and transmit information to the Parent Society respecting the best means of promoting Christian Knowledge in this Colony; to establish, enlarge, or superintend schools; to supply settlers and natives with Bibles, Prayer-books, and other publications circulated by the Society; to promote translations of the Scriptures and Liturgy into the language of the country; and lastly, to make collections in aid of the Society's Funds.

2d, That the following individuals be requested to form the Committee, viz:—The Rev. Vincent Stanton; the Rev. Samuel Banks; Lieut-Colonel Phillpotts, R. E.; C. B. Hillier, Esq.; R. D. Cay, Esq.; Archd. Campbell, Esq; H. St Hill, Esq. O. S.; T. D. Neave, Esq.; Rev. S. W. Steedman, *Secretary*; Henry Dickinson, Esq., *Treasurer*; with power to add to their numbers.

3d, That His Excellency the Governor be requested to become Patron of this Society.

The Meeting then proceeded to pass the following Resolutions in regard to THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, viz:—

1st, That it is very desirable to establish in this colony a *District Committee* of the SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. This Society "was incorporated by Royal charter in the year 1701, for the receiving, managing, and disposing of such funds as might be contributed for the Religious Instruction of Her Majesty's Subjects beyond the Seas; for the maintenance of Clergymen in the Plantations, Colonies, and Factories of Great Britain; and for the Propagation of the Gospel in those parts;" and the object of this District Committee is to aid in carrying out these views in every possible way.

2d, That the following individuals be requested to form the Committee, viz:—The Rev. V. Stanton; Rev. S. Banks; Lieutenant Colonel Phillpotts, R. E.; C. B. Hillier, Esq.; R. D Cay, Esq.; T. D. Neave, Esq.; Rev. S. W. Steedman, *Secretary*; Henry Dickinson, Esq., *Treasurer*; with power to add to their number.

3d, That His Excellency the Governor be requested to become Patron of this Society

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Both the above mentioned Societies have no ordinary claim on all the members of the Church of England. When we consider the growing spiritual wants of our rapidly increasing population at home, and that the great cry of the present day is "education for the people;" and when we, as Christians, are satisfied that no education can be really profitable or sound unless directed by religion and based on the Word of God; and when we remember that a want of books is being created in the Colonies and elsewhere by the ministration of the Clergymen and Missionaries sent out by the Society for the Propagation of the Gospel in Foreign Parts, the duty as well as the privilege of assisting in the good work is evident and clear.

The principal object of the Society for the Propagation of the Gospel in Foreign Parts, is to supply, by means of Clergymen of the Church of England and Schoolmasters, the spiritual wants of the poorer colonies. During the last ten years the annual average number of emigrants from one portion alone of the United Kingdom has amounted to 66,000; and while these persons have cut themselves off from the means of grace so abundant in their own land, it is to be hoped that the sympathies of their fellow-countrymen will follow them and provide them abundantly with that which they cannot otherwise possess. The secondary object of this Society is to send missionaries to the heathen; and it lays before the Church the wants of that portion of our race which is lying in darkness and the shadow of death.

Special funds are being raised which have China as their object; and we who, in God's Providence, are resident in this vast empire, are under peculiar obligations to do what we can for the evangelization of her almost countless population.

The Society supports in whole or in part 383 Clergymen, besides a large number of Schoolmasters and Catechists.

REVENUE AND EXPENDITURE OF THE COLONY OF HONGKONG,
During the year 1847.

REVENUE.	£	s.	d	EXPENDITURE.	£	s.	d
Taxes, Police Assessment	2,239	10	5½	Civil and Revenue Establishments,	14,066	12	1¼
Duties, Auction,	255	9	1½				
Rents on Lands,	14,342	9	6¼	Ecclesiastical Establishments,	675	8	4
do. exclusive of Land,	2,288	16	3½				
Licenses,	6,530	19	9½	Marine establishments,	1,842	2	1
Fees of Office,	1,445	4	10½	Judicial and Police establishments,	16,952	13	9
Fees, Fines and forfeitures of Courts,	2 697	8	2¾	Medical Establishment,	708	11	10
Sale of Government Property,	14	18	4½	Public Works and Buildings,	15,180	18	11½
Reimbursement of expenses incurred by Government,	223	3	5½	Conveyance of Convicts,	1,238	10	10
				Miscellaneous,	294	17	11
Sums recovered,	335	6	9				
Miscellaneous receipts,	678	8	2				
Special receipts,	27	1	10				
Total Revenue during 1847,	£31,078	17	0¾	Total Expenditure during 1847,	£50,959	15	9¾

The following items are gathered from the late papers. Mr. Bonham formerly governor of Singapore has been appointed to succeed Sir John Davis as governor of Hongkong. Major-general Stavely, late of Mauritius, has received the appointment of Lieutenant-governor of Hongkong, where he has lately arrived with his family. The French Envoy arrived on the 4th inst. at Macao, whence he has removed with his suite to Whampoa in *La Bayonnaise*.

An error having been found in reckoning the days of the Chinese month in the Anglo-Chinese Calendar for 1848, which was not discovered until it was too late to be corrected, a revised copy of the sheet Calendar is issued with the present number, which may be relied upon as accurate.

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THE

CHINESE REPOSITORY.

VOL. XVII.—FEBRUARY, 1848.—NO. 2.

ART. I. *An Essay on the proper rendering of the words Elohim and θεος into the Chinese language.* By WILLIAM J. BOONE, D. D., Missionary Bishop of the Protestant Episcopal Church of the United States to China. *(Continued from page 53.)*

IN the foregoing part of this Essay, we have endeavored, by an appeal to the *usus loquendi* of the word *Shin* in the classical works of the Chinese, to ascertain its meaning when used as a concrete noun; and we think have shown it is used, by these writers, as the appellative name of God.

Ernesti, after having told us that the *usus loquendi* may be known by testimony direct or indirect, gives the following rule for obtaining direct testimony. "Direct testimony may be obtained," he says, "first, from the writers to whom the language is vernacular; next, from those who, though foreigners, have learned the language in question; and third, from Dictionaries, &c., made by those acquainted with the language."

We have already pursued the first means, recommended above, to as great length as we suppose it could answer any good purpose to go; and shall now, inverting the order recommended by Ernesti, produce evidence from the Dictionaries prepared by foreigners and from the writings of missionaries, to sustain the meaning we have assigned to the word *Shin*.

The testimony thus elicited, notwithstanding some diversity of phraseology on the part of the Romish missionaries, agrees so en-

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tirely in regarding *Shin*, in one of the senses in which it is used, as the name of a class of Beings (to which class we have proved the Chinese offer religious worship) that we think it entitled to great weight from its uniformity.

The Reader is requested to bear in mind that we are not contending that the word *Shin* means God in the proper sense of necessarily existing, supreme, &c.; but that it is the appellative or generic name of God: in the language of Cudworth, that it is the name of a class of "understanding Beings, superior to men, and looked upon as objects of men's religious worship," and not only so, but that they are the highest class of Beings that are so regarded by the Chinese.

We turn first to the Dictionary of Dr. Morrison, published in 1819. This word is thus defined in his Chinese and English Dictionary: "Every evanescent, invisible, inscrutable, spiritual, operating *power* or *cause* is called *Shin*. A Spirit; the human Spirit. Divinity. God, in the sense of heathen nations. Divine; Spiritual; the animal spirits."

We have here, among the meanings given, the exact one for which we contend, "God in the sense of heathen nations."

In the English and Chinese part of his Dictionary, the Doctor thus renders the word God: "God or the *deus* of the Chinese, was originally, and is still most generally *Shin* 神: in the plural *Dii*, *Shin kwei* 神鬼 and *Shin ke* 神祇 A sort of Supreme God is, in the ancient books, expressed by *Shang te*. Genii of particular places are also expressed by *Shin*, as *ho shin*, 河神 god of the river; *shan Shin*, 山神 god of the hill, &c.; all these gods are, in Chinese notions, inferior to *t'ien*, 天 Heaven," &c.

These inferior deities, though at first by the Doctor called *genii*, are afterwards by him correctly rendered gods, as they are all objects of *religious worship*.

We next cite the works of Dr Medhurst, by whose diligence we have been furnished with three dictionaries.

The first, the Hok-keen, was published in 1832. In it, the character *sin*, 神 (mandarin *Shin*,) is thus explained:

"A god, a spirit. *Shin ming*, 神明. the gods; *chin shin*, 眞神, the true God; *Shin hwăn*. 神魂 the human Spirit and soul."

In the second, his Chinese and English Dictionary, published in 1842, the word *Shin* is thus explained:

"The celestial gods, who draw forth or develop all things." "*Shin ming* 神明, superior beings, the immortal gods. *Kwei shin*; 鬼.

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神, gods and demons." "*Sze shin*, 事神, to serve the gods." "*Tse shin*, 祭神 to sacrifice to the gods." "*Theen shin jin kwei*, 天神人鬼, the gods of heaven and the spirits of men." "*Pĕh shin*, 百神, the hundred gods," &c., &c.,

The word *Shin* has other meanings given in this Dictionary, but as we are only illustrating its meaning when used as a *concrete noun* we do not quote them, as these meanings do not at all affect the question we are now discussing.

We next quote Dr. Medhurst's English and Chinese Dictionary, which was published in 1847. As this is the last production of Dr. Medhurst, compiled by him after thirty years study of the language, and with the benefit derived from the labor of all preceding European scholars, we shall extract every thing that he has written under the word "God," and beg to call the Reader's particular attention to the testimony which Dr. Medhurst gives as to the words which "*the Chinese themselves*" use for "gods in general."

GOD, the Supreme Being, 上帝 *Shàng tè*, 天帝 *t'hëen tè*; the most high God, 皇皇上帝 *hwâng hwâng Shâng tè*; according to the Romanists, 天主 *t'hëen choò*; according to the Mohammedans, 主 *choò*, 眞主. *chin choò*; some Protestant writers have used, 神 *Shin*, 神天 *Shin t'hëen*, 神主 *Shin choò*, 眞活神 *chin hwŏ shin*; THE CHINESE THEMSELVES *for gods, or invisible beings in general, use* 神 *Shin*, 神祇 *Shin kè*, 鬼神 *kwei shin*, 神明 *Shin ming*, 神仙 *Shin sëèn*; the gods of the hills, 山神 *san shin*; the gods of the rivers, 河神 *hŏ shin*; the gods of the land and grain, 社稷 *shay tseĭh*; the gods of the heavens, 天神, *t'hëen shin*; the gods of the earth, 地祇 *tè kè*; the god of learning, 魁星 *kwei sing*: the god of the winds, 十八姨 *shĭh pă e*; the god of water, 同寒 *sze han*; the god of rain, 屏翳 *ping è*; the eyes of the gods are like lightning, 神目如電 *Shin mŭh joò tëèn*; to swear before the gods, 神前發誓, *Shin tsëèn fă shé*; the mercy of the gods, 神之慈悲, *Shin chè tsze pei*; the protection of the gods, 鬼神之助祐 *kwei shin che tsoò yéw*; may the gods protect you, 神靈庇祐, *Shin ling pé yéw*; respect the gods, but keep them at a distance, 敬鬼神而遠之 *king kwei shin úrh yuèn che*; the gods are like men, 神與人同 *Shin*

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yù jin tûng; to regulate the gods and men, 治神人 *chê shin jin*; a god, in the language of the Buddhists, 菩薩 *poo să*; the god Buddha, 神佛 *shin fuh*; the god of the furnace, 竈神 *tsaóu shin*; local gods; 土地神 *t'hoo tè shin*; sacrifice to the gods, as though present, 祭神如在 *tse shin joò tsaé*; names of gods, 伽藍 *këa lân*: 句芒 *kow mâng*, 句龍 *kow lûng*, 竈囪 *tsaóu yaou*, 天愚 *t'hëen yu*"

In connection with this extract from Dr. Medhurst's last Dictionary, two points, which are of the utmost importance in our present inquiry, claim attention. The first is, that Dr. Medhurst, after having told us what words the various foreigners who have written in Chinese used for God, tells us, in express terms, that *the Chinese themselves, for gods, and invisible beings in general*, use "*Shin* 神;" in other words, that native writers use *Shin* as the appellative name of God. The second is, that Dr Medhurst, in all this long article, says not one word of the Chinese using *Tí*, 帝, as the general name of gods, or of any class of invisible beings. This last mentioned fact we think one of great importance; for if *Tí* be so clearly the appellative name of God, in Chinese, that we should be authorized to use it in our translation to render θεος, how can the fact be accounted for that two such scholars as Dr. Morrison, (for he too, under the word "God" makes no mention of *Tí* as the appellative name of God,) and Dr. Medhurst, should have known nothing of it after so long and diligent a study of the language?

On the supposition that *Tí* not *Shin* (as we understand is now maintained by the opponents of *Shin*,) is the appellative name of God in Chinese, how can we account for the fact that they both give *Shin* as this appellative and not *Tí*? Though it may be admitted that this fact is not conclusive evidence that *Tí* is not the appellative name of God in Chinese, yet surely it is the strongest *primâ facie* evidence against *Tí* and entitles us to call for very clear and unequivocal testimony to rebut it. To rebut the very strong presumption against *Tí*, that arises from this fact, those who now contend that *Tí* is the generic term for God in Chinese, should point out clearly how it was that Drs. Morrison and Medhurst in common with all other European students of the Chinese language, have been for so long time under a delusion with respect to the meaning of a word so constantly met with as the character *Tí* 帝; for as we shall see, in the sequel, all have agreed in rendering *Tí* Emperor, Ruler, and no one, previous

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to the last four or five months, ever thought of giving it as the appellative name of God!

Of the Dictionaries prepared by missionaries of the Romish church, we have only one, that of M. J. M. Callery. He therein defines the word *Shin*, Esprit, Genie, Idole, Mystère.

M. De Guignes, we understand, also renders it Esprit, Genié, &c., &c.

These works have been prepared since the decision of the Roman See, that "*T'ien Chw*" shall be used for God.

These two last mentioned lexicographers agree with us as to the fact that *Shin* is the name of a class of invisible beings; they say nothing with respect to their being or not being objects of religious worship; but this fact we have abundantly proved, and it is denied by no one. Whether they would have regarded the *Shin* as gods, in the sense in which Cudworth and Mosheim and Waterland define the word "God," as used by polytheists, we have no means of deciding; but presume they would, as they knew the *Shin* were objects of religious worship. The contrary should not be inferred from their using the words *Esprit* and *Genie*, as we have shown above that although P. Amiot—in answer to M. De Guignes' question, "What are the *national divinities* of the Chinese?"—answers *Shin*, yet translates the words throughout his paper *Esprit*.

M. Visdelou gives us his views on this subject at some length, which may be in accordance with that of the other members of this Church. He says:

"A l'égard du terme Chin *(Shin)* soit qu'il soit seul, on ainsi reuni à Kweichin; aucun de nos termes ne peut le rendre parfaitement, si on le traduit par Esprits, ce n'est pas assez, si on le traduit par le mot de Dieux, c'est trop." "Les Chinois ont plusieurs idées ou notions de Chin (*Shin*). 1. Quand c'est en général qu'on en parle, *l'une est général*, et alors elle signifie une certaine vertu divine, excellente et incomprehensible, et l'on honore de ce titre les hommes extraordinaires dont la saint eté surpasse la condition humaine: *l'autre est particuliere*, et cette appellation convient alors *aux Etres seuls qui sont révérés par des sacrifices*, tels que sont les Genies célestes les Esprits terrestres, et les manes des morts: auquel cas, pour éviter toute équivoque on les nommes Kwei-chin *(Kweishin)*. Or cette notion des Kwei-chin *en tant qu'elle regarde les Dieux seuls* est morale et populaire; et ceux qui l'admettent attribuent des intelligences a tous les corps de Punivers et aux manes des morts sans se mettre en peine si ces formes sont veritablement

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informantes, ou purement assistantes." He then mentions a physical and philosophical sense in which the words *Kwei-shin* are to be sometimes understood and adds: "quand j'ai parte d'une notion des Dieux morale et populaire, il ne faut pas penser qu'elle appartienne sentement au peuple, et nullement aux philosophes," &c. 2. Quand c'est par opposition que l'on parle des Chin (*Shin*) on etablit alors *tres ordres* de Dieux, dont les célestes sont nommés Chin, les terrestres Kí, et les manes de morts Kwei. En égard à cette distinction, on peut traduire Chin par Genies; Kí par Esprits; et Kwei, par manes des morts; quoique dans le fond, nos termes ne quadrent pas parfaitement aux terms Chinois."

From the second class of meanings of *Shin*, given by M. Visdelou above, it will be perceived that the difference between him and ourselves is more in phraseology than any thing else. Though he does not scruple to call the *Shin* Dieux, he prefers Genie. The same may be said of P. Amiot; and we presume M. Callery and M. De Guignes used the word Genie in the same sense. As we have said above, we do not contend that *Shin* means God in the proper sense of necessarily existing, supreme, &c., but have expressed our opinion that the Chinese have never conceived of such a Being,* and have, therefore, no name for Him, and have strengthened this opinion by a quotation from Dr. Medhurst's "China, its State and Prospects," in which he asserts, without any qualification, that the Chinese "account no divinity to be eternal."

This being the case, as it is admitted on all hands that the *Shin* are the objects of *religious worship*, and as we have clearly shown that they are the highest of the three classes into which the Chinese divide the invisible beings, who are the objects of this worship, it would be a mere quarrel about words to contend whether we shall call them Genii, Spirits or Gods; for we agree wholly with Mosheim that a spirit, who is the *object of religious worship*, must be accounted a god in the pagan sense of the word, and we may add, in the sense of the first commandment also.

As we have clearly shown that the chief object, to whom the Chinese offer religious worship, is a *Shin*, to translate *Shin*, Genii, and maintain that it never means a god or gods, by the plainest consequence denies that the Chinese have any gods at all: for if the high-

* The Chinese have not anywhere, in the classical Books, that we are aware of, given any account of the origin of the *Shin* or of *Sháng tí*; and, on the contrary, there are no passages which affirm the self-existence or eternity of either *Sháng tí*, or any other of the Beings, who are included in the class called *Shin*.

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est object of their religious worship is to be reckoned only as one of the class called Genii, the inferior objects cannot be any thing more. We have shown that Sháng tí is the most honorable of the *Shin*, and if *Shin* is here translated either Genii or Gods, it is the same to us: in either case, *Shin* is the name of the highest class of Beings to whom the Chinese offer religious worship, and therefore the best term the language affords us by which to render *Elohim* and θεος. But if Cudworth and Mosheim and Waterland are correct, *Shin must* be rendered a god or gods.

To the question, "What is the generic name for God in the Chinese language?" put in a previous part of this paper, we replied, "We answer with Morrison and Milne and Marshman, *Shin*:" and we might have added, according to the Chinese works of Dr. Medhurst and Mr. Gutzlaff, and the testimony of all Protestant missionaries who have composed works in this language, the appellative name of God in Chinese is *Shin*.

The proof of this point, by an appeal to the Chinese writings of the missionaries will furnish us with Ernesti's third direct testimony to the *usus loquendi* of *Shin*.

That Drs. Morrison, Milne, and Marshman used *Shin*, as the generic or appellative name of God in Chinese, we shall make no quotations from their writings to prove, as the fact is well known that they used *Shin* in their translations to render *Elohim* and θεος in all cases, whether the true god or a false god was referred to by these words.

After the publication of these Versions, a dissatisfaction with the use of *Shin* as the rendering of θεος, when this word referred to the true God was felt; and in the translation of the New Testament prepared by Dr. Medhurst, θεος, when referring to the true God, was rendered by the phrase *Sháng tí*, which phrase the Doctor has always translated "Supreme Ruler." In this rendering he was followed by Mr. Gutzlaff in his translation. Thus, the name (or as we contend, the *title*) of the chief God of the Chinese was used for the true God, and another word was used to render θεος when the reference was to a false god or gods. If what we have advanced in the first part of this Essay, on the necessity for using the appellative name of God to render θεος in all cases, be correct, then a very great mistake was made in using Sháag tí, and in rendering θεος in different contexts by different Chinese words. But this way of rendering θεος was concurred in by nearly all the Missionaries, by the writer of this Essay among the number, and there was no opposition made to the use of

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Shâng tî, until a revision of existing translations was called for. This call caused all questions connected with the differences which existed between the Versions of Drs. Morrison and Medhurst to undergo a careful examination, and the position was maintained that the generic or appellative name of God should be used to render θεος in all cases.

As soon as the attention of the Missionaries was called to this point, the truth of this proposition was, we believe, generally admitted, and it was as generally acknowledged that the compound phrase "Shâng tî," "Supreme Ruler," or "Ruler on High," could not be the appellative name of God in Chinese, and accordingly the use of *Shâng tî* has ceased to be advocated *by all*, with whose opinion we are acquainted.

The phrase, which the great majority of the missionaries had previously used for the true God, being thus abandoned, and the question with respect to the rendering of θεος narrowed down to the single inquiry, What is the appellative name of God in Chinese, many, who had formerly agreed on this subject in all respects, found themselves now divided on this *new issue*. Some of those, who had previously used "*Shâng tî*," maintained in accordance (as we shall show) with the previous usage of all the missionaries, that *Shin* was the appellative sought for; while others brought forward a perfectly new term, which neither they themselves nor any others, so far as we have been able to learn, had ever regarded, before this exigency, as the appellative name of God in Chinese.

To prove that *Shin* was used by all the missionaries as the appellative name of God, it is necessary for us to quote (as we have done above in the case of Dr. Medhurst's Dictionaries) the works of the living against the position they now maintain. We therefore think it right to state distinctly, that we do not make these quotations to reproach our Missionary Brethren, who advocate the use of *Tî*, with any inconsistency in this matter; for we ourselves, in common with most of those who advocate the use of *Shin* to render θεος in all cases, have changed our opinion as to *Shâng tî* as we have said above. The sincere Christian regard and respect we entertain for these Brethren and the entire confidence we have that they, in common with all the Missionaries, have but one desire, which is to set forth the Gospel of Christ, forbid us to be influenced by any such motive. And moreover we are fully persuaded, that, for such fallible mortals as we all are, the only true course of consistency is to abandon error as soon as it is perceived and to adhere to what we at

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present believe to be truth, until we see reason to doubt of its truthfulness.

In this appeal to the Dictionaries and writings of the Missionaries we have three objects. *First* to show, that, the ablest Protestant Missionaries, both dead and living, have regarded and used *Shin* as the appellative name of God, in order that, what we regard as the truth in the premises, may derive from thence the strong corroboration afforded by the entire uniformity of opinion which existed previous to this late division, as to what was the appellative name of God in Chinese; and especially to shew, that those who have uniformly opposed the use of *Shin* for the true God, still regarded and used *Shin* as the appellative name of God in Chinese. Our *second object*, in making this appeal, is, in respect to the living, to prevent their great experience and knowledge of the language being quoted as *authority* against us, by shewing they have constantly testified that *Shin* was the appellative name of God in Chinese, until within the last few months. Our *third* object is, by shewing the facts we have above stated, to throw upon the advocates of T'i the whole *onus probandi*, inasmuch as they bring forward a perfect novelty—one to which they were themselves strangers in the early part of 1847, and one against which they have so recently borne the strongest negative testimony.

If, notwithstanding the disadvantages of the position, the advocates of *T'i* succeed in convincing the Directors of the Bible societies of Great Britain and America, and their Missionary Brethren in China, who now differ with them, that *T'i* is in truth the appellative name of God in Chinese, we shall all be under great obligations to them for causing the truth to triumph in spite of the great disadvantages in which it has thus been placed by the mistakes of *all foreign students* of the language. In the mean time, however, until they shew the truth of that for which they contend, they must not complain, as they themselves have mainly contributed to put matters in this position, if the difficulties of their undertaking are clearly pointed out, both to themselves and others.

We wish the reader to understand that the testimony we are now to produce in favor of *Shin*, as the appellative name of God in Chinese, is furnished by those who have always earnestly opposed the use of *Shin* to render θεος when it refers to the true God. This fact according to a well established principle of evidence, entitles this testimony, given under these circumstances, in favor of *Shin* to great weight.

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The evidence of those who, as Dr. Morrison, advocated the use of *Shin* to render θεος, in all cases, might be received with caution, as that of a warm friend, who might be under prejudice in its favor; but when the evidence of those who have always opposed the use of *Shin*, for the true God, is produced in favor of its being the appellative name of God in Chinese, the fact of their opposition to such a use is our warrant to receive their testimony without hesitation. From the well known laws of our nature we feel assured that instead of this testimony being exaggerated, the almost certainty is that it has been reduced to the least possible strength consistent with the honest expression of what the parties believed to be truth.

We shall now by the way in which the word θεος has been rendered in the translations of Dr. Medhurst and Mr. Gutzlaff and in the revised copy which has been prepared at the various stations, shew that all these furnish us evidence that *Shin* is the appellative name of God in Chinese.

θεος when referring to the true God, is, as we have before said, always rendered by *Sháng tí* both by Dr. Medhurst and Mr. Gutzlaff. To prove our point, we shall select a few instances in which there can be no doubt that θεος, in the original, is used as the generic name for God or for "Gods in general," as Dr. Medhurst expresses the idea, in his English and Chinese Dictionary above quoted.

The first passage, to which we shall turn, is that quoted by Waterland to illustrate the meaning of the word God, as used by polytheists, viz: Acts 14; 11. "The gods are come done to us in the likeness of men." The word "Gods" is here evidently used as the apellative name of a whole class of Beings, and the individuals, the speakers had more particularly in their minds, we learn from the next verse, were Jupiter, the supreme god of the Greeks, and Mercury, his subordinate minister, as Waterland styles him.

Dr. Medhurst translates, *Shin ming tsié jin chí ying*, 神明藉人之形 "The *Shin ming*, borrowing the likeness of men," &c. Mr. Gutzlaff renders also "*Shin ming*." The revised copy of Acts renders "Gods" by *Shin* alone.

At Acts 17: 18, we meet with this sentence, "He seemeth to be a setter forth of strange Gods." Dr. Medhurst translates, *kí nái chuen i Shin hú*, 其乃傳異神乎, "Is he not a proclaimer of *strange Shin*?" Mr. Gutzlaff renders "*strange Shin*." The Revised copy of Acts also renders "*strange Shin*."

Gal. 4: 8. "Howbeit then, when ye knew not God, ye did ser-

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vice to them which by nature are no gods." This, we suppose, may with propriety be addressed to every polytheist. Dr. Medhurst renders, *jù tang sú wei shih Shàng tí tseh fuh sz pú sáh, pan wú shin lui ché* 汝等素未識上帝則服事菩薩本無神類者 "when ye formerly knew not *Shàng tí*, then ye served *Púsáh* (the Budhist gods), who are by nature not of the class of *Shin*."

This verse furnishes a good illustration of the necessity that exists for using the appellative name of God, for the true as well as false gods. According to the above rendering, a Chinese must infer that *Shàng tí* is of the class of *Shin*, and that he is warned against the service of the *Púsáh* (Budhist gods) because they do not belong to the class of the *Shin*.

Historically considered, this verse, as rendered above, would puzzle him exceedingly. *Shàng tí* has been known and worshiped by the Chinese court certainly since B. C. 2200, whereas the worship of the Budhist gods was only introduced into China in the first century of the Christain era. If we attempted a personal application of this verse to any individual, he might plead that he had constantly heard of *Shàng tí* from his infancy, that he was a Confucianist and had never served the Púsáh (Budhist gods), but confined his service to the *Shin* worshiped by his own sect.

Mr. Gutzlaff renders, *'rh tang sú wei shih Shàngtí, tseh fuh sz' pan fí shin lui ché*, 爾等素未識上帝則服事本非神類者, "When formerly ye knew not *Shang ti*, then ye worshiped those who were by nature not of the class of *Shin*."

Here the sin of the party addressed is evidently made to consist in worshiping a Being, or Beings, who did not belong to the class of Beings called *Shin*, and the inference is clear that Shàng tí belongs to this class.

The Revised Copy gives the same rendering as Mr. Gutzlaff. This difficulty is entirely avoided, and can only be avoided, by using the appellative name of God in both instances, e. g. "When ye knew not *Shin*, then ye worshiped those who are, by nature, not Shin," i. e. who falsely lay claim to what they are not.

1. Cor. 8:5,6. "For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things," &c. *Kái t'ien ti nui, sui yu to sié sin ming, yih i jin kien yú to shin to chú, tán wú so sung, tuh yih T'ien Fù Shàng tí tsáu wàn*

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wuh ché, 蓋天地內雖有多邪神名亦依人見有多神多主但吾所崇獨一天父上帝造萬物者, "For in heaven and earth, although there are the names of many corrupt or false gods (*Shin*), and according to men's views there are many gods (*Shin*) and many lords, still he whom we worship is only one Heavenly Father, *Shâng tí*, who made all things," &c. Mr. Gutzlaff's translation is the same. In the Revised copy, "many gods" is rendered many *Shin*.

There is not a single instance, that we are aware of, in either of these versions, or in the Revised version recently made at the several stations, where *Tí*, 帝, is used as the appellative name of God, and we believe that in every instance where θεος does not refer to the true God, it is rendered by *Shin* alone, or *Shin ming*. More than this, we have never seen a Tract, Catechism, or any other work, from the pen of any Missionary whether Protestant, or member of the Church of Rome, in which *Tí* was used as the appellative name of God; whilst *from all these sources* we can furnish abundant evidence of such a use of *Shin*.

Thus we see that perfect unanimity prevailed among all Protestant Missionaries in the use of *Shin*, as the appellative name of God in Chinese, until very recently, and that no one previous to the year 1847 ever thought of using *Tí* in this sense. In view of these facts, with every kind feeling towards the advocates of *Tí*, we ask them to tell us how it was that they, in common with all others, fell into this error of regarding *Shin* as the appellative name of God in Chinese; and we call upon them to justify us when we demand the very clearest proof that *Tí* is the appellative name we seek; for really we cannot do less, having a proper respect to what they themselves, in Translations, Dictionaries, and Versions of the Sacred Scriptures, have so recently taught us.

We shall now, as we promised, endeavor to answer the chief *objections*, to the use of *Shin* to render θεος into Chinese. The following are the principal that we have heard urged against this word.

1. The acts and attributes of the chief God are never predicated of *Shin*. *Shin* is never called the Lord and Governor of the world, &c. It is never used for God κατ' ἐξοχην as θεος was by the Greeks.

2. The class of Beings called *Shin* are inferior to the class called *Tí*.

3. The *Shin* of *Shâng Tí* is spoken of: from which it is inferred that *Shin* is a mere adjunct of the Ruler.

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4. *Shin* is used for the human Spirit.

5. It is urged that if *Shin* be used for God, there is great danger of being misunderstood when the God of a deceased person, or the God of any one, is spoken of.

1. The *first* of these objections is the one, we think, which weighs most with those who, although they have always used *Shin* as the appellative name of God in Chinese, yet still cannot reconcile their minds to the use of this word for the true God: on this account it claims our chief attention. This objection may be considered under two points of view:

1st, as an argument against *Shin* as the generic name of God in Chinese.

2dly, admitting that it is the generic name of God, the fact, that *Shin* has never been used by the Chinese for God κατ' ἐξοχήν, may be urged as an argument against our use of this word for the true God. We shall consider it under both these points of view.

This objection, viewed as an argument against *Shin* as the generic name of God, may be thus stated. There are many things predicated of the chief god of the Chinese, which are never predicated of *Shin, therefore Shin* cannot be the generic name of God in Chinese. This arrangement is entirely based on the following incorrect proposition: "Whatsoever may be predicated of any individual of a genus, may be predicated of the whole class." But who will maintain that, because a Lion belongs to the class of quadrupeds, therefore whatever may be predicated of a Lion, may he predicated of the whole class; and so of the genus *homo;* that whatever may be predicated of a Newton, a Napoleon, or a Howard may be predicated of the genus *homo*. Or, to reverse the argument, who would maintain that because there are many things said of Lions that are never predicated of the genus quadruped, *therefore* the Lion does not belong to this genus? We have proved, by the direct and positive testimony of Chinese writers, that the chief god of the Chinese is a *Shin*, that he is regarded as the most honorable individual of this class of Beings; and it is surely in vain, in the absence of all direct counter testimony, to endeavor to set aside this positive testimony by such an influence as the one above stated.

This objection, considered in the *second* point of view stated above, may be thus expressed. "It is true the great mass of the Greeks were polytheists, and θεος was used by them as the generic name of God; but besides this use of θεος for a god, any god, there were a few philosophers and some poets, who used this word to designate a

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single Being, whom they regarded as the Framer and Governor of the world. *Shin*, however, is never used for God καθ' ἐξοχην; *therefore* we must not use it in this way, we must not employ it to designate the true God.

θεος and *Shin* are used to designate the highest class of Beings worshiped by the Greeks and Chinese respectively. In this the two words are precisely alike. The difference between them arises from this, that some of the Greek philosophers, seeing the folly of the old Theogonies and of the popular polytheism, used the generic name given by their countrymen to the highest class of Beings they worshiped to designate a single Being, who was by them styled θεος, καθ' ἐξοχην. This was a step taken in the right direction; an advance towards the monotheism taught in the Sacred Scriptures: no such step has been taken in China; the generic name given to the highest class of Beings, worshiped there, is not, by Chinese writers, used for God καθ' ἐξοχήν, and therefore it is concluded that *Shin* should not be so used by us. To this conclusion we demur, and contend, on the contrary, that we must do for the Chinese word *Shin* what the Greek philosophers commenced to do for θεος and what the apostles completed, viz; make it, by our usage, designate, not any one of a class to be determined by the context, but the God καθ' ἐξοχην. We contend that we must teach the Chinese to use the generic name of God which their language furnishes, in this manner, as soon as possible, and by all means available, as the only method of teaching them monotheism and leading them off from the worship of many Gods.

The facts, stated above, show that we meet *Shin* just where the Greek philosophers found θεος; designating any one of a class of Beings who are all regarded as proper objects of worship. The fact that the Greek philosophers used the appellative name of God which their language furnished them to designate a Supreme Being, καθ' ἐξοχήν, so far from being an argument against a similar use of *Shin*, the appellative name of God in Chinese, is a direct argument in favor of such use.

It appears, however, to be a favorite argument, with those who oppose the use of *Shin*, to maintain, that, because the Chinese themselves have not predicated of *Shin* (the name of the highest class of Beings to whom they offer religious worship) the creation, preservation and government of the world, therefore we must not predicate these things of *Shin*. They have gone so far as to say, that it would be against "the idiom of the Chinese language," to predicate the go-

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vernment of the world of *Shin*. We cannot see how "the idiom of a language" can interfere with our predicating any thing that agrees with truth and right reason of any subject; and if the position is maintained that it is improper and contrary to the "idiom of the Chinese language," to predicate any thing *of a subject*, which the Chinese themselves have never predicated *of it*, the attempt to make them acquainted with the character and attributes of the true God is hopeless; indeed, we cannot enlarge their knowledge of any subject. But surely no people can possess a language having so peculiar "an idiom;" we therefore need not dwell any longer on this objection.

2. The second objection is that the class of Beings called *Shin* are inferior, to the class called *Tí*.

In the previous part of this paper we have shown that *Shin* is the name given to the highest of the three classes, into which the Chinese divide the invisible Beings, who are the objects of their worship. In the sequel we shall show that *Tí* is not the name of any class of Beings, but is a *Title* by which either *Shin* or men may be distinguished.

3. The third objection is that the phrases *Tí chi Shin*, 帝之神, and *Tí Shin*, 帝神, "The *Shin* of *Tí*," are occasionally met with; and an inference is drawn from this fact, that *Shin* is nothing more than an *adjunct* of *Tí*, the Ruler. It is admitted by all that the word *Shin* is used, in this instance, in an abstract sense, though there is diversity of opinion as to the exact idea conveyed by the term in the phrases above quoted. These phrases occur in describing the way in which Heaven, *Sháng Tí* or any other Being worshiped, approaches and enjoys the sacrifices made to them. This presence is not supposed to be corporeal or essential; they therefore do not say that the Being himself is present, but that his *Shin* is present. To express their belief in this presence, they profess to escort the *Shin* of the Being worshiped to the shrine at the commencement of the sacrifice, and to attend it on its exit, the sacrifice being ended. They suppose that sincerity on the part of the worshiper is necessary to secure this presence, and maintain that when this sincerity is wanting, there is *nothing* present at the time of sacrifice. We suppose the Chinese mean by the use of the word *Shin* in these cases, to express the idea that the Being worshiped is present by a divine energy or influence. The advocates of *Tí* maintain that *Shin*, in these cases, means spiritual energy." The ideas do not differ much; and whichever of these opinions be correct, such a use of *Shin*, in

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the *abstract sense*, is no argument against our use of the term in the *concrete* sense, as the appellative name of God; as this is the sense in which the word occurs much the most frequently in Chinese writers. We have an instance of a word being applied to this double use viz: to express a quality and a Being also, in the word "Divinity." We speak of Christ's Divinity. We say that, although personally present in heaven, he is by his Divinity (divine influence or energy?) present everywhere: and yet we speak of God as "the Divinity."

4. The fourth objection to the use of *Shin* is that the human spirit is sometimes designated by this term. That such a use of *Shin* is met with, especially in medical books, cannot be denied. It is however not in common use among the people. It has grown out of the pantheism of one class of the Chinese philosophers, and we suppose has been taken from them by the medical writers. It amounts, we think, to nothing more than the phrase "the divinity that stirs within us," sometimes used by western writers for the soul. Our use of *Shin* to render θεος, whether referring to the true, or a false God, can never, in any instance, be misunderstood from the existence of this limited use of the word *Shin* to designate the human soul, by the writers we have mentioned above.

5. The fifth objection is that if, *Shin* is used for God, there is great danger of being misunderstood when the God of a deceased parent, or the God of any one, is spoken of.

As there can be no doubt that *Shin* is often used for the manes of the dead, who are regarded by the Chinese as proper objects of religious worship, this objection has much weight, if we translate literally "The *Shin* of," e. g. "Abraham." In such a case, if we translated "the *Shin* of Abraham" we admit there would be much danger, until the Christian usage of the word shall have taught them better, that the Chinese would understand by this phrase, the manes of Abraham. But we are by no means tied down to the use of the genitive in such cases, if its use endangers so serious a misunderstanding. All danger of mistake may be removed by translating "the *Shin* who protected Abraham, Isaac, &c." "The God of our Fathers," may be rendered either "the *Shin* who protected our Fathers," or "the *Shin* whom our Fathers worshiped," as either of these ideas may be considered most prominently presented by the context. This course has been adopted by those who used *Shang tí* for God. Acts 5:30. "The God of our Fathers raised up Jesus," is thus rendered by Dr. Medhurst: *wú tsú so fung chi Sháng ti, í sú Yé su,*

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吾祖所奉之上帝，已甦耶穌, "The *Shàng ti* whom our Fathers worshiped has raised up Jesus." Such a rendering, in case *Shin* were used, would remove all danger of misunderstanding.

With this brief consideration of the objections that are urged against the use of *Shin*, we conclude the part of our Essay which relates to this word.

We shall now state the reasons that forbid us to employ *Tí*, 帝 to render *Elohim* and θεος.

The chief reason is that *Tí* is not the appellative name of God in Chinese: it is not the name of any class of Beings, human or divine, but is a *title* which has been given by the Chinese, from the highest antiquity to the present time, to individuals of the human species as well as to invisible beings, the objects of religious worship.

The negative evidence against *Ti* being the appellative name of God, produced when we were considering *Shin*, was so strong and conclusive that the Reader will not be detained long with the discussion of this term.

In the explanation of its meaning, native dictionaries and those prepared by foreigners agree so entirely that we shall not find it necessary to appeal to Chinese writers to ascertain its *usus loquendi*.

1. The first work we shall quote is the Dictionary called *Shwoh Wan*, 說文, prepared by *Hü Shin* 許愼, a scholar of the Hán dynasty; a work of much authority. The word *Ti* is defined as follows.

1st. *Tí, ti yè* 帝，諦也; "Tí means a Judge." 2d. Wáng *t'ien hiá chi háu*, 王天下之號, "The style or title of him who rules over the empire."

The Reader is requested to observe that *Ti* is not here defined as a posthumous title, but as a title given to him who *rules* over the Empire. The word "Judge," in the first definition, we suppose is used in the sense of the final arbiter of all causes, in which sense it is synonymous with King, Emperor, or Ruler, according to the phrase which may be used in any commonwealth to designate the highest power. These are all the definitions given by this Dictionary, and there are no passages, cited to illustrate its use. It is therefore most certain that the author of this work could not have had any idea that *Ti* was the common appellative name of God in Chinese.

2. We quote next the Dictionary called *Luh Shú Kú*, 六書

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故, made by *Tai T'ung*, 戴侗, a scholar of the *Sung* dynasty, which gives:

Tí, chú tsái chí tsun ching, kú t'ien yueh Sháng tí; wú k'i yueh wú tí; t'ien tsz', yueh tí, 帝主宰之尊稱故天曰上帝五氣曰五帝天子曰帝, "*Tí* is the honorable designation of a *sovereign Ruler*, *therefore*, Heaven is called *Shang Tí* (the Ruler on high;) (the *Shin* who preside over) the five elements are called *Wú Tí* (the five Rulers), and the son of Heaven is called *Tí*, Ruler or Emperor."

Here it is quite plain that the author of this Dictionary regarded *Tí* as a title, and not as the appellative name of a class of Beings. It designates, according to him, a sovereign Ruler; whether that Ruler be a man governing his fellow men, a *Shin* presiding over one of the five elements, or Heaven presiding over all things. We have translated all the meanings given by this Dictionary. There are no passages cited to illustrate its use.

3. We cite next the great Imperial Dictionary prepared by order of the emperor *Kánghi*.

In this work we have three meanings given: 1st. *Tí, ti ye,* 帝諦也, "*Tí*, means a judge;" 2d. *Wáng t'ien hiá chi hau,* 王天下之號, "The style or title of him who rules over the Empire." These two meanings are the same as those given in the *Shwoh Wan*, the first Dictionary cited; and they are mentioned as quoted from that work. 3d. *Kiun*, 君, "A prince."

Then follow a number of quotations, from various classical works, to illustrate these meanings. In these extracts we have, at a single view, all the facts upon which the advocates of *Tí* rest their argument in favor of *Tí*, as the appellative name of God; we shall, therefore, cite all the passages they regard as important, and give a translation, calling the Reader's attention to the points where our translation differs from theirs.

The first quotation is from a work called *Peh-hú Tung*, 白虎通, as follows:

Teh hoh t'ien ché ching tí, 德合天者稱帝, "He whose (*teh**) power corresponds to that of Heaven is designated a *Tí*, Ru-

* We have translated the word *teh*. 德, "power," and not "virtue," as this latter word, being generally used for a moral quality, would mislead the English reader. *Teh* means "power," influence, &c., whether well or ill directed. Dr. Morrison defines it "Virtue, (virtus) commonly in a good sense; power, force, abundance." Dr. Medhurst defines it, "Virtue,

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ler or Emperor," i, e. He who rules over the whole empire, which is styled by Chinese magniloquence *t'ien hiá* 天下 "all under the Heavens," as Heaven rules over all things that are under it, is styled *Tí*, Ruler or Emperor.

The next quotation is from the *Shú King*, and is as follows:

Sih tsái tí Yáu, tsung ming wan sz' kwáng tseh t'ien hiá 昔在帝堯聰明文思光宅天下, "Formerly the Emperor Yáu (Tí 帝 Yáu,) was intelligent, accomplished, and thoughtful, and his glory pervaded all under Heaven, or the Empire."

On the title *Tí* (Emperor) given to Yáu we have the following observations quoted from a commentator:

Tí ché t'ien chí yih ming: so í ming tí, tí ché, ti yé, yen t'ien táng jen wú sin, wáng yü muh woo, kung ping t'ung yuen kú sz' shin tí; kú wei ché tí yé. Wú tí táu t'ung yü sz' yih nang shin tí, kú t'sú kí ming, 帝者天之一名所以名帝帝者諦也言天蕩然無心忘於物我公平通遠舉事審諦故謂之帝也五帝道同於此亦能審諦故取其名, "Tí is one of the titles (*ming* 名) of Heaven; the reason that it (*Heaven*) has this title (*ming*) is that *Tí* means a Judge. The meaning is that Heaven extensively, without mental effort, equitably and thoroughly examines and judges all affairs; *therefore* it (Heaven) is called *Tí*, a judge. The principles of the *Wú Tí* (five ancient Emperors) being the same with those above mentioned, they were also able to examine and judge; *therefore* they took this title (*ming*) i. e. *Tí*, Judge, or Emperor."

Whether the word *ming*, 名, in this and several subsequent quotations should be translated, "title," or "name," is disputed, and is a matter of much importance; but we reserve the discussion of this point until all the cases in which the word "*ming*" occurs are before us.

We have next, in *Kánghí's* Dictionary a quotation from a writer in the *Ch'un Ts'iú*, 春秋, in which the titles *Tí*, 帝 Emperor and *Wáng*, 王, "a king," are distinguished as follows.

"A *Tí*, Emperor, is one with whom *t'ien hiá*, 天下, all under

goodness, excellence, influence, vigor, energy;" &c., &c., and quotes, as an instance of the use of the word, *ngoh teh*, 惡德, "bad qualities:" from which it is plain, as we have said above, that the meaning is more general than that of our English word "virtue."

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the Heavens (i. e. the whole Empire) accords. A *Wáng*, King, is one to whom the whole Empire goes (for redress)."

These two titles are thus distinguished by another writer: "He who examines into principles is styled *Ti*, Emperor: and he who thoroughly investigates (*teh* 德) the powers or capacities of things, is called *Wang*, a king."

These are probably fanciful distinctions which have no existence except in the minds of the writers; but these sentences serve to shew that *Ti*, like *Wang*, "King," is a title and not the appellative name of a class of Beings.

We have next a quotation from a historical work containing the records of the reign of *Káu Ti*, 高帝, saying that he ascended the throne of the *Hwáng Ti*, 皇帝, "August Ruler," or Emperor, on the south of the river Sze." Upon this title, *Hwáng Ti*, a writer, *Tsai Yung*, remarks, "that in the highest antiquity the son of Heaven (i. e. the Emperor) was styled *Hwáng*, "Augustus," but afterwards he was styled, *Ti*, "Ruler or Emperor."

Here we perceive *Ti*, as well as *Hwáng*, was a title given to the son of Heaven without reference to any thing but his station. We shall see afterwards that the title *Ti* is considered inferior to *Hwáng*.*

Next we are told that *Ti* is used as a posthumous title, and the meaning when so used is explained as follows.

* Much obscurity rests upon the earliest period of Chinese history which is allotted by their historians to the three *Hwáng*, 三皇, and the five *Ti*, 五帝: Under the first period, Dr. Morrison, in his "View of China for Philological purposes," gives the names of the following individuals as having reigned. 1. *Fuh-i* 伏羲 2. *Shin nung*, 神農; 3. *Ti lin hwui*, 帝臨魁; 4. *Ti ching*; 帝承; 5. *Ti Ming* 帝明; 6. *Ti i*; 帝宜; 7. *Ti lái* 帝來; 8. *Ti Li*, 帝裏; 9. *Ti yü wáng*, 帝榆罔; 10. *Hwáng ti*, 黃帝. He then gives the names of the Five Emperors *Wú Ti*, 五帝, as follows: "Shaou haou, Chuen Kuh, Te Kwuh, Te Yaou, and Te Shun." Shun's reign closed B. C. 2169. Under date of B. C. 2330, the Dr. says, "A prince is here placed by some, who was called *Ti che*, 帝摯, and of whom it is said that he *proceeded to unlimited dissipation*." This seems quite inconsistent with the idea that *Ti*, in the olden time, was not a mere title conferred on any one who might sit on the Imperial throne, but a word implying moral qualities of the highest order, and hence conferred as an epithet of distinction, on five Emperors because of their preëminent virtue. During the *Hiá*, *Shang* and *Chau* dynasties, the

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"He whose *(teh)* power or influence is like that of Heaven and earth is called *Ti*."

We have next the phrase *Sháng Ti* 上帝, explained as follows: "*Sháng Ti* (the Ruler on High) is Heaven."

Then are quoted two sentences from the classics to illustrate the use of *Shang Ti*, as a title given to the chief object of worship.

Next we have the phrase, *Wú ti*, 五帝, "five Rulers," explained as follows: *Wú ti Shin ming* 五帝神名, "Five Rulers is the title *(ming* 名*)* of gods *(Shin)*."

A sentence is then quoted from the *Chau Li*, "Ritual of the *Chau* dynasty," in which this phrase "Five Rulers," occurs; it is as follows: "They sacrificed to the *Wú ti*," Five Rulers, "at the borders of the country." The names of these "Five Rulers," are then given from a Commentator as follows: "He who is styled *Tsáng Ti*, 蒼帝, the "azure Ruler" is named *Ling wei gáng*; the *Chih Ti*, 赤帝, "Vermilion Ruler," is named *Ceih peáu nú*, the Hwáng Tí 黃帝, "Yellow Ruler," is named, *Shie kiu niú*; the *Peh Ti* 白帝 "White Ruler." *Péh Chau Kiu*, the *Heh Ti*, 黑帝, "Black Ruler," is named *Hie Kwáng ki*.

We are next informed by a quotation from a work styled "The family sayings of Confucius," which of the numerous *Shin* in the Chinese Pantheon are distinguished collectively by the title of "Five Rulers," and individually by the titles "azure Ruler," "Vermilion Ruler," &c., &c. "The disciple *Hi Káng tsz'* asked an explanation of the title *(ming* 名*)* *Wú Ti*, "Five Rulers;" Confucius replied, heaven has five elements, viz: metal, wood, water fire, and earth, which divide the seasons (i. e. each rule a part of the year), and which transform things and nourish them, in order to complete

titles Hwáng 皇, and *Ti* 帝, both fell into disuse. After a time of great anarchy, the country having been divided into seven petty states, the prince of the *Tsin* country prevailed over the other six states, and made himself monarch of China. He combined the two ancient titles *Hwáng* "Augustus," and *Ti* "Ruler," making the title *Hwáng Ti*, "August Ruler," or Emperor, which has been used as the common title of the Emperors of China from his time, B. C. 204, to the present. This being the state of the case, should we adopt the word *Ti*, as that by which to render θεος in the Scriptures, and use this word for God in all our preaching, we must either declare war against the Emperor's title which has two thousand years prescription in its favor, and forbid all Christians to call him by this title, or we must call a man "*August God*," than which, it would be better for us to cut out our tongues

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all things; the gods *(Shin)* of these elements (i. e. the gods who preside over these elements) are styled *Wu Ti* "The Five Rulers."

This completes all the quotations in *Kánghi's* Dictionary that are of any interest in our present inquiry.

In the facts above presented, the advocates of *Ti* think there is proof that *Ti* is the appellative name of God in Chinese. *Ti*, say they, is one of the names (*ming*) of T'ien, "the Divinity;" it is also the name (*ming* 名) of the five *Shin*, who preside over the five elements, who are unquestionably regarded as Gods by the Chinese. This is the main argument adduced by the advocates of *Ti* to prove that it is the appellative name of God in Chinese; and they lay much stress upon the fact that it is the Imperial Dictionary that sustains their views

Let us then carefully examine the facts presented above. It is admitted that we have presented to us in the above extracts, all the invisible Beings who were by the ancient Chinese called *Ti*. These Beings are six in number. 1. *T'ien*, Heaven, which is styled *Ti* or *Sháng Ti*. 2. The five *Shin*, who preside over the five elements, collectively are called *Wú Ti*, and individually "azure *Ti*," vermilion *Ti*, &c. To these must be added five men, who, in high antiquity, ruled over the Chinese nation. The question on which we are at issue is, whether the word *Ti*, when applied to these eleven individuals,—six of them *Shin*, and five mortal men, is used as an appellative name, designating a distinct *genus*, who are to be regarded as gods, or is a title by which individuals belonging to different *genera* are distinguished. We maintain the latter opinion; the advocates of *Ti* the former, and insist on the fact that *Ti* is said to be the "*Ming*" of these eleven individuals as proof of their position, maintaining that this word, "*ming*," must be translated *name*. That the word *ming* is used for either a name or a title is known to every one acquainted with the Chinese language, the only question is, in which of these senses it is used in this case; which of the meanings does the context call for?

Dr. Morrison defines *ming* "a name, a title," &c. Dr. Medhurst "a name, a title, a designation," &c.

That the word *ming* is used for a title appears clearly from the following quotation *Hwáng Yú 'rh nien Sun Shih yen, T'ien wei yih shin, i ki chi tsun, kú yú to ming, yih yú jin kiun, ching wáng hwáng, hau p'ih t'ien wáng, t'ien tsz', hwáng ti,* 皇祐二年孫奭言天惟一神以其至尊故有多名亦猶人

君稱王皇后辟天王天子皇帝. (The *Chang P'ien* 長編, quoted in the *Yuen Kien Lui Han*, 淵鑑類函) "In the second year of the Emperor Hwáng-Yú, Sun Shih said, Heaven only is one God, (一神 *yih shin,*) but because he is most honorable, we give him many "*ming*" titles; as in the case of a human Prince, we call him *Wáng*, King; *Hwáng*; Augustus; *Hou King P'ih*, His Majesty; *T'ien Wáng*, celestial King, *T'ien tsz'* the Son of Heaven, and *Hwáng Tí* the august Ruler, or Emperor."*

It will be perceived that all the words and phrases that are cited as instances of the various "*ming*," that are given to a human prince are titles, and not one can be regarded as a name, using this last word in a strict sense. It is plain then that the word "*ming*" may be translated either name or title, as suits best with the context and subject matter before us. If it be maintained that *Tí* is the "*ming*," name of Heaven, of the five *Shin*, and of the five men who ruled over the Empire, it must be either a proper name given to each, or an appellative name common to all. The idea of its being a proper name is out of the question, and is not maintained by our opponents. Let us then, to avoid ambiguity, define what we mean by an appellative name, and then inquire whether the word *Tí* is used by the authors of Kánghi's Dictionary as the appellative name of these eleven individuals, or as a title common to them all.

De Sacy, in his general Grammar, defines appellative nouns as follows; "Other nouns designate beings by the idea of a *nature common to all the individuals of a species.* Such are the words, "man," "horse," "cat," &c., &c., which do not of themselves call to mind the idea of any individual in particular, but are applicable to all the individuals of the same species." These nouns, *applicable* to all the *individuals of a species*, are called appellative nouns."

To our minds it is clear that the word *Tí* is not used in the sentences quoted in *Kánghi*, as the appellative name of a class of Beings, for the following reasons: 1. It is defined by the Lexicographers themselves as a title; i. e. Judge, Ruler, Prince. 2. *Ming* in the last clause of the sentence quoted from the commentary on the Shú King, "therefore they (the five Emperors) took this *ming*," we know from history must mean title and not name, because neither of

* This remark of *Sun Shih* is the nearest approach to monotheism we have met with in any Chinese writer, attention is particularly called to the fact that he uses the phrase *Yih Shin* 一神, "one God," to express this idea.

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these Emperors was named *Ti*; the *ming* in the first clause, *Ti* is one of the *ming* of Heaven," and must therefore mean title also, since the writer cannot have used the word *ming* in different senses, as the reason, assigned why Heaven and the Wú Ti respectively, had this *ming*, is the same. 3. The reason assigned why Heaven and the five ancient sovereigns had this title *(ming)* in common, is not that they belonged to the same class of Beings, but that *Ti* means a "Judge," and that both Heaven and the five sovereigns were able to judge just judgment. The Reader will not forget that the title *Ti* was not given to these five sovereigns after death, when they had become the objects of religious worship, but was the title by which they were commonly known while living, when no one ever thought of offering them religious worship, or esteemed them as belonging to a different species from their fellow-men. 4. That the word *Ti*, when applied to the five *Shin*, who preside over the five elements, is used as a title and not as an appellative name is equally plain. We have the class of Beings designated by the word *Shin*, we have the proper name of each of these *Shin* given, "*Ling wei gáng*," &c., the separate title of each, e. g. "Azure *Ti*, Yellow *Ti*, &c., and lastly, the title of the five collectively, *Wú Ti*, "Five Rulers."

The facts presented in this Dictionary are those upon which the advocates of *Ti* as we have said above, rest their cause; if we are correct in translating the word "*ming*," title, then the very foundation of their cause is taken away, and the whole superstructure falls to the ground. They regard this Imperial Dictionary, they tell us, as the best authority extant for giving the meaning of Chinese words. We are perfectly willing to abide by their appeal in this case, and say cheerfully, let *Ti* be regarded as these Lexicographers have represented it.

We find in *Kánghi's* Dictionary nothing to countenance the idea that *Ti* is the appellative name of God, or to sustain the opinion that it is the generic name of any class of Beings: but the clearest proof, on the contrary, that it is a title, conferred on either *Shin* (gods) or men. It is precisely like our word "*King*," by which title we may either address the King of kings or a fellow worm of the dust.

Before dismissing the Imperial Dictionary we will call the Reader's attention to one more fact. Among the uses of the word *Ti*, we find it is used as a posthumous title. Knowing that the word *Shin* was also used as a posthumous title, and that the Chinese attach great importance to the posthumous titles that are conferred upon

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their deceased great men, we were induced to turn to the *Sz' Kí, Ching* 1, the work quoted in Kánghí as authority on this point, to see which of the two words, *Shin*, or *Tí*, conveyed the highest idea of that which was to be esteemed and venerated. The Chinese have a regular system—a gradation of merit, by which these titles are said to be conferred; we felt assured therefore, that in this table of posthumous titles, if any where, we should find the relative value of words accurately pointed out. Upon turning to the table given in the *Sz' Kí*, we find that *Shin* 神, is the first and highest title, that *Hwáng* 皇, is the second, and that *Tí* 帝, ranks third. This furnishes us with a very strong presumption against *Tí* meaning God κατ' ἐξοχήν, as those maintain who favor its use to render θεος.

4. The encyclopedia called *Pei wan Yun fú* 佩文韻府, gives three meanings. 1st. 帝, 諦也, "*Tí*, means a Judge." 2d. 王天下之號, "the style or title of him who rules over the empire." 3d. *Kiun* 君, "a prince." These meanings are the same as those given in *Kánghí's* Dictionary, and the same works are quoted to sustain them, viz.: the *Shwoh Wán* and the *Urh Ya*.

We next turn to the Dictionaries which have been prepared by foreigners.

5. Dr. Morrison defines the meaning of *Tí* as follows: "The appellation of one who judges the world; or of one who rules over the nations: an epithet of respect and honor applied to one who rules as a lord or sovereign; an emperor; an independent monarch; celestial virtue. *Wú Tí*, 五帝, five ancient emperors; also the God of Heaven, and the gods of seasons. The name of a star; the name of a place. *Hwáng, Tí, Wáng*, 皇帝王 according to some, express the three degrees of sovereign rule, of which *Hwáng* is the highest, *Tí* the second, and *Wáng* the lowest. *Hwáng Tí* is a common appellation of the emperor of China. *Sháng Tí*, 上帝, the Highest Sovereign, the Supreme Ruler; Heaven, or *Tien chi Shin*, 天之神, the God of heaven; or, according to others, all the gods of heaven collectively; *Tí wáng*, 帝王, a sovereign potentate." These are all the meanings and illustrations given by the Doctor, from which it is plain he regarded *Tí* as a title, and not as an appellative name of any class of Beings.

6. Dr. Medhurst's *Hok Keen* Dictionary: "*Tay* 帝, an emperor, a ruler, a sovereign. *Hwang Te* 皇帝, the emperor. *Te wei* 帝位, the emperor's throne. *San Hwang Woo Te*, 三皇五帝,

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the three sovereigns and five emperors, a very early period of Chinese history."

Here the word is treated throughout as a title and no intimation is given of its being a generic name.

Dr. Medhurst's Chinese and English Dictionary: "*Tí* 帝 an Emperor, a Sovereign, a Ruler, the Supreme. *Hwáng ti* 皇帝 an Emperor, *Sháng ti* 上帝 the Supreme Ruler, *Wú Tí* 五帝 the five ancient Emperors. *Tí wáng* 帝王 a Sovereign Prince. *T'ien tí* 天帝 the Ruler of Heaven."

Here again we have the same thing stated. Tí *(Te)* is treated throughout as a title, and not the slightest intimation is given that it is ever used as the appellative name of any class of Beings.

If there is any faith to be placed in these Dictionaries, made by eminent native and foreign scholars, the matter is clear beyond all reasonable ground of doubt, that *Tí* is not the appellative name of God in Chinese. There is no difference of opinion here to be settled by an appeal to the *usus loquendi* of this word in the works of good writers; but all, with one voice, tell us that *Tí* is a title, that it is a relative term and therefore cannot be the appellative name of God in Chinese.

To the objection that *Tí* is a title and means Ruler, in all cases, and not God, its advocates reply as follows. It is not merely the government of all things that is predicated of *Tí*, but *Tí* is said "to produce all things,"* "to confer the virtuous nature on the people,"

* This phrase, "to produce all things," unexplained, would mislead those unacquainted with the Phraseology used in Chinese cosmogony. The Chinese phrase is *sang wán wuh* 生萬物, "to engender, or beget all things," which does not refer to the original creation of matter, but, as the phrase "engender" would lead us to suspect, the begetting of all things around us by the primordial substance, which, in the view of Chinese Cosmogonists, is eternal. This *sang wán wuh* 生萬物, "begetting of all things," is ascribed to Heaven, to Heaven and Earth, to the five elements, to the *yin* and *yáng*, and occasionally to *Tí*, or *Sháng ti*. This production of all things, is however only ascribed to *Tí* by modern writers; for as we have learned from M. Visdelou in a former part of this Essay, this title, according to the view of the modern Doctors, was given by Confucius and the ancient writers to the primitive Reason, (a name these writers give to *T'ien* the chief Divinity) only when it is said to act in the government of the world. His words are, "comme Confucius dans le livre canonique des changements a fait plus d'une fois mention du *Chang ti*, c'est-a-dire du suprême *Empereur* et *du Tí* c'est-à-dire de Il EMPERUER, et que cependant on ne voit nulle part dans ce livre, ni *dans les autres* que le *Chang ti* ait engendré la matiere, c'est-a-dire, le ciel et la terre; les philosophes concluent delá que LE TITRE DE CHANG TI ne peut convenir á la raison primitive, que quand il s'agit seulement du gouvernement de l'univers."

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&c., &c., which acts are not properly predicated of a Ruler, but of God; therefore *Ti* must in these cases be rendered "God," and not "the Ruler." In answer to this we remark, that in the passages mentioned above, and in all similar passages, it is admited by all that the Being referred to is *T'ien*, of whom these things are repeatedly predicated in the ancient Canonical Books.—It being then the Chief God of whom these acts are predicated, it is indifferent whether this chief God, the subject of discourse, be pointed out by the use of his title, or his name. Nothing is more common than the use of a title, for such a purpose; if then, in any case, the title and not the name is used to designate this individual, when the act said to be performed is not done in virtue of the authority implied by said title, we are not therefore to infer that the writer uses this title in some unusual sense not sustained by the common usage of the word, but suppose rather that he merely uses it to designate the particular individual whose well known designation it is; and the individual, who is the subject of the discourse, being thus pointed out, he proceeds to mention some act of his without any reference to the manner in which the subject of the discourse was designated. We have a familiar instance of this use of a title to designate an individual, when we are about to affirm something concerning him that has not the slightest connexion with the meaning of the title used, in the following sentences. "The King dined at Windsor," "The King is dead," &c., where no one would contend that anything more was designed by the use of the title King than to designate a particular individual as the subject of discourse. The use of the title *Ti*, to designate *T'ien*, the chief God of Chinese in the instances quoted by the advocates of *Te*, is entirely analogous.

It being shown, on the authority of all the Dictionaries, that *Ti* is a relative term, denoting office, and not an appellative noun, a serious objection to this word θεος, may be founded on its unsuitableness to express the doctrine of the Trinity. We are taught in Scripture, that the three Persons of the Blessed Trinity sustain distinct offices in the economy of Redemption, and yet that they are but one in essence, or consubstantial. To express this doctrine we say, "the Father is God, the Son is God, and the Holy Ghost is God; and these three Persons are one God." To designate the different Offices they sustain, we say,—"The Father is the Creator, the Son is the Redeemer, and the Holy Ghost is the Sanctifier." Now suppose we were to render "The Father is Ruler, the Son is Ruler, and the Holy Ghost is Ruler, and these three Persons are one Ruler:" there

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would be no unity of substance, or *even of nature* implied by the use of the word *Ti*; for, as we have seen, it is used as the title of living men, as well as of *Shin* (gods)—beings belonging to entirely different species. And this word *Ti*, denoting as it does, a definite office, would, if used as above, clash with the statement of the three distinct offices sustained by the several Persons of the Blessed Trinity. From this difficulty we can see no way of escape, if we use *Ti* to render θεος.

That *Ti* is not the appellative name of God in Chinese, appears also from the following facts. In the classical works of the Confucianists, from which we learn who are the objects of worship in the state religion, this epithet, which is constantly used as the title of the five emperors, is only applied to six Beings, (as we have said above,) who were the objects of religious worship, viz: "to *T'ien*, Heaven, or the *T'ien chí Shin*, 天之神, "*Shin* (God) of Heaven," who is styled *Shàngti*, and to *Shin* who preside over the five elements, who are called *Wú Ti*. Each of these six individuals, so distinguished by the title of *Ti*, Ruler, we have seen, belong to the class of Beings called *Shin*. *Ti* therefore is not a generic term, denoting a distinct class of Beings; but a relative term, marking relationship. *Neither of these invisible Beings, distinguished by the title of Ti, have ever been worshiped by the people of China;* but the worship of them has always been confined to the emperor, and the people have been forbidden by severe penalties to worship them.

The worship of the "Five Rulers" *was discontinued by the Ming dynasty*, A. D. 1369, *and has never since been resumed.* So that the title *Ti* is applied to only one Being who, is *now* an object of worship in the state religion, viz.: *T'ien*, and this being is not worshiped *by any of the people of China*, but only by the emperor, the honor of worshiping the *Shàng ti*, "Ruler on High," being reserved exclusively to the *Hwáng ti*, "August Ruler," on earth.

How can it be maintained that such a term is the appellative name of God?

The agreement of all the Dictionaries is so entire in representing *Ti* as a title, and the inferences derived from this fact are so conclusive against its use, that it appears to us it would be a work of supererogation to write any thing more against *Ti*, as the appellative name of God in Chinese. We shall therefore content ourselves with illustrating the impropriety of using this word to render *Elohim*, by testing it on the first commandment, e. g. *Ti yueh, chú wo*

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wài, 'rh puh k'o yú pieh tí yé, 帝曰,除我外爾不可有別帝也.

Before translating this, please read again the meanings of *Tí* given by the *Shwoh Wán*, "The title of him who rules over the Empire," and that of the *Luh Shú Kí*. "The honorable designation of a Sovereign Ruler," and say whether by so rendering this commandment, we should not be guilty of propagating, in the name of God, a precept the most disorganizing and subversive of civil government that was ever propounded. "The Ruler says, besides me thou shalt have no other Ruler." What does this say but that *He who is "the Ruler," par excellence* forbids men to sustain the relationship of "*the ruler*" towards any other Being than himself. If this is the meaning of the Commandment, civil government is rebellion against God. That this commandment, rendered into Chinese as above, would be open to this construction, cannot be denied, for the word *Tí*, 帝, as it is found in Chinese books, refers to the man who is, or has been, at the head of the Chinese government, at least a hundred times to where it refers to any invisible being once. This single consideration we think conclusive against the use of this word.

But in answer to this it is said, the Jewish Kings and Judges are sometimes called *Elohim*, and that therefore the Emperor's being called *Tí* is no valid argument against the use of this word to render *Elohim* and θεος. To this we reply, the cases are by no means similar. We know it is common to say that the Jewish Judges and Kings are called *Elohim*, but we prefer much the view that Hengstinberg takes of this use of *Elohim* in the first volume of his Christology, when treating of the 45th Psalm. He contends that no Theocratic Prince or Conqueror is ever called *Elohim*, in the Scriptures and says, "Nowhere is any single magistrate called *Elohim*, but always only the *magistracy as such*, representing the tribunal of God."

If this opinion of Hengstinberg is correct, this use of *Elohim* in Hebrew is not at all like that of *Tí* in Chinese, since *Tí* is used in the classics as the common title of *Yáu* and *Shun* and of other Emperors. But even if *Elohim* is occasionally used for individual Kings and Judges, as the advocates of *Tí* contend, still the cases are by no means similar. If *Elohim* had been the common title by which the Jewish Kings or Judges were known, e. g. "God David," "God Solomon," as in Chinese they say *Tí Yau*, *Tí Shun*, then the use of *Elohim* in the old Testament would be a case in point. But we all know that *Elohim* is not the common title of any Jewish officer:

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and that *Elohim*, when used for the magistracy, is employed not strictly but figuratively. We are correct in regarding the word as used only figuratively in these cases, because it is comparatively so used but a few times, and we are distinctly told there is but one *Elohim* strictly speaking.

But this cannot be said of *Tí*. It is the title by which the highest officer in China has been commonly designated for hundreds of years. It occurs in Chinese books, as the title of this officer, a hundred or a thousand times, to once where it occurs as the title of any invisible Being. To attempt therefore to prove, from the fact that a few invisible Beings are called *Tí*, that it means God as *Elohim* does, is to maintain that a word is used *improperly* much more frequently than *properly*, which upsets all our ideas of the proper meaning of words. There can be no doubt that *Tánkwóng* is regarded by the Chinese to be as properly a *Tí* as *Sháng Tí* is; though they would admit that he rules in a smaller sphere.

Another objection to the use of *Tí* to render *Elohim* in the first commandment is, that, this term would not exclude from religious worship multitudes of Beings who now receive much the greater portion of the worship offered in China. The worship of the God of wealth, the God of the Kitchen, and a number of other deities, who are all called *Shin*, but never *Tí*, and who receive more worship in one month than *Sháng tí* does in a generation, would not be forbidden by this term. The First Commandment would if *Tí* be used to render *Elohim*, spend its whole strength upon, first the lawful liege Lord and Sovereign of this people, and next upon a few of the *Shin*, who have been entitled *Tí*; whilst ninety-nine hundredths of the false worship, practiced by the common people of the present day, would not in any manner be forbidden by the use of this term.

We intended, when we commenced writing, to have devoted a few paragraphs to the consideration of the phrases, *Sháng ti*, 上帝, and *T'ien ti*, 天帝; but our Essay has already been extended to such a length that we shall dismiss them with one remark.

If *Tí* be not the appellative name of God in Chinese, the addition of the qualifying word, "high," or "celestial," cannot make it so; indeed we suppose no one would maintain that either of these phrases is the appellative name of God in Chinese, and the use of *T'ien ti*, 天帝, "The celestial Ruler or Rulers," could only be advocated on the ground that it was a title of the chief God, which we have sufficiently answered in the first part of our Essay.

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With a short *resumé* of our objections to the use of *Ti*, to render θεος, we shall conclude our remarks on this subject.

We object to the use of *Ti:* 1. That it is not the appellative name of God, or of any class of Beings either human or divine, but is a title given alike to gods and men. 2. That all the Dictionaries, both native and foreign, give Judge, or Ruler, as the meaning of *Ti*, whilst they give no intimation of its being the appellative name of God. 3. That meaning Ruler, and not God, it is wholly unsuitable to express the doctrine of the Trinity. 4. That *Ti* was never used even as the title of more than six Beings who were worshiped in the state religion, that *neither of the Six* was ever worshiped by *the people* of China, and that five of these six are now worshiped by no one. 6. That if *Ti* be used in the translation of the First Commandment it will forbid civil government; and 6. That it will not forbid ninety-nine hundredths of the false worship now offered in China.

These objections appear to us so weighty, direct and palpable, that all, who regard them as sustained, by the evidence we have adduced, will agree with us that the use of *Ti*, to render *Elohim* and θεος in the translation of the Sacred Scriptures, is wholly inadmissible.

We give a few additional texts of Scripture to show how subversive of civil government, the use of this word to render *Elohim* would prove. "I am the Lord and there is none else; there is no God beside me." Is 45:5. "Is there a God beside me. Yea, there is no God, I know not any." Is 44:8.

What would be thought of the English Translator who should use the word King as that whereby to render *Elohim*, into English, in the passages quoted above. And yet *King* is not more commonly used, nor more well known as the title of the Ruler of the English nation, than *Ti* is as the title of him who rules over the Chinese people. Should we render God, in the passages above cited, by a word which is constantly used to designate the individual who holds his office, *Tâu Kwâng* would surely have just cause of complaint; and who could wonder, if under such circumstances, he were to forbid the distribution of our books? Who could blame him if he did.

In conclusion, we have only to beg that the arguments, produced in favor of the use of the words *Shin* and *Ti*, respectively, may be carefully compared, that a right judgment may be formed which of these two words is in truth the appellative name of God in Chinese.

With respect to *Shin* we have seen, 1. That it is unquestionably

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the name of a class of Beings to whom the Chinese have always offered and still offer religious worship. 2. That the *Shin* are the highest of the three classes of invisible Beings, whom the Chinese worship. 3. That the Being worshiped in the *Kiáu* sacrifice (the highest ever offered in China) is the *Tien Chi Shin* 天之神, "God of Heaven." 4. That this *Tien chi Shin*, 天之神, is styled *Sháng Tí*. 5. That *Sháng Tí* is called repeatedly the most honorable of the *Shin*. 6. That Drs. Morrison and Medhurst, in their Dictionaries both give *Shin* as the appellative name of God in Chinese; and lastly, that all the Missionaries whether Protestants or Romanists, have used *Shin* in their writings as the appellative name of God, whilst none of them have ever used *Tí*.

This is an amount of positive testimony in favor of *Shin* being the appellative name of God in Chinese, which we risk nothing in saying, cannot be produced in favor of any other word in the language. Whatever objections, therefore, may be urged against the use of this word, must be answered by the exigencies of the case. *Shin*, is the only word the Chinese language affords us, that can be regarded, after a careful examination of the subject, as having any just claim to be considered the appellative name of God. This word we must therefore use to render *Elohim* and *Deus* *malgré* all objections. If we could remodel the literature of the country, we would forbid the employment of *Shin* as the Pantheists have used it, we would forbid its use for the human soul; but we must take the Chinese language as it is, and can only use the best terms it affords us, it being the only medium through which we can make the Chinese people acquainted with the Sacred Scriptures. That *Shin* is used for all objects of religious worship, including the manes of the dead, makes it only the more available to prohibit all false worship to which this people are addicted.

If the writer may judge from his own past experience, the objection which has had the greatest weight with the Missionaries, and prejudiced their minds most against the use of *Shin* for the true God, is the fact that it is used as the appellative name of a class including so many contemptible Deities, that it seems to them almost contamination to call Jehovah by a name that is common to such Beings.

This feeling is most natural, and can only be overcome by remembering that we use this common name to negative the existence of these contemptible and imaginary Deities. A Greek or Roman

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Christian must have had the same feeling with respect to the use of θεος or *Deus*. There is no individual of the class called *Shin*, who is more insignificant than Priapus, or Sterentius, or Occator; not to descend lower into the Greek and Roman Pantheon.

The appellative name of God in use in each heathen nation must be used. The truths taught in the Bible can alone purify the language, as well as the hearts, of a heathen people.

The writer indulges a strong hope, that, as all the Missionaries have hitherto agreed in using *Shin*, to translate θεος when heathen gods were referred to, they will all ultimately be led to see the propriety of using this same word to render *Elohim* and θεος in all cases The question is one of the utmost importance to the spread of the Gospel in China, and claims from all those connected with the missionary operations here the most prayerful and careful consideration.

May God of His infinite goodness grant wisdom and grace to the Directors of the Bible societies so to decide this question as shall be best for the interests of the Redeemer's cause, and for the salvation of the perishing millions in China, who are expecting the word of God from their hands.

Upon the Missionaries themselves however must rest the heaviest responsibility in this case; theirs is the chief anxiety, the warmest interest. May the gracious Saviour be present with them all, that the diversity of opinion which now exists on this vital point—the name by which we shall call Him for whom we claim the homage of all hearts in China—may not cause any breach of the harmony which has hitherto existed among the Protestant Missionaries in China.

The writer's constant prayer is that all those in China, "who do confess God's Holy name may agree in the truth of his holy word, and live in unity and godly love."

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ART. II. ***Desultory Notes on the Government and people of China, and on the Chinese language; illustrated with a sketch of the province of Kwáng-tung, showing its division into departments and districts.*** *By* THOMAS TAYLOR MEADOWS, ***interpreter to her Britannic Majesty's consulate at Canton. London: Wm. H. Allen & Co.*** 1847.

INDEPENDENT thinking and patient research (not always sufficiently long continued) characterise this little volume, of two hundred and fifty handsomely printed octavo pages. Having for nearly five years, as he tells us in his preface, bestowed undivided attention on Chinese affairs, in an unusually favorable position, Mr. Meadows considered himself entitled to write. He commenced his studies in the autumn of 1841, under the tuition of Professor Neumann at Munich; early in 1843, arrived in China; came to Canton in the summer of the same year; and in June 1846 completed his "Desultory Notes," having in the mean time translated more than 350 official letters, also many proclamations, and conducted a large amount of official business, bringing him into almost constant communication, oral or written, with the Chinese. These are, in brief, his claims to write on *the government and people of China* and their *language*. The book he has dedicated to Mr. Thom, late, H. B. M. consul at Ningpo.

The Notes are nineteen in number, all of them relating to topics of interest and such as had come more or less directly under his own observation. Having turned over the leaves of the book with some care, and much pleasure, we will, without attempting a formal review notice a few points that arrested our attention in the perusal.

In his first *note* by way of apology for the publication of the others, he exposes some of the false notions that are afloat regarding China, a very prolific subject. He is quite right in saying, that the fashions change among the Chinese as they do everywhere else; right too in discarding the use of such terms as "Lord mayor of Canton;" and, we think "Hoppo," "mandarin," and his "yamun," ought to go into the same category, being, in the king's English, equally "outlandish."

He is hardly correct in speaking of *Kiángning* as the capital of Kiángnán—that old province being now divided into two, viz:, Kiángsi and Nganhwui, and Kiángning being really the capital of the latter.

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Note second, "on the business style of the Chinese written language," is not wholly to our taste. The ancient classics and the works of Confucius are, as he says, and as every body knows, the best specimens of the *ancient style*. But who are "the philosophers of the same school," that have written in the *same* style? Surely he will not maintain that the philosophical writings of *Chú fútsz*, and his contemporaries are to be placed in that class.

What Mr. Meadows calls "*the business style*," is, we are inclined think, to the Chinese in their circle of literature quite the same as, that style is in our literature to those to whom the English tongue is vernacular. And in English the business style is probably as well marked and as distinctly characterized as it is in Chinese. The style of the Penal Code is not more different from that of the "Three States," than Blackstone's is from that of Lord Chesterfield.

However, if Mr. Meadows has underrated the ancient classics and the Four Books, he is most surely right in making it the *first business* with all who intend to study the Chinese, *to learn to speak*, and to do this by reading some book in the familiar style with a good teacher, "paying more attention to the language the latter uses in conversation, than to that contained in the book."

In note third, "on the difficulty of learning the Chinese language," he speaks of,—what every one in like circumstances must feel—"*the want of a good Dictionary*," a desideratum not very soon or easily supplied. We are quite ready to endorse the following paragraph. He says:

"It is evidently not in the power of any one, or even of two or three individuals, however talented or industrious they may be, to compile a complete dictionary of two copious, but in every other respect very dissimilar, languages; and it is certain we shall not have a good *Chinese-English*, much less an English-Chinese dictionary, until we have before us the contributions of a great many sinologues, who have labored independently, and have ascertained the meanings of the words by the careful collation of the different passages in which they occur, availing themselves, at the same time, of all the assistance native or the already existing foreign dictionaries may afford Such sinologues must, too, have confined their attention each chiefly to one of the styles, without which they will not be able to make additions to be depended on." p. 27.

We draw attention to this point, because it is supposed, by some, that "helps to study the language are now abundant, affording the student, entering on it, every needful facility." Much has been done, it is true, to facilitate the acquisition of the Chinese; and those who have labored in this department are to be commended for what

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they have done. But let it not be supposed that the work is completed. It is hardly begun. And it is difficult to see when or by whom the great desiderata—good Chinese-English and English-Chinese dictionaries-will be prepared. In the want of such, and with Morrison's and Medhurst's at hand, Kánghí's works are the best substitutes within the student's reach and in his larger work, by the by the *Pei Wan Yun-fú*, 佩文韻府, "compounds" are abundant. A book of phrases, containing these compounds, and such as are in common use, would be of great value, a work much to be desired.

The commendation bestowed on the style and method of Chinese legal and official documents, by Mr. Meadows, is very just, as is also his animadversion on the bad manner in which they have usually been translated.

In his fourth note, on the colloquial Chinese, as spoken by the imperial family and household, we wish he had told his readers how he arrived at the conclusion that, "it (the Pekin colloquial) *is spoken without the slightest variation*, either in their collocation of the words or their pronunciation, *by a far greater number of individuals than any other language in the world.*" It may be as he says; but we think not. And so thought both the Morrisons. However he may be right in considering it as the best, the most useful, for those who expect to come in contact solely or chiefly with official people. This was Mr. Thom's opinion; and his "Chinese Speaker" was designed to aid in acquiring the language "as spoken at Peking." We should like very much to know the true history of the northern court dialect and its legitimate claims "to be considered *the* spoken language of the empire." We suspect that it commenced, not with the reigning family, but with the founders of the northern capital. Perhaps Mr. Meadows will have the means of investigating this matter and be willing to favor our readers with the result of his inquiries.

In Note fifth "a new orthography, adapted to the Pekin pronunciation" is submitted to "the philological public." We are truly glad that he has brought up this subject, and consider his system as every way superior to Mr. Thom's; and hope that it, or that which we have endeavored to promote, or some modification of these, may erelong come to be universally adopted. At present, among the students in Chinese, there are not less than half a dozen different systems.

On the *tones*, the subject of his sixth Note, he has some excellent remarks, and has started on the right tack

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Note seventh, and the sheet and map accompanying it, are drawn up with care, and are not the least valuable part of the volume. The plan of exhibiting the circuits, departments and districts, at one view and on the same sheet, is very convenient.

Note eighth, on the rank, duties, and salaries of Chinese officers—or *mandarins*, as he prefers to call them—though containing little that is new, disposes of the subject in a clear and methodical manner. There is, if we mistake not, error in the details regarding the duties of the *nie-tai*: he is indeed sometimes deputed to quell tumults in distant parts of the province, but we doubt if "he has the power delegated to him of issuing death-warrants." It is possible that on such occasions, in the exercise of martial law, he may have authority to take the life of a criminal if seized in the act of rebellion. But we are not aware of any such provision in Chinese law.

Regarding "the *yamun* 衙門, and their various inhabitants," treated of in the ninth Note we shall be in a better position to form correct views after the 6th of April 1849. Though styled the fathers and mothers of the people, Chinese officers are the dread and the terror of those over whom they rule.

What is said in note of tenth, constables and attorneys, the *ti-pán* 地保 and the *tái shú* 伐書, will be new to most of his readers.

In note eleventh he says: "The long duration of the Chinese empire is solely and altogether owing to the operation of a principle, which the policy of every successive dynasty has practically maintained, in a greater or less degree, viz., *that good government consists in the advancement of men of talent and merit only to the rank and power of official posts.*" He combats the idea, usually advanced, that attributes this stability to the influence of the doctrine of filial piety, and quotes largely from Chinese authors in support of his own proposition. And having established this he proceeds to show in what manner the application of the principle operates to produce the effects ascribed to it: and we quote his own words.

"*First* then: the strict equality of the principle makes the untalented submit cheerfully to whatever is founded on it; and as a *certain* path is open to every man of real talent, able demagogues are rare."

"*Secondly*: by securing for the government the services of the wise and talented, public business must, generally speaking, be efficiently performed."

"*Thirdly*: the certainty of obtaining wealth and rank in the state, merely through personal qualifications, stimulates the *whole* nation

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to healthful exertions, thus diffusing prosperity throughout it, and multiplying its power to a great extent."

All this reads well; and in theory it may be even so, as he has stated. But look at the working of the principle and see how it stands. The *policy* of all the dynasties, he says, "whenever we find them in a *flourishing* state, has been to elevate the only body which could maintain such laws and doctrines, high above every other class of their countrymen; and whenever any reigning family has deviated from this course, its power has decayed, until it has been finally driven from the throne by the unanimous wish of the nation." Now in our mind there are difficulties here involved. Take the Ming family. Was it driven from the throne by the *unanimous wish* of the nation? And then, again, as to *talent* and *merit*,—what sort of qualities or attributes are these, among the Chinese, that the throne of empire is subject to their fiat? Mr. Meadows uses very strong language, when he says, the duration of the empire is owing *solely and altogether to one principle.* And yet again, as to "the duration of the Chinese empire," what does he mean? But referring the reader to his book, let us hear his conclusion: "FOR THE RULERS OF ALL OTHER NATIONS, THE CHINESE EMPIRE CONSTITUTES A GREAT PRACTICAL LESSON OF FOUR THOUSAND YEARS STANDING. This capitalizing is his own. And what is this emphatic lesson, afforded by the Chinese, to her Majesty Queen Victoria, to the King of the French and to all the sovereigns and statesmen of Christendom?

Note twelfth, "on the principal defects of the Chinese government," like the first in the book, opens a wide field for observation and comment. Some of these are enumerated: e. g. the officers are made responsible for a vast number of things over which they cannot exercise any control; the totally inadequate pay of the lower, and salaries of the higher; and, he names also, very properly, the accumulation of duties, of a very different nature, all to be performed by one and the same functionary.

In note thirteenth, "on personating criminals," are collected some remarkable facts. We should like to see the investigation carried on, by an accumulation of facts, with the necessary and proper explanation of the same. These phenomena are very remarkable, probably nowhere else to be found in all the world.

In note fourteenth we have a glance at the extortions and oppressions that are "so frequent here that unless attended with very unusual circumstances, they are not spoken of except by those concerned; and thus it is, that numerous atrocities pass daily unnoticed,

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one single instance of which, in England, would set the whole country in a ferment." These atrocities are wholly incredible to all except to those who may chance to be much among the Chinese and who are aware of the occurrences in the courts of law. They are truly dreadful, horribly dreadful.

While discoursing on the "present apparent stability of the government," in note fourteenth, Mr. Meadows stumbles on a fact,—"the very unfair proportion of Manchoos employed by the present dynasty" in official stations,—which, if followed up would have led him to see *how* the throne came to be occupied by the chiefs of a northern horde, and that, too, *without* "the unanimous wish of the nation."

Note sixteenth is, taking it all in all, the best one in the book,—allowing us to be the judge. "Some of the more prominent features in the character and manners of the Chinese" are well portrayed, and the best method of dealing with them is well pointed out. In his remarks on parental and filial relations, on page 206, he says that, "the parents of a Chinese being holy to him, and it being his most sacred duty to honor them, to him *God* is *parent*, and parental is divine." We doubt if he has here said the thing he meant; and, at all events, we should reverse the terms in order to express what we conceive to be the Chinese view; for to them "parent is *God*, and parental is divine authority." Again when he says, "the Chinese are *as capable* of feeling a deep gratitude, for disinterested services rendered them, as any people," we are constrained to think otherwise, though once and for a long time we were of the same opinion with him. They do sometimes feel, and often seem to feel gratitude deeply, but not so deeply as a Christian people. So, at least, it seems to us.

Note seventeenth, "on the Chinese ignorance of foreign countries, and feeling of superiority over foreigners," is a good chapter. With great truthfulness he says of those in authority," we need scarcely be surprised at any degree of pride on the part of men, who rule both morally and physically over their fellows, by virtue of their superior talent, yet humble themselves before *no God* as the giver of it." And what is true of "the mandarins" the Shepherds of the people, is equally true of the people, "they humble themselves before no God."

His remarks, in note 18th, "on the *best means* of putting an end to the general use of opium in China." are certainly original. His plan is simply this: "to prevail on the Chinese government to annul

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its prohibitions against the growth of opium, and permit its importation free of all duty; and to get the East India Company to take such steps as would, without injuring its revenue, render the drug cheaper in China." He gives reasons for all this; but whether they will ever prevail either in the imperial council at Peking or with the wise men in Leadenhall, we must wait for time to show. If either comes to pass, it will be a new thing under the sun. He reasons thus: "When the opium had lost the charm of prohibition and costliness, the folly of using such a pernicious drug would soon become glaring to a reasoning and generally sober people like the Chinese, especially if its use were made a bar to official employment—this, in all other countries largerly sought after, as the *chief* road to distinction, being in China still more an object of desire as the *only* one. * * * The opium smoking must itself work its own cure. Like an immense body of confined water which has, unheeded, gradually worked itself an outlet so great that human force can no longer stop the torrent rushing from it, so the opium flood is now pouring into China a high and compact stream, which defies all resistance, and overwhelms every one in its course; and it will not lose its destroying power until is has weakened itself by spreading out over the whole face of the country." Now if all this is true—and there is reason and force in the figure—*when* and *how* is opium smoking to work its own cure?

The application of "the conclusion arrived at in note XI," the subject of the 19th and last Note, we leave for the consideration of those to whom it relates and whom it concerns.

We have now touched on each of the Notes in succession; and, unless the tenor of our remarks is such as to recommend the volume to the favorable consideration of our readers, we have in part failed to accomplish our purpose. We think well of the book, and recommend its perusal to all who wish to know what the Chinese are. The interpreters, in connection with H. B. M.'s consulates in China, are all in "unusually favorable circumstances," for acquiring knowledge of this country, its inhabitants and all that pertains to them; and for ourselves, we shall be much disappointed if they do not, in due time, add greatly to the stock of useful information now in demand throughout almost all Christendom.

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ART. III. *Chinese sacrifices, illustrated by quotations from the Shú King.* Translated for the Chinese Repository.

HE then offered the *lui* sacrifice to the High Ruler, the *yin* sacrifice to the Six Honored ones, and the *wáng* sacrifice to the Hills and Rivers and around in order to all the Gods. *See in the Shú King, canon of Shin.*

In these few words,—and there are but seventeen in the Chinese text,—are brought to view, on a state occasion and in remote antiquity, all the most revered objects of Chinese worship. Shun had been selected by Yáu to be his successor on the Imperial throne; and in the 1st decade of the first month of the year 2286 B. C, he received his investiture in the temple of ancestors; and having been duly presented to Heaven, he at once proceeds to offer the appropriate sacrifices, as described in the foregoing clause. What now were those sacrifices, and to whom were they offered?

On these two questions, the Chinese Commentators shall speak for themselves, and in their own style and manner, as they appear in an Imperial Edition of the Shú King.

"*Lui*, *yin*, and *wáng* are all names of sacrifices. In the Ritual of Chau, it is said, "He offered the *lui* sacrifice to the High Ruler;" on which words we have the following note; the rural sacrifice was the sacrifice usually offered to glorious Heaven; but this was an unusual sacrifice, offered in making an announcement to Heaven; but as it was performed after the manner of the rural sacrifice (i. e. was accompanied by the same ceremonies) therefore it was called a *lui*, 類, sacrifice, or one of the same class.

"*Yin* denotes a pure sacrifice, or one offered with pure intentions. By honored, are meant those who are worshiped. Sacrifices are offered, to those who are worshiped. There are six so designated, to whom sacrifices are offered, viz., the seasons, heat and cold, the sun, the moon, the stars, and inundation and drought.

"By hills and rivers, are meant such as the five famous mountains, and the four great rivers. Looking towards these, sacrifices were offered, and therefore they were called *Wang* (which means to look towards). Around, means all around, completing an entire circuit. By all the gods, are meant the tombs and mausolea of the ancient emperors, sages &c., &c.

"The meaning of the text is this that Shun having received the succession to the throne and inspected the signs, forthwith offered

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sacrifices to the gods superior and inferior, celestial and terrestrial, to announce that succession."

In the foregoing notes, a few words and phrases have been omitted, it being difficult to find corresponding ones in English, and their omission not effecting the sense of the whole. We add a paraphrase, written by one of the Chinese literati, accompanying the preceding notes.

"Shun having received the succession to the imperial throne, became host (or master) of all the gods of the invisible world; and he could not delay to make due announcement thereof by offering the proper sacrifices. Therefore he proceeded in due order to make the announcement in this manner.

"To the incomparably honorable, the august high ruler, he offered sacrifices and employed the ceremonies corresponding with those used in the rural sacrifices, although it was not the usual period for such. These were ceremonies employed to do honor to heaven (i. e. the High Ruler or the ruler on high.)

"To these six—the four seasons, heat and cold, sun, moon, stars, drought and inundation,—to whom sacrificial honors were due—to all these he made offerings with pure intention, not delaying nor employing vain formalities. Thus he took the feelings with which he honored Heaven, and employed the same in sacrificing to the celestial gods.

"To the great rivers and famous hills of the empire,—such as the four streams and the five mountains,—whose gods were at a distance in their respective spheres, where he could not go in person—turning towards those regions, he offered sacrifices, and in doing this felt as if he were present with them in person. Thus he took the feeling with which he honored Heaven, and employed the same in honoring the shades of men.

"Hence (it appears that) the gods to whom he sacrificed were not one, nor the sacrifices one, but his object, viz., to announce his succession, to the throne—that was one and nothing more."

In addition to the foregoing, the Chinese commentators give a variety of critical notes and reflections, some of which are here added.

"This is the record of Shun offering sacrifices successively to all the gods (upon his succeeding to the imperial throne,) in order to regulate the service due to the inhabitants of the invisible world. By repeatedly announcing his succession to the throne, his object was to proceed in due order (rendering to each and to all the gods

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their appropriate honor and service); and by performing the services immediately after he had examined the astronomical signs, &c., he designed to show that any delay on his part was not to be allowed.

"According to the old expositors, the phrase, he then offered the *lui* sacrifice, &c., means that he sacrificed to Heaven; the phrase, six honored ones, &c., means that he extended to the gods in heaven a service like that he rendered to Heaven; the phrase, he offered the *wáng* sacrifice to the hills, &c., means that he sacrificed to the Earth; and the phrase, all the gods, &c., means that he extended to the gods on earth a sacrifice like that he rendered to Earth;—thus considering these services in two great divisions—(one including Heaven and the celestial gods, the other including Earth and terrestrial gods).

"According to the modern expositors, the rites performed at the altars *Yuen kin* and *Fáng tseh*, were the sacrifices offered, the first to Heaven and the second to Earth. But in sacrifices to Earth, how could the phrase *wáng* (looking towards) be used? the phrase *wáng* (looking towards) merely refers to the famous hills and great rivers. and consequently it cannot be considered as pointing to Earth, Therefore we ought to take the first phrase (or clause, viz. he then offered the *lui* sacrifice) and speak of it separately. The sequel should be divided into successive phrases, as celestial gods, terrestrial gods, and human shades, and viewed as three distinct classes. This seems very reasonable. If any one doubts whether Empress Earth is included, I should then say that Empress Earth was evidently included in the phrase *Shàngti*."

"Again Yungtah (a descendant of Confucius) has said that, according to the sacrificial laws, he who possesses the empire, sacrifices to all the gods; to sacrifice around to all the gods is the business of the son of Heaven.

Thus far the Chinese Commentators have been quoted, and it is not difficult to understand their meaning. A few points, however, may seem to require further elucidation.

Though *three* kinds of sacrifices are named, we are not informed of what either of them consisted, nor is it of much importance to inquire; they were evidently such as the occasion required, and such as were appropriate to the respective objects In the whole matter, there is a striking resemblance to the modern state religion.

The clause, in the paraphrase "master of all the gods of the invisible world," *yú wei peh shin chí chú* 幽爲百神之主, is remarkable. "All the gods" is equivalent to the phrase "congre-

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gated gods," both words *peh* "a hundred" and k'iun, "a head," or "assembly" being used to denote the whole class of beings or objects to whom sacrifices were offered. One of the Commentators quoted, in the preceding part of this article, speaks very distinctly on this point. Shun had commenced with the leading divinities and had first enumerated the incomparably honorable the august high ruler, the celestial and terrestrial gods, and then comes to enumerate those worthies who had been canonized, to each of whom, he says, the emperor offered sacrifices one by one; and then adds, *wu yú so wei*, 無有所遺 "none were omitted." Language could not be made more explicit than this is in the original Chinese. *There was not a being that was omitted* The same extension is given to *Shin* when he says, *shi k'i so tsi fi yih shin*, 是其所祭非一神, "thus those to whom he sacrifices were not one god;" by this mode of speech indirectly declaring, that each, one by one, received from the newly promoted monarch their due sacrifices. Here we see that *Shángti*, though declared to be *chí tsun wú tui* 至尊無對, "incomparably honorable" is included among the *kuen shin*, "the congregated gods."

This view of the subject, is confirmed by both the ancient and the modern Commentators, quoted above. The former say that the gods were all divided into two great divisions, one celestial, including Heaven and the gods in Heaven; the other terrestrial including Earth and the gods on Earth. The latter think it more reasonable to consider Heaven separately, and then divide the other subordinate divinities into celestial gods, terrestrial gods and human shades; and lest any should fear that Empress Earth would be omitted by this arrangement, the writer who brings forward that view declares it his opinion, that Empress Earth is comprehended in the phrase *Sháng tí?* Whether therefore we follow the ancient or the modern expounders of the Shú King, we are brought to the same conclusion, that Sháng tí is ranked among the k'iun *shin*, the gods of the celestial empire!

Furthermore, it appears that these *Shin* exist in, or are inhabitants of, an invisible world *yú*, and in that state the Emperor is their master, literally *chú*, 主, lord; that is, so far as it regards the management of sacrifices that are due to them, from mortals, the Emperor is master, and it becomes his bounden duty and his high prerogative to see that these sacrifices are offered in due season and with all the proper rites and ceremonies. Accordingly, the constitution of the

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state, and the Penal Code, both take cognisance of this matter, and lay down all the rules for doing homage to the inhabitants of the invisible world, whatever their rank or condition, whether celestial or terrestrial, superior or inferior. According to these rules, if any of the common people arrogate to themselves the right of worshiping Heaven or the Ruler on high they must suffer eighty blows or death by strangulation!

ART. IV. *List of Protestant Missionaries at the several Ports of China, with the names of the Societies to which they belong.*

The following tables embrace it is believed the names of all the Societies, and of the Missionaries in their employ, now engaged in publishing the gospel to the Chinese. S.

NAMES OF THE MISSIONARY SOCIETIES, AND THE PERIOD WHEN THEY FIRST SENT LABORERS TO THE CHINESE

1. The London Missionary Society, 1807.
2. The American Board of Commissioners for For. Mis. 1829.
3. The Rhenish Missionary Society, (Barmen, Prussia,) 1832.
4. The American Baptist Missionary Union. 1834.
5. The Church Missionary Society, for Africa and the East. (England.) 1836.
6. The Morrison Education Society. (China.) 1836.
7. The Board of the Prot. Episcopal Ch. in the U. S. A. 1837.
8. The Board of For. Mis. of the Presb. Ch. in the U. S. A. 1837.
9. The English General Baptist Missionary Society. 1845.
10. The Evangelical Mis. Soc of Basle. (Switzerland.) 1846.
11. The Board of For. Mis. of the Southern Baptist Convention. U. S. A. 1846.
12. The Mis. Soc., of the Sabbatarian (Baptist) Ch. U. S. A. 1847.
13. The Mis. Soc., of the Methodist Epis. Ch. in the U. S. A. 1847.
14. The For. Mis. Soc., of the Presbyterian Ch. in England, 1847.

The Netherlands Missionary Society, in 1827, sent out the Rev. Chas. Gutzlaff; his connection with it was dissolved in 1835. It has had no other missionary to the Chinese.

"The Medical Missionary Society in China" was established in Feb. 1838. Its sole object has been to afford to medical missionaries "hospitals, medicines, and attendants," without "support or remuneration" for their services.

PROTESTANT MISSIONARIES LABORING FOR THE CHINESE, WHEN SENT, AND IN CONNECTION WITH WHAT SOCIETY.

CANTON.

Rev. E. C. Bridgman, D. D. and fam.,	1829, Amer. Board Com.
Mr. S W. Williams, *absent*,	1834, ,, ,, ,,
Rev. Dyer Ball, M. D. and fam.,	1838, ,, (Dispensary)

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Rev. Jas. G. Bridgman,	1844,	,, ,, ,,
Mr. Sam. W. Bonney, *licentiate*,	1845,	,, ,, ,,
Rev. And. P. Happer M. D. and fam.,	1844,	Amer. Pres. Board.
Rev. John B. French,	1846,	,, ,, ,,
Rev. William Speer,	1846,	,, ,, ,,
Rev. Issachar J. Roberts,	1836,	Am. Bap. S. Con.
Rev. George Pearcy and fam.,	1846,	,, ,, ,,
Rev. Francis C. Johnson,	1847,	,, ,, ,,
Benj. Hobson M. D. and fam.,	1839,	Lond. Mis. Soc.
Rev. P. Parker M. D. &c. &c. and fam.*	1834,	(Hospital)

HONGKONG.

Rev. Jas Legge D. D. and fam., *absent*	1839,	Lond. Mis. Soc.
Rev. William Gillespie, *absent*	1844,	,, ,, ,,
Rev. John F. Cleland and family,	1846,	,, ,, ,,
H. J. Hirschberg. M. R. C. S. Lond.	1847,	(Hospital)
Rev. William Dean,	1834,	Am. Bap. Mis. Un
Rev. John Johnson and fam.,	1848,	,, ,, ,, ,,
Rev. S. R. Brown and fam., *absent*,	1839,	Mor. Ed. Soc.
Mr. Wm. A. Macy and fam.,	1846,	,, ,, ,,
Rev. Theod. Hamberg,	1847,	Ev. Mis. Soc. of B.
Rev. Rudolph Lechler,	1847,	,, ,, ,, ,,
Rev. Ferdinand Genaehr,	1847,	Rhenish. Mis. Soc.
Rev. Wm. C. Burns,	1847,	Soc. of Pres. Ch E.
Rev. Chas. Gutzlaff and fam.,	1827,	

AMOY.

Rev. Wm. Young and fam., *absent*,	1835,	Lond. Mis. Soc.
Rev. John Stronach,	1838,	,, ,, ,,
Rev. Alex. Stronach and fam.,	1838,	,, ,, ,,
Rev. Elihu Doty and fam.,	1837,	Amer. Bd. Com.
Rev. Wm. J. Pohlman,	1838,	,, ,, ,,
Rev. J. V. N. Talmage,	1847,	,, ,, ,,
Rev. John Lloyd,	1844,	Amer. Pres. Bd.
Rev. Hugh A. Brown, *absent*,	1845,	,, ,, ,,
W. H. Cumming M. D., *absent*,	1842,	

FUHCHAU.

Rev. M. C. White and fam.,	1847,	Meth. Epis. U.S.A.
Rev. J. D. Collins,	1847,	,, ,, ,,
Rev. Henry Hickok and fam.,	1848,	,, ,, ,,
Rev. R. S. Maclay,	1848,	,, ,, ,,
Rev. Stephen Johnson,	1833,	Amer. Bd. Com.
Rev. Lyman B. Peet and fam.,	1846,	,, ,, ,,

NINGPO.

Rev. M. S. Culbertson and fam.'	1844,	Amer. Pres. Bd.
Rev. A. W. Loomis and fam.,	1844,	,, ,, ,,
Rev. R. Q. Way and fam.,	1844,	,, ,, ,,

* Until 1847 Dr Parker was connected with the A. B. C. F. M. *Ed. Ch. Rep.*

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D. B. McCartee M. D.,	1844, (Dispensary) ,,
Rev. J. W. Quarterman,	1846, ,, ,, ,,
Dan. J. McGowan, M. D. and fam.,	1843, Am. Bap. Miss U.
Rev. Ed. C. Lord and fam.,	1847, ,, ,, ,, ,,
Rev. Thos, H. Hudson and fam.,	1845, Eng. Gen. Bap. S.
Rev. William Jarrom and fam.,	1845, ,, ,, ,, ,,
Miss Aldersey,	183–,
Miss Selmer,	1847,

SHANGHAI.

Rev. W. H. Medhurst D. D. and fam.,	1817, Lond. Mis Soc.
W. Lockhart M. R. C. S. and fam.,	1838, (Hospital) ,,
Rev. Wm. C. Milne and fam.,	1839, ,, ,, ,,
Rev. W. Muirhead,	1847, ,, ,, ,,
Rev. B Southwell and fam.,	1847, ,, ,, ,,
Mr. A. Wylie,	1847, ,, ,, ,,
Rt. Rev. W. J. Boone D. D. and fam.,	1837, Am. Epis, Bd.
Rev. Ed. Syle and fam.,	1845, ,, ,, ,,
Rev. Phineas D. Spaulding,	1847, ,, ,, ,,
Miss Morse,	1845, ,, ,, ,,
Miss Jones,	1845, ,, ,, ,,
Rev. J. Lewis Shuck and fam.,	1836, Bap. South Con.
Rev. Thos. W. Tobey and fam.,	1847, ,, ,, ,,
Rev. M. T. Yates and fam.,	1847, ,, ,, ,,
Rev. Sol. Carpenter and fam.,	1847, Sabbat. Soc. U.S.A.
Rev. Nathan Wardner and fam.,	1847, ,, ,, ,,
Rev. Thos. McClatchie,	1844, Church Mis. Soc.

TO THE CHINESE AT BANGKOK SIAM.

Rev. Josiah T. Goddard and fam.,	1839, Am. Bap. Mis. Un.
Rev. E. N. Jencks and fam.,	1846. ,, ,, ,, ,,

SUMMARY.

SOCIETIES	Canton.	Hong-kong.	Amoy.	Fuh-chau.	Ning-po.	Shang-hai.	Siam	Total.
London Mis. Society -	1	4	3	—	—	6	—	14
Am. Board of Commis. -	5	—	3	2	—	—	—	10
Rhenish Mis. Society -	—	1	—	—	—	—	—	1
Am. Bap. Mis. Un. - -	—	2	—	—	2	—	2	6
Church Mis. Soc. Eng.	—	—	—	—	—	1	—	1
Morrison Ed. Society -	—	2	—	—	—	—	—	2
Epis. Ch. of U. S. A. -	—	—	—	—	—	3	—	3
Pres. Board of U. S. A. -	3	—	2	—	5	—	—	10
Eng. Gen. Bap. Soc. -	—	—	—	—	2	—	—	2
Evang. Soc. of Basle -	—	2	—	—	—	—	—	2
South Bap. Con. U S. A.	3	—	—	—	—	3	—	6
Sabbath Bap. Soc. U. S. A.	—	—	—	—	—	2	—	2
Meth. Ep. Ch. of U. S. A.	—	—	—	4	—	—	—	4
Presb. Ch. in England -	—	1	—	—	—	—	—	1
Unconnected - -	1	1	1	—	—	—	—	3
Total at all ports	13	13	9	6	9	15	2	67

	American.	English.	In China.	Swiss.	German.	Total.
Societies engaged	7	4	1	1	1	14
Missionaries ,,	43	19	2	2	1	67

Missionaries now absent ?

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ART V. *Journal of Occurrences: regulations for protection of foreigners; Kiying ordered to Peking; arrival of missionaries; chaplain at Whampoa.*

THE following regulations, lately agreed upon by the British and Chinese authorities are quoted from the China Mail.

REGULATIONS.

1st Twenty policemen, whose names are registered at the British Consulate, have been appointed to be in constant attendance at the principal guard-house in Old China Street (the Consoo-house), with the understanding and for the special purpose that, on Foreigners desiring to make excursions for recreation into the surrounding country, the special officer on the station and the assistant magistrate of Nan-hae are to appoint two policemen and a linguist at the requisition of the Consul to accompany each party, if there should be two or three, or perhaps more of them in one day, to the respective places indicated in such requisition.

2d On Foreigners going out, the Consul, in order to prevent mistakes, will give previous notice thereof, and state the particulars to the special officer at the Guardhouse, who will appoint the requisite number of Policemen and Linguists to proceed to the Factory where, and at the time when, their services may be wanted.

3d. If any of the Policemen should give rise to troubles, the special officer will, as occasion may require, exchange them for others and give information thereof to the Consul.

4th. The Policemen are to receive a daily allowance from the District Magistrates in food and pay, and have no right, therefore, to demand the smallest extra remuneration for services. They are to be distinguished by official caps and dresses and by waist-badges, in evidence of their authority.

5th. The Policemen and Linguist so appointed will, on accompanying Foreigners by water, go in the boats of the latter, as they might fall behind or go astray if embarking in separate vessels.

6th. It is expected that the Policemen will be well treated during their attendance on Foreigners; should the former, however, be troublesome, or fail to do their duty and to maintain the laws, the Consul will give information thereof to the special officer on the Station, who will instantly dismiss them and substitute others in their places

7th. The Policemen and Linguists employed upon this service, are to be especially instructed by the local authorities that Foreigners are entitled to roam in the surrounding country to such distance as may be traversed either by land or by water in one day out and home; that it is lawful for them to shoot game in places apart from the villages, and to fish in the rivers and running waters; but that their entering the villages and other inhabited places must be carefully avoided for the present.

8th In order to prevent misunderstanding and disputes, the Policemen and Linguists as well as the persons availing themselves of their services, are to be furnished, the former by the local authorities, and the latter by the Consul, with printed copies of the present Regulations which are to take effect on the 15th February next, corresponding with the 11th day of the first Chinese moon.

F. C. MACGREGOR.

Kiying, it is announced, has been ordered to leave for Peking. His place is to be supplied pro tempore by his excellency Sü Kwangtsin the present governor of Kwangtung. His excellency Yeh, commissioner of Finance, is to fill the office of acting governor of the province.

The following are the names of missionaries who have recently arrived in China; the Rev. John Johnson and family, now residing at Hongkong; the Rev. Henry Hickock and Rev. R. S. Maclay, who have gone to Fuhchau The Rev. G. Loomis, chaplain for the seamen at Whampoa has also recently arrived.

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THE

CHINESE REPOSITORY.

VOL. XVII.—MARCH, 1848.—No. 3.

ART. I. *An inquiry into the proper mode of rendering the word God in translating the sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

IN discussing the proper mode of rendering a word out of one language into another we should first ascertain, from lexicographers and standard writers, the meaning of the word which is to be translated; and then, by means of the same process, the meaning of the word or words proposed as the representative of the idea, in the language into which we are translating.

On this principle we shall,

I. Shew, from Hebrew and Greek lexicons, the meaning of Elohim and Theos, pointing out how the words were used by standard writers in these languages.

II. Shew, from Chinese dictionaries and classical writers, the meaning of the term or terms which have been proposed for translating the same.

I. Meaning of Elohim and Theos.

1. Elohim.

Knapp derives Eloah from the Arabic root *Aloh*, to worship and venerate; from which it is inferred, that the being or beings referred to by that name, were supposed to possess qualities and attributes which led their votaries or dependents to worship and revere them. Hence, he says, it was applied to kings, magistrates, judges, and others to whom reverence is shewn, and who are regarded as representatives of the Deity upon earth. He renders the singular form Eloah by *Augustus*, in the positive degree, and the plural Elohim by *Augustissimus*, in the superlative.

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El, he says, is generally represented by Theos, and is sometimes literally rendered in the Septuagint and in the version of Aquila by *ischuros*, the Almighty. There are twenty instances of such rendering, and among these are the following, 2. Sam. 22: 31, 32, 33. 23: 5. Neh. 1: 5. Job. 33:29. 36: 22, 26. 37: 5, 10. Ps. 7: 12. In Calmet's Dictionary of the Bible, edited by Charles Taylor, Vol. I. page 484, we have the following remarks; "It (Elohim) should seem to be second in dignity only to the name Jehovah:—as that name imports the essential *being* of the Divinity so Elohim seems to import the *power* inherent in Deity; or the *manifestation of that power* on its relative subjects." "It appears to be attributed in a lower sense to angels, &c.—Kings who have greater power than their subjects: magistrates who have greater power than those who come before them to obtain decision of their suits and application of the laws; and princes or men of rank, whether in office or not, who possess power and influence by their wealth," &c. "So Moses was the depository of power in repect of God, or the source whence *power* emanated and influenced Aaron," &c.

The Jewish grammarians conceiving that the word Elohim is used in Scripture for men in power and authority, particularly for judges, connect this sense with the root *Alah* to swear, by observing that it is the particular office and prerogative of judges and magistrates to administer oaths. This power they make the first principle of judicature or magistracy. Hence they say Elohim signifies judges or magistrates generally, and by pre-emience God; as the first of all judges to whom all other judges are subordinate, and from whom they derive their authority.

In an old Hebrew vocabulary, by William Robertson, of Edinburgh, Eloah is rendered God; while some, it is said, "not without ground, interpret it to signify properly a judge (from *Alah* to swear,) because it belongs to a judge by his office to bind others by oaths; and hence the name is attributed to God, as the greatest and most glorious judge of all the world; thus Ps. 82:—1. Elohim (God) judgeth among the Elohim (gods or judges), who are called gods, i. e. judges, because they represent God upon earth, as his deputed minister and officers among men. Hence the Rabbins say, Jehovah is a name of mercy, but Elohim one of judgment or justice; for judgment belongeth unto God, and God is the judge."

D Pye Smith, in his Testimony to the Messiah, Vol. 1. page 468, says in a note: "Elohim is derived from the Arabic *Alaha*, which signifies, to adore; hence the noun will signify the object of adora-

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tion, or, as the illustrious Schultens well expresses it, *numen tremendum.*"

Gesenius supposes the radical meaning to be, to strike with awe.

It is especially worthy of notice that neither Elohim nor El is ever employed for the human spirit, for spirits in general, or for the manes of the dead.

2. Theos.

In the Greek-English Lexicon, based on the German work of Francis Passow, by Liddell and Scott, Oxford 1845, we find the following meanings given to Theos. 1. God as well in general signification, God (Theos) will grant. Hom. Od. 14, 144, cf. Iliad. 13; 730; as, 2, in particular, *Theos tis* a god &c. The word occurs in most of the kindred languages; Sanscrit, *Deva*. Lat, *Deus. Divus*, &c. and is no doubt originally the same as Zeus, Dios; so that we cannot admit the Greek derivation given by Herodotus 2, 52, or that of Plato.

With regard to Theos, in the sense of the Supreme God, the following passages may be quoted. Iliad R. 98, 99, "God himself *(Theos autos)* .... will make me a blooming youth." Herodotus Lib. 7. 10. "God (Theos) delights to throw obstacles in the way of whatever is most exalted ..... For God (Theos) suffers none but himself to excel in wisdom." Philolaus, a Pythagorean, cited by Philo, in *De Mundi Opificio*, says: "As the artificer is to art, so is God (Theos) to the harmony of the world." An anonymous Pythagorean, cited by Stobæus says; God (Theos) is the principal and the first thing." Timæus Locrus, a Pythagorean, senior to Plato, says; "Before the Heaven was made there existed the idea matter, and God (Theos) the architect of the best." Plato often speaks of the Deity in the singular (Theos with the article) as the architect of the world, the God over all, and the governor of the whole. Aristotle says; "God (Theos) seems to be a cause and certain principle to all things;" and "God (Theos) who is invisible to every mortal being, is seen by his works." *De Mundo*. C. 6.

Liddell and Scott add as a further meaning to Theos; "It was used in styling emperors, kings, judges, heroes, grandees, magistrates, as *ho Theos Kaisar*. Strabo."

In regard to its use in the New Testament the following commentators and lexicographers thus express themselves.

Bloomfield says that Theos means generally, *a*. God, the Supreme Lord and Father of all, Jehovah. *b*. Christ, the Logos. *c*. kings as as the representatives of God in the Jewish theocracy, and *d*. in the

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Greek sense of a God, the Deity, the Gods i. e. the heathen Gods. With regard to its derivation, he thinks it is most probably of the same family with Zeus, Dios. Eol. Deus, Latin, Deus."

Stockius says. "*Theos* means especially and properly the true God, who is the first and independent existence, the cause and source of all other existences, the Lord and Supreme Governor of the universe." He says further, that it is improperly applied by metaphor to magistrates, to Satan and the belly; and catachrestically, to idols.

Schleusner says, that Theos means, 1. properly the Creator and Governor of all things that exist: 2. by metonymy, the religion given by God to men: 3. any thing that is put in the place of God, such as idols or the devil, when considered as the god of this world: 4. metaphorically, it is used of those who act under the command or authority of God, and are God's vicegerents on earth, such as magistrates and judges: 5. it is used adjectively

In all these definitions we see the close connection that is regarded as existing between the idea of deity and that of authority, a connection the closeness of which is also indicated in the Apostle Paul's expression, "His eternal power and godhead." Nor is this connection confined to the Hebrew and Greek terms for God. In Latin the principal idea conveyed by the word Deus is authority, as is proved by the constant recurrence in the Latin classics of such phrases as "*Dei, Domini ac Moderatores omnium rerum:*" "*Providentia Deorum mundus administratur,*" &c. Our own word God is said to be derived from the Icelandic word *Godi*, signifying supreme or chief magistrate. The ancient Arabs (says Schulz) called God simply the King (Bloomfield's Greek Testament, Matt. 5. 35.) The inference from all this is that authority is inherent in the idea of God, and is in fact the chief element in the term. That there are other elements in it is at once admitted, but it would be more easy to add these to any word employed to represent Divinity, than to add the idea of authority to one in which that idea was not naturally inherent. Hence it is no objection to a word which is proposed to be used for God, that *power* is its principal idea. The other attributes usually predicated of Divinity flow easily and naturally from that of power but they want a foundation to rest upon, when power is awanting or not necessarily present.

II. Having discussed the meanings of Elohim and Theos, as those words were understood by both Hebrew and Greek writers, to indicate the Supreme as well as inferior deities, we now come to

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consider what term in Chinese is most nearly equivalent to them. And here it may be premised, that after most studious research, we have not been able to find any one term that fully answers to the words, as employed in the Old and New Testaments.

In one important particular the Chinese ideas respecting God fall short of the truth; for they do not appear to ascribe the creation of heaven and earth to any one being. The Supreme in their estimation is variously desinated 天 T'heen, 帝 Te, or 上帝 Shang Te. To this Being they attribute the production and superintendence of 萬物 wan wŭh, all things. We do not find that the Chinese predicate of him self-existence; nor do we remember any place in which they expressly describe him as existing from eternity. At the same time, however, we no where meet with a single passage which speaks of the origin of Te, nor of his deriving his existence from any other. On the other hand all things are said to come from him, as children spring from their parents. The meaning of words is to be ascertained from the sense in which they are used by standard writers and accurate speakers; and the nature of a being is to be deduced from the assemblage of attributes which, by such writers and speakers, are ascribed to him. There can be no doubt that the Chinese use the word Te in the same way in which western writers use the word God; that they ascribed to Te such attributes as were usually ascribed to the Divine Being by the Pagans of Greece and Rome. We therefore conclude that by Te the Chinese mean the Supreme God, so far as they are acquainted with him. †

They also use the word Te when speaking of inferior spiritual be-

* The terms 上帝 Shang Te and 天帝 T'hëen Te are used by the Chinese interchangeably with 帝 Te, both for the Supreme and inferior divinities; we shall therefore, in adducing our proofs from Chinese authors, consider them as, in the estimation of the Chinese, synonymous.

† That something of God is ascertainable by Pagans, may be argued from the statement of the Apostle Paul, in Rom. 1. 20:—"The invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead." Stuart says on this passage. "If godhead be interpreted here as a word designating the sum of all the divine attributes, we must regard natural theology as equally extensive with that which is revealed, so far as the great doctrines respecting the godhead are concerned. Did the Apostle mean to assert this? I trust not I must understand godhead then as designating divinity, divine nature, divine excellence or supremacy: i. e. such a station and condition, and nature, as make the being who holds or possesses them to be truly divine or God. Eternal power and supremacy or exaltation, then, appear to be those qualities or attributes of the Divine Being, which the works of creation are said by the Apostle to disclose. On this deeply interesting subject Aristotle says, (De Mundo, C. 6.) God, who is invisible to every mortal being, is seen by his works."

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ings, who have some superintendence over different parts of the universe, and who, in the estimation of the Confucianists, were entitled to religious worship; while the word was applied, by both Taouist and Buddhist writers, to beings whom they considered as gods. The inference therefore is, that Te is descriptive of a class of beings, beginning with the highest, and passing down to inferior divinities, and is therefore generic for God in Chinese.

Before proceeding to enlarge upon these statements, we shall in the first place refer to the Imperial Dictionary published by authority of Kang-he, in order to ascertain what meaning is to be attached to the word Te. After quoting another brief dictionary, called the 說文 Shwŏ wăn, which says that 帝 Te, means judge* (or one who discerns and discriminates carefully) and is the designation of one who rules over the empire, the Imperial lexicographer adduces the 爾雅 Urh-yay Dictionary, which says, Te means 君 keun, a sovereign; and then adds the explanation of a third author that he who in virtue is united to Heaven is called a Te. It would appear from this, that it is not because a person rules over the empire that he is thus denominated, but because he possesses certain moral qualities. In proof of this, Kang-he goes on to quote the preface to the Shoo-king to the following effect: "Formerly Te Yaou was intelligent, perspicacious, accomplished and thoughtful, while his glory covered the empire." The Commentator on this passage (also quoted by Kang-he, in accounting for Yaou's being called a Te) says: "Te is one of the names of Heaven (or the Divinity in the estimation of the Chinese,) and the reason why Heaven is called Te, is because Te means to judge; this application of the word signifies, that Heaven is widely extended over all, without any private feeling, forgetting the difference between self and others (in making any decision;) his justice and equity pervade to the utmost distance, in every thing judging and discriminating accurately; therefore Heaven is called Te.† The five Tes (of antiquity, i. e. Fuh-he, Shin-nung, Hwang-

* See the opinion of the Jewish grammarians on the word Elohim, quoted on a preceding page.

† On referring to the preface to the Shoo-king, quoted above by Kang-he, we find that the monarchs of the three dynasties, Hea, Shang, and Chow, which succeeded to Yaou and Shun, could not come up to their predecessors in virtue, therefore they were called 王 wang, kings. Another reason of the application of the word Te to Yaou and Shun, was that they acted on the principle of bequeathing the empire to the most worthy; while those who came after them, confined the succession to their own immediate descendants, and thus made the empire a sort of patrimony, merely promoting their own family interests; such persons were called 王 wang, kings. Thus after the

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te, Yaou, and Shun), in their right principles assimilated to this standard, being able also to judge and discern, and therefore this name could be applied to them." From the above it appears, that the word Te was one of the names of Heaven, primarily and especially, and was only applied to human beings, in consequence of some supposed resemblance to Heaven in virtue. A name is that by which a thing is called, the appellation of the being referred to; that being is 天 T'hëen, the Divinity, in the estimation of the Chinese, and Te, being one of his names, it is equivalent to God in western languages. Two other writers are then quoted by Kang-he, who say, that, Te is one with whom the whole empire accords, and one who examines right principles. The lexicographer then refers to a historical work, in which the phrase 皇帝 Hwâng-tè occurs in the sense of emperor; and alludes to the laws for giving posthumous titles, observing that he whose virtue resembles that of heaven and earth, is called a Te. Kang-he then gives the phrase 上帝 Shang Te, which he says means Heaven, or the Divinity, the Supreme Being in the estimation of the Chinese; quoting passages from the classics, in which the phrase is so used. Kang-he further tells us, that the five Tes are the names of Shins, or spiritual beings. Here he uses the word name, which does not mean a title of dignity, but that by which a thing is called. Morrison translates this term, "the Five Tes" by the "God of Heaven and the gods of

death of Yaou and Shun, during the whole period of the three dynasties, for 1,500 years, the monarchs of China were only called kings; and it was not until 秦始皇 Tsin Chè-Hwâng engrossed the power of the various contending states, and constituted himself sole monarch of China, that the phrase 皇帝 Hwâng-tè, emperor, was brought into use. The rulers of the Han dynasty continued this designation. At that time a distinction was made between the Kwŏ-haou, or name of the ruling emperor, and the Meaou-haou, or the appellation of a deceased monarch;—in the latter of which the word Te was employed with especial reference to the worship paid to the departed individual in the ancestorial temple. Thus we read in the Le-ke, Vol. I p. 49, that "when an emperor died, and men erected an ancestorial temple and set up a parental tablet (as a resting place for the Shin, or spirit of the departed) they called him Te. Historians recording the events of a reign, after an emperor's death, were in the habit of designating him by the Meaou-haou, (name given in the ancestorial temple,) hence they called the person of whom they were writing, Te; but in the laws and statutes of the present dynasty, and in the Pihking Gazettes, we do not find the reigning emperor called Te, but 聖主 shing choo, his sacred majesty, 皇上 hwâng shâng, his imperial highness, or 皇帝 hwâng tè, the emperor: which are set phrases, appropriated to the sovereigns of China, as Sebastos and Kurios were used when speaking of the monarchs of Rome. Acts 25: 25, 26.

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the four seasons." These five Tes are not the Supreme in the estimation of the Chinese because there cannot be five Supremes; neither are they men, because they are said to be spiritual beings;—they must therefore be a class of beings between the Supreme God and living men, honoured with the worship of their votaries: we have already seen from Kang-he that the five Tes are the names of Heaven; in this place we find that the Five Tes are the names of certain spiritual beings distinct from the Supreme, * hence we conclude that Te is not the name of one being only but the appellative of a class of beings honoured with religious worship by the Chinese. To the same effect the author of the Encyclopædia Britannica says: "God is one of the names of the Supreme Being; it is also used in speaking of the false deities of the heathen, to whom divine honours are superstitiously paid." That the five Tes are beings will appear from their being sacrificed to at the borders of the country, from their being distinguished by the five colours, and from their being severally designated by particular names;—all indicative of distinct and separate existence. Kang-he then quotes a sentence from the Family Sayings of Confucius, wherein, to a question respecting the names of the five Tes, Confucius replies: "Heaven, or the Divinity, possessing the five elements, viz. metal, wood, water, fire, and earth, divided them among the seasons, transforming and nourishing in order to complete the myriad of things; their Shins, or spirits, are called the five Tes." On referring to the commentary on the Family Sayings, we find, that "the five Tes are the Shins or spirits of the five elements, who *assist* Heaven in producing things."*

* Townsend, in his notes on the New Testament, Ch. 3. sec. 7, says, "the heathen had an idea of beings superior to men, but inferior to the one Supreme God. Cudworth enumerates many instances; among otheres he quotes Plato's expression that there were visible and generated gods; and Maximus Tyrius, who spoke of their being co-rulers with God. The Jewish and Christian ideas of angels and spirits are in some respects similar. Both believe that these inferior beings may possess some influence, by permission of the Deity, in the concerns of mankind; and the opinion is neither hostile to reason nor scripture.

Sale, in his preliminary discourse to the Koran, says: "The religion of the Arabs, before Mohammed, was a sort of Sabeanism. They not only believed in one God, but produced many strong arguments for his unity; though they also paid adoration to the stars, or angels or intelligences, which they supposed to reside in them, and govern the world under the Supreme Deity. Thus the Arabs acknowledged one Supreme God, the Creator and Lord of the Universe, whom they called Allah Taala, the Most high God, and their other Deities, who were subordinate to him, they called simply El Ilahiet. These idols they supposed not to be *sui juris*, though they offered sacrifices and other offerings to them as well as to God."

* As it is of importance to have a right understanding of the words employed by Kang he under this article, and as the best way of arriving at the

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The Dictionary called 諧聲字典 Hee Shing Tsze Teen, says, that "Te means the Lord and Governor of Heaven; but because emperors are appointed by Heaven to regulate matters, they

meaning of an author, is to take his own explanation of terms, we shall here subjoin the significations given to the words 名 ming and 德 tih in the Imperial Dictionary.

名 Ming, says the Imperial Lexicographer, is that whereby we designate ourselves: it comes from 口 k'how, the mouth, and 夕 seih, the evening; because in the darkness of evening people do not see each other, and therefore they call out their own names. It also means the 號 haou, cognomen or appellation, (which is given to a person when arrived at maturity,) and thus signifies the 名字 ming tsze, the name and appellation. The Lexicographer then says, that the name is sometimes complete of itself, or natural; in illustration of which a passage is quoted from the 左傳 Tso chuen, as follows, "In the 6th year of the Duke Hwan, and in the 9th month, a son named 同 Tung was born: the Duke asked about his name from Shin-joo; who replied, in giving names there are five reasons: 1st, 信 sin, one true to nature, (when an individual is born with some character described by the lines on the palms of his hands:) 2dly, 義 e, a significant one, (when a name is given with allusion to the future conduct of the individual:) 3dly, 象 seang, a name of resemblance, (when a person is born with some part of his body resembling a certain object:) 4thly, 假 kea, a metaphorical name, (when an individual is named from some circumstance occurring at the time): and 5thly, 類 luy, a name of classification, (when a name is given indicative of the person's having been born in the same class with some others.)"

Again, Kang-he says, 名 ming is that whereby we call others; quoting the 典禮 Keuh le, as follows: The prince of a country does not call by name his chief nobles, nor their consorts.

Further Kang-he says, that 名 ming, means fame and famous; and is used in the sense of great or celebrated.

The Imperial Lexicographer proceeds to say, that 名 ming and 號 haou are used for name and surname; quoting the 義禮 E le, which says, "I beg to ask your name?—upon which the commentator remarks, Asking after the name means to ask after the surname: for names, he adds, are of two kinds; first, the proper name or appellation of a person, and secondly, the surname of the individual. 孔安國 K hung gnan kwŏ, in commenting on the Shoo-king, considered Shun as the name of the individual referred to; and Chin, in his list of worthies, considered 曾子 Tsăng-tsze to be the name and surname of that person, in which he took 子 tsze to be his name; in both these instances they took the 名 ming, for the surname of the party. In the present day, when people take the name for the surname, it is to be ascribed to this. An extract is then given from the 周語 Chow yu,

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are also honoured as Tes" Thus it would appear from this Dictionary, as well as from the Imperial Lexicographer, that Te was originally one of the names of Heaven, or of its rulers, and that it was

which says, that "when those (who live in distant tenures) do not send in the accustomed tribute, then look to the 名 ming, name;" upon which the Commentator says, that ming here means the appellation of the official tribute according to the honour or meanness (of him who receives it.)

Kang-he then says, that 名 ming means an order issued by a superior; also a character in writing; merit; clear; the part between the eyes, and further observes, that it is used for a surname

Thus we find that the first sense of 名 ming, is the name of an individual, that by which he styles himself, or the appellation given to him when he comes of age. It is used sometimes for the surname, and is employed instead of the personal pronoun, when speaking to a superior Thus it is not in itself a title of official dignity, in order to express which idea the word 官 kwan must be prefixed, when it would mean the name of an office

Another way of ascertaining the meaning of a word is to observe how a person uses it; and on looking through Kang-he we find scarcely any other noun so frequently used as this; it occurs in almost every page, and sometimes more than a dozen times in one page of his book; in all of which cases it means a name: thus the name of a man, the name of a bird, the name of a beast, the name of a stone, the name of a city, the name of an insect, and so forth; where it is evident that the Lexicographer uses the word in the plain sense of name, that by which a thing is called, &c. The phrase 一名 yih ming also occurs very frequently, in the sense of one of the names of a thing

As the word 號 haou has been used by the Lexicographer, in order to explain 名 ming, it would be well to ascertain what meaning Kang-he gives to that term likewise: it occurs, he says first as a verb to call out aloud, to cry, to crow as a cock; and then as a substantive in the sense of 名號 ming haou, name and appellation: under which head he quotes a sentence, which affirms, that in the time detailed in the Chun-tsew history, noble and mean persons did not object to be called by the same haou, appellation; in which case haou cannot mean the title of an office about which the noble would have been likely to dispute the point with the mean. Again he quotes from the 白通 pih-hoo-t'hung, which says, that when kings receive the decree to reign, they always select one of the most elegant appellations they can find, whereby to designate themselves. According to the Chow-le the proclaiming officer had to attend to the six kinds of 號 haou, appellations, which were the appellations, 1st, of the spirits of heaven; 2dly, manes of men; 3dly, spirits of earth; 4thly, sacrificial animals; 5thly sacrificial grains; and 6thly, presents of ceremony: regarding which we may observe, that as the three last cannot refer to titles of dignity, but simply to the names of things so the three former referred to are names of things likewise; on this subject the Commentator says, that haou means that having already assigned them an honourable name, they still attached to these objects more elegant appellations. The Hea kwan says, that families were distinguished by their haou mark or designation. From all which we see that haou as well as ming, is a name, mark, or appellation of a person or thing, and not a title of office.

Regarding the word 德 tih, which we have translated virtue, we have the following definitions in Kang-he, "德行 tih hing, virtuous actions, which

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applied to human rulers, on account of their being the vice-gerents of Heaven.

We shall now commence with what is said of Te, in the sense of the Supreme God, as far the Chinese knew him, and shall shew that to him are ascribed the formation and production of all things, as well as the conferring of a virtuous nature on mankind: that Te is synonymous with heaven, and at the same time the Lord of heaven: that the divine decrees are established by Te; that superintending providence and various divine acts and attributes are ascribed to him, and that the highest worship is paid to him.

I. To Te are ascribed the production and formation of all things.

In the Book of Diagrams, section 4, chap. 5, we read that "Te causes things to issue forth in the commencement of spring": this Te is said by the commentator to be the Lord and Governor of heaven; while the paraphrast on the same passage says, that "Heaven, in producing and governing all things, 謂之 wei che, is called (not receives the title of) Te; that in spring Te issues forth, and causes the energies of nature's mechanism to bud and move. In this way nature's operation proceed, from the first bursting forth to the equable adjustment, in which we see Te animating the issuings of nature's springs, and encouraging their revertings, and thus completing the series; for all things issue forth and revert according to the will of Te. The mysterious movements of Te are unlimited by space, while the trasformation and production of things have a regular se-

one says is hitting the right mark in the conduct of an individual. Wherever this word is employed, it is an appellation of that which is good, beautiful, correct, great, bright, clear, pure, and morally good. The superior man is said to advance in virtue, and to cultivate good attainments. The invariable principle which men should maintain is this morally excellent virtue. The nine kinds of virtue are thus defined: liberal and yet stern, yielding and yet firm, particular and yet respectful, regular and yet reverential, benignant and yet intrepid, straight-forward and yet meek, negligent and yet pure, stable and yet sincere, courageous and yet upright. There are also three kinds of virtue, viz even-handed justice, strict rule, and a mild course of government. The six kinds of virtue, are knowledge benevolence, holiness, righteousness, hitting the due medium, and harmony. Tǐh or virtue means kindness, and good instruction: also gratitude. It likewise means the flourishing of the four seasons. According to the laws for the giving posthumous titles, the monarch who is mild and kind towards scholars and people, who on being reproved does not display his terrible majesty, and who maintains righteousness and displays goodness is denominated virtuous. Further, Tǐh means to arise, to be happy, &c. In all which we see that the prevailing idea attached to the word is like the modern sense of our term virtue, a good one, indicative of good qualities, and internal excellence. That it sometimes means quality simply, without reference to goodness, and is occasionally to be understood in the sense of energy, we grant, but no such idea is to be extracted from the Imperial Lexicographer when treating of the word, and certainly not in the passage where the meaning of Te is discussed, for there mental and moral qualities of an excellent kind are alone referred to

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ries; therefore the issuings forth and revertings of things illustrate the issuings forth and revertings of Te. Thus when we see things issuing forth, we recognize the goings forth of Te: when we see them equably adjusted, we recognize the adjustings of Te. When we observe things mutually exhibited, we recognize the displays of Te. The earth's being able to nourish living things is entirely owing to the superintendence of the one Te. The harvest's being able to delight living things is owing to the management of the same Te; even the contendings of nature are caused by Te, and the revertings of things by the same. Thus when we see living things effecting their commencement or co npleting their termination, we recognize Te's managing that beginning and end." In all the above quotations, which are collected from the commentators on the Book of Diagrams, Te is brought before us, not merely in the capacity of a ruler, but of the producer of things; nature's operations from beginning to end are the results of his powerful working: in what sense then are we to understand the Chinese as employing the term, but as meaning God, the author of nature?

In the Book of Odes, under the section called 我將 Gnŏtseang, a writer observes, "All things get their forms completed from Te, and men get their forms completed from their parents," intimating that Te is the parent of the myriad of things.

In the Le-ke, vol. 5. page 32, the commentator says, the "parents are those from whom we individually sprang, and Te is the great ancestor who produced things in general."

In the Le-ke, 3rd vol. 70th page, "a great eucharistical sacrifice is said to be offered to Te, in order to testify gratitude for the earing of the corn, because all things come originally from heaven." In the same work, vol. 5 page 34, all things are said to come originally from heaven, and man originates with his first progenitor; hence in offering sacrifices the ancestor is coupled with Shang-te, called by Morrison, in his Dictionary part 1. vol. 1. page 523, "the most high ruler."

In a collection of essays, ascribed to Shun-che, the first emperor of the present dynasty, "the moulding and framing of all things, after the manner of a potter, is ascribed to the power of Te."

In the Shoo-king, 3rd book, 3rd section, we read that "the majestic Shang-te conferred the just medium of perfect virtue on the lower people;" on which the paraphrast remarks, that, "The august Shang-te, in transforming and producing the myriad of things, conferred this great principle of the just medium and perfect correctness

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on the lower people, every where causing them to hit the due medium, without the least atom of depravity or deflectiveness." This passage is worthy of observation, because it ascribes the original production of things to Te, and makes him the author of that correct moral nature, which the Chinese suppose was originally conferred on mankind. One of the commentators argues, that this fact involves the idea of a lord and governor, and seeing that the way of providence is to bless the good and curse the bad, he thinks that there must be a person inside who as it were regulates and manages the whole; we may here observe, that the Chinese lay more stress on this conferring of a virtuous nature, than on the formation and production of all things, because in their estimation the former has reference to the immaterial rule of right, and the latter only to the material principle.

The Taouists, in arguing about the perpetual existence of Taou, eternal reason, ask, "Can it be that it is prior to Te? but Te, they say, is the first of all: and if eternal reason be prior to Te, it would perhaps indicate that there can be nothing prior to it." Here it is evident, that the prior existence of Te to all other beings, is laid down as an axiom, not to be disputed; while it is allowed that if eternal reason existed before Te, it can then have nothing before it.

In all that has been above stated with regard to Te, it is evident that he is a being, because he acts, he produces, he transforms, he commences, he completes the operations of nature, and he confers the just medium on mankind; there must be a person (as the Chinese themselves observe) who performs these, acts, and brings about these effects. If it be said, that the word Te is employed in the preceding quotations simply to designate his office as a ruler, we ask, what connection has producing and transforming with rule? If it be said that he exists as a Shîn or spiritual being; we ask, is it merely as a spiritual being that he performs these operations? A spirit, with the Chinese, as with us, is an incorporeal being or intelligence; in which sense God is said to be a spirit, as are angels, and the souls of men. But when a person who is a spiritual being is said to perform any thing, which one class of spirits can do, and which another class of spirits cannot do, we are not to argue that it is in his capacity of a spirit that he thus acts, but in some other capacity, which the word spirit does not entirely cover. If it could be shown that the Chinese predicate of Shîn, the same things which are here predicated of Te, it might then be said that Te is to be viewed in his capacity of a Shin or spiritual being, when he performs what is here related. But it cannot be shewn, in any standard Chinese work,

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that "the moulding of all things after the manner of the potter, depends on the power of Shin," or that, "Heaven in producing and governing all things is called Shin;" or that "all things get their forms completed from Shin, as men get their forms completed from their parents;" or that "Shin in producing and transforming all things conferred the just medium on mankind;" we therefore conclude, that it is not in the sense of his being a spirit that Te is here said to do all these things, and that the nature and manner of his existence must be accounted for on other grounds than those of his being a Shin. He exists in fact as Te, or in Chinese phraseology as T'hëen, for there is no other term in Chinese, expressive of a being, capable of performing the acts and attributes here ascribed to Te. In the passage from the Yih-king, Book of Diagrams, referred to among our quotations, where Te is said to cause things to issue forth in the commencement of spring, Shin is spoken of in the sense of the mysterious operations or the spiritual energies of nature; but Shin is there viewed in the abstract, and as belonging to Te the passage runs thus; "The 神 Shin, spiritual energey, here refers to 帝 Te; for 帝 Te is the 體 t'he, substance or origin of the 神 Shin, spiritual energy, and the 神 Shin, spiritual energy, is the 用 yung, acting out of 帝 Te, therefore he who rules ond governs all things is 帝 Te; and that which is the most mysterious of all things is 帝之神 Te che shin, spiritual energy of Te." Some would understand by 神 Shin here, "God" and would render "神卽帝 shin tseih te, God is the ruler," but that such cannot be the meaning is evident, because in the same sentence the auther says, that this same Shin, is the 用 yung, acting out of 帝 Te, and that this mysterious acting belongs to Te; supposing the Chinese writer to mean by the first Shin "God," he must be understood to say in the sequel that this God was used by Te, and belonged to Te. It is evident, therefore, that the Chinese writer intended to describe the 神 shin, spiritual energy of nature, treated of in the text (on which he is commenting) by saying, that it referred to, or was used elliptically for Te, whose spiritual energy it was, and who employed it in effecting the changes observable in nature. This will appear from his calling 帝 Te, the 體 t'he substance or origen of the 神 Shin spiritual energy, and the spiritual energy the 用 yung, acting out of Te. Regarding these terms 體 t'he, and 用 yung, it will be necessary to quote a few passages from the Chinese classics, in order to shew their relative bearing.

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In the preface to the 大學 Ta-heŏ, these words are spoken of in connection with the human mind, where the former refers to its nature or essence, and the latter to its passions or emotions. In the 中庸 Chung-yung, page 2, the commentator says, that the 體 t'he is at rest, and the 用 yung in action, while he declares that the former mast first be established, before the latter can come into operation. Ib. page 22, the commentator says that "benevolence is the maintaining of the 體 t'he, substance (of virtue), and wisdom the 用 yung, acting out of the same. In the 論語 Lún yù, section 1. page 6. speaking of the ease essential to the due performance of ceremonies, the commentator says, that "although the 體 t'he essence (of ceremony consists in adherence to forms, in its 用 yung, use or acting out, it should be easy and unconstrained." Ib. p 9. the commentator says, that "the mind is the 體 t'he, substance, and desire is the 用 yung, acting out of the same." In the 2d section, page 13, the writer says, that "to be perfectly sincere is the 體 t'he, essence of right principles, and to make every duty fall in its proper place is the 用 yung acting out of the same." Ib. p. 14. we read that "fidelity is the 體 t'he, substance of virtue, and fellow-feeling its 用 yung, acting out;" upon which the critic remarks, that "fidelity is displayed by means of fellow-feeling, and fellow-feeling proceeds from fidelity; it is just the one virtue of fidelity 做出 tsó ch'hŭh, acting out hundreds of instances of fellow-feeling: thus fidelity is the 體 t'he, origin of fellow feeling, which although variously ramified, comes from one principle; and fellow-feeling is the 用 yung, result of fidelity, which though but one principle, is diversified through various ramifications. Fidelity is the 實 shíh, real thing, and fellow-feeling is its coming forth into action." Apply this passage to the elucidation of the one quoted from the Yih king, and it will easily be seen in what relation Te and Shin stand to each other. In 孟子 Mángtszé, section 6, page 8, the paraphrast says "Right principles constitute the 體 t'he, substance of the mind and right practice its 用 yung, use." Ib. section 7, page 10, the commentator says, "Light is the 體 t'he, substance of the rays, and the rays are the 用 yung, issuings forth of the light; when we see the rays of the sun or moon penetrating a crevice, we know that light has an origin:" upon which the paraphrast remarks, "when you observe that the rays of the sun or moon, on penetrating the smallest crevice illumine the whole room, then you may know that they come forth from a real light, which is ceaseless in its emanations.

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nd hence you may argue that it has a root or origin." The critic on the same passage remarks, "the rays on being allowed admission, necessarily illumining the whole space, shew the greatness of the sun and moon, whose light is their origin. Thus the sage's doctrine, having one principle pervading the whole, shews that its 本體 pún t'he, original substance is in heaven, which may be called its light; while its illuminations extending to earth may be called its rays. Thus referring to one item (of the sage's doctrine) you see the whole 體 t'he, substance, and the root or origin is seen from its 用 yung, use or exhibition." From the above it is evident, that the 體 t'he, is the root or origin, the main source or spring of anything, without which it could not exist; while the 用 yung is only the emanation, or something that issues forth from the original substance. In Măng-tszè, sect. 6, page 8. the paraphrast says, that "right principle is the heart's 體 t'he, substance, and just action is the heart's 用 yung, operation." In the first paragraph of the Shoo-king, the commentator says, that "respect is the 體 t'he, substance, and intelligence the 用 yung, use:" upon which another writer remarks, that "respect is the 本領 pun ling, the origin or principal thing" In the Shoo-king, book 3, sect. 14. the commentator says, that "for virtue to accumulate in one's own person is the 體之立 t'he che leïh, establishment of the essential thing, and to instruct others is 用之行 yung che hîng, its carrying out into use: when a person unites the 體用 t'he yung, essence and operation, the doctrine of the sages may be perfected." In the 繫辭 hé sze, Connected Expressions, attached to the Book of Diagrams, sect. 7. the commentator says, that "right principles are the 體 t'he, substance of right conduct and right conduct the 用 yung, acting out of right principles." In the works of Choo-foo-tsze, section 49, page 53, we read that "the 體 t'he, substance or essential thing must first be established, and then the 用 yung, acting out thereof may come into operation." Ib. page 9. one asked "how it was, that in explaining the Great Extreme, that which moved was considered first, and that which was still came afterwards; which was to make the 用 yung, acting out, to be prior to the 體 t'he substance of things?" to which the philosopher replied, that speaking with regard to the Yin and Yang, then the 用 yung, acting out, is to be ascribed to the Yang, and the 體 t'he essence or substance, to the Yin; but their motions and restings never had any beginning, and thus we cannot speak of their being severaly first or last: but if we were to speak of the very first en-

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trance on being, then rest must have existed before motion and the 體 t'he, substance of things before their operation: so also the Yin before the Yang." Ib. p. 10. "From the Great Extreme up to the production of all things, there was nothing but one principle of right or order, embracing the whole; it was not that this first existed, and then that; but altogether there was one great origin: from the 體 t'he, substance, things went on to be displayed in their acting out, and from the recondite they proceeded to the manifest." Ib. p. 11. "Motion is not the Great Extreme, but the moving is the 用 yung, acting out of the Great Extreme: rest is not the Great Extreme, but the resting is the 體 t'he, substance or essence of the Great Extreme."

Having gone through the above extracts, let us now take the passage from the Commentary on the Yih-king first referred to, and endeavour to ascertain the meaning of these two words, 體 t'he and 用 yung, occurring therein: the writer says that "帝 Te is the 體 t'he, substance, or origin of the 神 shin, spiritual energy, and that the 神 shin, spiritual energy is the acting out of 帝 Te; *therefore* he who rules and governs all things is 帝 Te, and that which is the most mysterious of all things is the 帝之神 Te che shin spiritual energy of Te." Here it is evident that 帝 Te is the essence, substance, root or origin of 神 shin, and that 神 shin is the operation, acting out, and use of 帝 Te; because 體 t'he, is the real thing, which must first be established, and then the 用 yung, acting out may come into operation. The primary existence, and essential importance of the one, and the derived and secondary character of the other, could not be more strongly marked. Morrison, speaking of the words 體 th'e and 用 yung, says, that "the first denotes possessing capacity, and the latter exercising it:" if so, then Te is the person possessing the capacity, and Shin is merely the acting out or exercise of it. Te is therefore a being, and in the estimation of the Chinese the highest and greatest of beings; all things are said to proceed from him, and to be completed in him: while Shin, in the same connection, is described as a quality of Te, as belonging to him, and proceeding from him. That Shin is in other places to be regarded as a concrete, we do not deny, but it is evident that the concrete must be of the same character as the abstract, and if (as will appear from the above) Shin in the abstract means spiritual energy, then Shin in the concrete must be a spiritual

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being; thus Te may be said to be a spiritual being, at the same time that he possesses a spiritual energy, in the same way that God is said to be a spirit, and yet to have a spirit; but when the peculiar acts of God are spoken of or the being is enquired after who performs such acts, we do not say that it is as a spirit that he performs those acts, nor that it is as a spirit that he exists while performing them; but in both cases we conceive that something higher is referred to, viz. God.

II. Te or Shang-te is said to be synonymous with 天 T'hëen Heaven.

The Chinese speak of Heaven as the "one great one," the fountain of being and the foundation of authority, producing, decreeing, bestowing and directing all things. We will here quote a few passages in proof of this. Kang-he says, that 天 T'hëen, Heaven means the apex, or topmost point, and that the being thus designated is the most high, who dwells above;" he says also "that the character 天 T'hëen, being formed from two others meaning severally — yih, one, and 大 tá, great, represents the one great one, he that dwells on high, and regulates all below, being the summit of all things." In the 四書典林 Szè shoo tëèn lin, Heaven is called the 大鈞 tá keun, great framer, and is said 造物猶陶之造冶 tsaóu wŭh yew taou che tsaóu wà, to make things as the potter forms an earthen vessel. In the commentary on the 我將 Gnò-tsëang section of the Book of Odes it is said, that 萬物 wán wŭh, all things 本乎天 pùn hoó t'hëen, come originally from Heaven, and men come originally from their ancestors." In the Yih-king, Heaven is said to be the ancestor of all things. Heaven is called 高高在上 kaou kaou tsaé sháng, the highest that is above. The Chinese also speak of 天命 t'hëen míng, the decree of Heaven, 天意 t'hëen é, the will of Heaven, 天性 t'hëen síng, the virtuous nature conferred by Heaven, 天道 t'hëen taóu, the ways of Heaven, 天步 t'hëen poó, the steps of Heaven, or Providence; they say, 惟天爲大 wei t'hëen weí tá, only Heaven is great; he who offends against Heaven has no other being to whom he can offer supplications; those who comply with Heaven are preserved, while those who oppose Heaven perish; Heaven sends down calamity; riches and poverty rest with Heaven; whether men are born to honour or disgrace all rests with Heaven; Heaven produced all things for the nourishment of mankind; when Heaven created mankind, it constituted princes and teachers, and directed them to assist the most High Ruler, in shewing loving-kindness to every re-

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gion. "The glorious Heaven is called bright (or clearly discerning), it accompanies you wherever you go; the glorious Heaven is called luminous, it goes wherever you roam." (Morrison.) "Heaven surveys minutely mankind." "All stand in awe of Heaven's anger;" "the way of Heaven is to send blessings on the good and calamities on the vicious." In the Shoo-king, Book 3, sect. 2, we read that "Heaven has formed mankind with various passions, and also produced intelligent persons to regulate them." The opening sentence of the Chung-yung is "The decree of Heaven may be called nature;" upon which the Commentator remarks, "Heaven employed the 陰陽 yin yâng, superior and inferior principles of nature, together with the five elements, to transform and produce all things; the primordial substance was used to constitute their form, and the principle of order was attached to them, as it were by the command (of Heaven.)" Upon this comment, a writer remarks "that Heaven, in bringing the human race into existence, acted as the Court commanding the officers of Government it is just as if Heaven had 吩咐 fun foo, ordered the thing." The disciples of the sage, speaking of Confucius, said, "Heaven is about to use our master, as an alarum to the age;" while Confucius himself, when surrounded by the people of Kwang, said, "Unless it is Heaven's design that virtue's cause should perish, what can the people of Kwang do to me?" "He who knows me is Heaven." Morrison, in his Dictionary, Part 1. Vol. 1. page 705, says that Heaven must be considered as the unknown God of Confucius, and in page 675, he translates 天者 t'hëen chày, "O God!" Many other passages and phrases of the same import might be quoted, but this is the less necessary, because it is admitted on all hands that 天 T'hëen, Heaven, conveys to the Chinese mind the impression of the Supreme Power, or the Supreme Being, as far as they were acquainted with him. In this application of the word Heaven to the Supreme, the Chinese are not singular. It is used in the Sacred Scriptures by metonymy for the Divinity; thus in Dan. 4: 26. "Thy kingdom shall be sure unto thee, after thou shalt have known that the Heavens do rule," compared with the preceding verse "the most High ruleth in the kingdom of men." See also verse 17. and 5: 21. from which it will appear that the rule here spoken of is absolute and not delegated authority, and that by the Heavens are intended the most High God. In 2 Chron. 32: 20, Hezekiah is said to have prayed and cried to Heaven, while in the corresponding passages, 2 Kings 19: 15. and Isaiah 37: 15. he is said to have prayed unto the Lord. Thus also

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in the New Testament, Heaven is several times used for God. as in Luke 15: 18. "I have sinned against Heaven and before thee." Luke 20: 4. "The baptism of John, was it from Heaven, or of men?" (See also Matt. 21: 25. and Mark 11: 30. 31.) John 3: 27 "A man can receive nothing except it be given him from Heaven." Matt. 4: 17. "The kingdom of Heaven is at hand," is rendered in the parallel passage of Mark 1: 75. "The kingdom of God is at hand." So Matt. 19: 14. "Of such is the kingdo n of Heaven," is in the parallel passage Mark 10: 14 "Of such is the kingdom of God." And in Matt. 19: 23. "the kingdom of Heaven," is in the next verse called the "kingdom of God." From a review of the above, Campbell has been led to consider *Ouranos* as used in the sense of God, and as synonymous with *Theos*. To the above, add the following passages from 1 Maccab. 3: 18. (Alexand.) "with Heaven it is all one to deliver with a great multitude, or with a small company." 19. "Strength cometh from Heaven." 60. "as the will is in Heaven, so let him do" Septuagint translators have rendered El (God) by *Ouranos*, in Isaiah 14. 13, shewing that they considered the one term as in some sense equivalent to the other. Buxtorf says, that among the Rabbinical and Talmudical writers the heavens are everywhere used for God: hence the expression, "from Heaven or of men, i. e. from God or of men." The phrase "dicare cœlo" is used by Pliny in the sense of dedicating to the Gods, and *commercia cœli* occurs in Ovid, in the sense of *commercia deorum*. The word *divum* is used by Virgil for the open air, the sky, and *sub divo*, for under heaven in the open air. The Jews, who were found at K'hae-fung-foo, by the Roman Catholic Missionaries, are said never to have pronounced the ineffable name of Jehovah, but to have said Etunoi instead; which, in writing Chinese, they expressed by 天 T'hëen, Heaven, after the manner of the Chinese. Gozani referred to this, in the controversy as to whether the Chinese adore the material heavens or the person who is their ruler, when they made use of this word. The Jesuits contending, that if Jews could conscientiously employ the word Heaven to denote God, that sufficiently indicates the sense in which the Gentile Chinese understood the term. In some incriptions in the Jewish synagogue at K'hae-fung-foo, in Chinese, 天 T'hëen is used for God. In modern language, as in the phrase "Heaven defend" and "Heaven protect" we see that the word Heaven is still used by metonymy for the Deity; and Webster gives as one of his definitions of the word Heaven, "the Supreme Power, the Sovereign of Heaven,

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God." We have cited the preceding quotations from Scripture, and other sources, merely to shew, that the employment of the word Heaven in the sense of the Supreme Power is common to both western and eastern writers, and that it is no objection to a term intended to signify the Deity that it has been used interchangeably with the word Heaven. On the contrary, if it can be shewn that the people to whose language the term belongs, have been in the habit of using it interchangeably with Heaven, in the sense of the Supreme Power, it would only demonstrate that the people in question considered the term as adequately representing the Supreme. This will be found to be the case in Chinese, with regard to the word Te or Shin te, and the inference to be drawn from such an employment of it is, that the Chinese considered Te as meaning, in one of its senses, the Supreme Being, as far as they were acquainted with him.

In the 我將 Gnŏ tsëang section of the Book of Odes, Chuy-tsze remarks, that "all things come originally from Heaven," and a little further on, he says, that "all things get their forms completed from Te," shewing that he considered the two terms as applicable to the same being: but lest any mistake should occur on the subject, he adds, "Heaven is the same as Te;" while another commentator on this passage says, that "帝只是天天只是帝 Te chĭh shé t'heen, t'hëen chĭh shé Te, Te means Heaven, and Heaven means Te."

In the 玄鳥 Heuen neaou section of the Book of Odes, speaking of Te directing Ching-t'hing to regulate the empire, a commentator says, that "the poet speaks of Heaven at the commencement of the ode, and here of Te, because Heaven is the same as Te, they are 互文 hoo wan, interchangeable terms."

In the Shoo-king, book 4. section 6. the invariable principle is said to be the instruction sanctioned by Te, which the commentator calls the instruction of Heaven.

In the 4th book, 11th section, the predilections of the western inhabitants of China in favour of Wán-wang, are said to have been "heard by Shang-te, when Te approved, and Heaven commissioned Wăn-wang to make war on the Yin dynasty." In this passage the terms in question are used with reference to the same being.

In the 皇矣 Hwang é section of the Book of Odes, speaking of the majesty of Te looking down on this lower world, a commentator says, "How great is Heaven in the government of the world! the dignity of his approaches may be said to be resplendent and glorious. He searches through all quarters to find one that may tranquilize the people.

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In the Chow-le, sect. 2. page 83, the king is said to have offered a great sacrifice to Shang-te, which the commentator says was the sacrifice presented to Heaven, and peculiar to Shang-te.

In the Shoo-king, book 3, section 11, speaking of Shang-te's being able to renew the virtues of the first ancestor, the commentator changes the phrase into Shang-t'hëen, High Heaven.

In the same work, 5th book, 3rd sect. where one sage is said to influence Imperial Heaven, and another to influence Shang-te, a commentator says, that "Imperial Heaven and Shang-te both refer to Heaven, and the difference is only in the variation of the expression 變其文耳 pëen kê wan ûrh; the mode of expression is different, but the subject matter is the same."

In the same, book 1, sect. 2. treating of offering to Shang-te the sacrifice corresponding to Heaven, a commentator says, that the sacrifice to Heaven is the same as that offered to Shang-te.

In the same, book 3, sect. 2. one is said to have "transgressed by inventing a false decree of High Heaven, which Te considered as improper, and conferred the decree on another family." The paraphrast on this passage refers the decree of Heaven to Shang-te, and the disapprobation of Te to Heaven, shewing that he considered them as interchangeable terms.

In the same, book 3, sect. 3, the phrase 皇上帝 Hwang Shang-te occurs in the text, which a commentator explains by saying that Hwang means great, and Shang-te refers to Heaven. In the text, Hwang Shang-te is said to confer the perfect medium on mankind, which the commentator thus explains, "Heaven sends down its decree, and furnishes men with the principles of benevolence, rectitude, propriety, wisdom and truth; this is called a virtuous nature, following out which men pursue the right course."

In the same section, the writer talks of submitting himself to the inspection of Shang-te's mind, upon which Choo-foo-tsze has the following remark, "virtue and vice are all known to Heaven; it is as if a catalogue of all our faults were made out and reckoned up; when you do any thing good, it is present to the mind of Te, and when I do any thing bad it is also present to the mind of Te." The phrase "the mind of Shang-te" is explained by the commentator to mean the "mind of Heaven."

In the Le-ke, 7th vol. page 28, there is a reference to the blessing of Te, which the commentator calls the blessing of Heaven.

In the Shoo-king, Book 4, sect. 1, Woo-wang says, "Heaven in order to protect mankind has appointed princes and teachers, whose

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duty is to assist Shang-te," which Morrison in his Dictionary, part 1, vol. 1. page, 866. renders the Most High Ruler.

In the 83rd section of the Collection of Imperial Odes, the poet says, that "sincere thoughts are to be ascribed to the virtuous nature bestowed on us by Te."

We have already seen from Kang-he, that Shang-te means Heaven. But it is not necessary to multiply proofs upon this point, as the fact has been admitted by those arguing on the opposite side of the question, and it has even been alledged a reason why Shang-te or Te should not be employed for God, because it is used synonymously with Heaven by Chinese writers, and as T'hëen (Heaven) would be inadmissible, therefore Te is inadmissible likewise. But it must be remembered that T'hëen is synonymous with Te in one sense, and not in all. In the sense in which T'hëen is used synonymously with Te, viz with reference to the Ruling Power above, the use of T'hëen is unobjectionable, because the Scriptures use the word Heaven for God with the same reference; but in the sense in which T'hëen is not synonymous with Te, viz. in the sense of the visble expanse over our heads, no one contends for the use of Te in the sense of T'hëen, and Te does not convey the same idea as T'hëen. It was no doubt because the Chinese felt that T'hëen was inadequate to express all that was meant when they intended the Supreme Power that they adopted the word Te, as more exact than its synonyme. To object therefore against Te, because it is in a certain sense synonymous with Heaven, is to object against a word of more definite signification when used in the stead of one of more general import, with which it is sometimes synonymous. The word "court" for instance is sometimes used for the person presiding in that court; and "government" is employed to designate the individual directing that government; but when we wish to be more particular in our expressions, we employ the term judge or ruler, to signify the person or individual alluded to; it would not be a sufficient objection however, against the latter terms that they had been used synonymously with the former, and as the other terms were inadequate to express the full idea, so were these also; but we should rather argue, that as the former terms where known to express authority and dignity, so these, which were employed to denote the person wielding such authority, and possessing such diginity were still more expressive of the authority and dignity alluded to, divested of the associations which characterized the others. But some may argue, that as Heaven in Chinese is commonly associated with earth, and as both are wor-

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shipped with divine honours, therefore to use a term which is synonymous with one of them, would imply a tacit sanction of the dual system of the Chinese. To this it may be replied, however, that it is in this very particular, Te differs from T'hëen and is preferable to it; because Te is never considered as synonymous with heaven and earth together, but with heaven only; there is no reference to the dual system when Te is used.

Some have said, that as Te is synonymous with T'hëen, and as the Roman Catholics have abandoned the use of T'hëen, they should be sorry to see Protestants adopt it; but the bringing of T'heen into general use, as a designation for the Supreme, is a very different thing from using Te as an appellative for God; and if the circumstance of the Roman Catholics having been driven partially to abandon T'hëen, were an argument against it, the same mode of reasoning would tell against Shin, for they have abandoned it altogether as an appellative for God.

A few words may be necessary here to meet the statements so frequently made, that Te or Shang-te merely means "the Supreme God of the Chinese, their chief God, one of the greatest of the Chinese Gods, the proper name of their principal idol," &c. To all this it will be sufficient to answer, that the Chinese represent the being referred to as, with respect to supreme authority and universal dominion, synonymous with Heaven: now Heaven is not supreme over one nation merely, but all nations, it overspreads the whole world, and is looked to with reverence by every one: therefore we conclude, that by Heaven is not meant the chief God of the Chinese, but the Supreme ruling power, known and acknowledged in China and everywhere else; the word being used in almost every nation by metonymy for God. Since Te then is synonymous with Heaven in this sense, it must be considered as a term in Chinese representing the Supreme Being, as far as that people were acquainted with him. That Te is not the proper name of an idol, or of the chief idol of the Chinese we shall shew in the sequel by pointing out its application to various inferior spiritual beings, worshipped by the Chinese, from which it appears to be the appellative for Divinities in general, and not the proper name of any individual God in particular.

The attempt has been made to shew that Te or Shang-te is the Zeus or Jupiter of the Greeks and Latins; but we think that it will be seen from the following considerations, that there is not much similarity traceable between them: of Zeus or Jupiter, the classical writers have invented a regular history, detailing his origin, pedigree, birth, edu

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cation and voluptuous indulgences and associations; not a feature of resemblance to which is ever indicated in Chinese classical books with respect to Te or Shang-te. In short the former was everything that a corrupt imagination could devise, while of the latter nothing is predicated but what is consistent with the purest system of natural religion. For the Jupiter of the Greeks and Latins we may find some counterpart in the Yŭh-hwang Shang-te of the Taouists, who was born at a certain period, who had a wife and children, and is frequently represented by images, as a monarch sitting on his throne, and holding his court in Heaven. But this is confessedly a very different being from the Te or Shang-te of the Confucian classics.

Another remark we may here make, with regard to Te, as synonymous with Heaven, in the sense of the Supreme, as far as the Chinese knew him, is that such a representation of Te shews that he is in fact a being, possessing power, and exercising dominion; and inasmuch as no one would understand the word Heaven, when applied to the Divinity, as merely descriptive of office, so no one would suppose that Te in the same sense, is a mere relative designation, but represents one who is in his own nature exalted above all.

Thus we find the term in question used interchangeably with Heaven, in the language of a people who look upon Heaven as the Supreme, proving thereby that they esteem the being designated by this term as in their view the Supreme, while they offer religious worship to other spiritual beings called Tes It will not be maintained that the same amount of proof can be brought in favour of Shin's meaning the Supreme God and inferior divinities, as can be adduced with respect to Te. The Greeks (as we have seen in the first part of this enquiry) had an idea of one being, called Theos, whom they considered the first origin and Supreme Ruler of all, while they applied the term to a variety of inferior divinities, thus constituting it an appellative for God; but the Chinese have no idea of one being called Shin, whom they look upon as Supreme, at the same time applying the term to a multitude of divinities. Thus they never speak of Shin as synonymous with Heaven, in the same way as they do of Te; nor do they call Shin and T'heen interchangeable terms. Kang-he does not say that Shin is one of the names of Heaven, nor that Shin under any modification is equivalent to Heaven. The Chinese do not say that Imperial Heaven and Shin, both refer to Heaven (the divinity); nor that they are convertible terms. The mind of Te and the mind of Heaven are alike; the same cannot be said of Shin: finally Te is said to be nothing more than T'heen,

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and T'heen than Te, which language is never employed with respect to Shin.

III. Te or Shang-te, is called the Lord and Governor of Heaven.

In the passage from the 4th sect. 5th chap. of the Book of Diagrams, already referred to, where the text speaks of Te causing things to issue forth in spring, the Commentator tells us, that Te is the Lord and Governor of Heaven.

In the Le-ke, vol. 3. page 57. the officers are directed to sigh and cry for rain to Te; who, the Commentator tells us, is the Lord and Governor of Heaven.

In the Ta-yay section of the Book of Odes, the Te spoken of in the text, is described by the Commentator as the Lord and Governor of Heaven.

In the Shoo-king, 5th book, 5th section, the Commentator says, "when reference is made to the protecting influence which overshadows mankind, the word Heaven is used, and when the reference is to the Lord of all, the word Te is employed."

In the Book of Odes, in the 正月 Ching yuĕ section, a commentator remarks, that "speaking of the visible canopy over our head, we call it heaven but speaking of the Lord and Governor there, we call him Te."

In the Chow-le, vol. 3. page 1. the Commentator tells us, that "speaking of the form and and substance stretched over our heads, we call it heaven; but speaking of the Lord and Governor of the same, we call him Te."

So also in the Shoo-king, book 1. sect. 2. the same remark occurs. Likewise in book 3. sect. 2. the Commentor says, that "T'heen is used with reference to the form and substance of the heavens, and Te with reference to the Lord and Governor thereof."

In the works of Choo-foo-tsze, sect. 12. page 12 one asked, in regard to the phrase, "offending against Heaven," whether Heaven in that passage meant the azure canopy of heaven, or the principle of order? to which Choo replied, "the substance or body is called heaven, and the Lord and Governor thereof is called Te; but you must not confound this being with him whom the Taouists call 三清大帝 San ts'hing tá te, the thrice pure Great Te, whom they repre ent as enrobed in splendour, and enthroned in state," (i. e. you must not confound him with any symbolical representation, however glorious.)

In the 大雅 Ta-yay Canto of the Book of Odes, speaking of Wan-wang's shining brightly in the realms above, a commentator

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says, "Heaven is exalted on high, and the 神 shin (spirit) of Wan-wang is also on high. Te is the Lord and Governor of Heaven and Wan-wang's 神 shin (spirit) ascends and descends in the presence of Te shewing that where 天帝 T'hëen-te is, there Wan-wang is also.

On the Chung-yung, page 14, a commentator remarks, "Shang-te is the Lord and Governor of Heaven, as the human mind is the lord and governor of the body." Again, in the Dictionary called, 諧聲品字箋 Hee shing p'hin tsze tsan, we read, 帝者天之宰也天之主宰曰帝身之主宰曰心 Te chay t'hëen che tsae yay; T'hëen che choo tsae yuĕ Te, shin che choo tsae yuĕ sin, "Te is the Governor of Heaven; the Lord and Governor of Heaven is called Te, as the lord and governor of the body is called the mind;" the same work says, "according to the Shoo-king, Heaven is without any private partialities, but favours the respectful; again, the decree of Heaven constituting any one emperor is hardly to be relied upon, because it is not invariably secured to one family. Further, on those who do good, Heaven sends down a hundred blessings, and on those who do evil, it sends down a hundred calamities; now if in the midst of all, there was only this undistinguishing principle of order, and breath of nature, revolving round and round; and if there were no such thing as a 至靈之眞宰 ché ling che chin tsae, perfectly spiritual divine Ruler,—then who is there to display these partialities and impartialities? and who is there respecting whom it can be said that his decree is hardly to be relied upon, and is not invariably secured to one family, while he sends down blessings or calamities upon people? Is it not he whom we call 皇皇之上帝 hwang hwang che Shang-te, the great and majestic Shang-te? But we people, living daily, under the Divine inspection, do not know how to cultivate our fear and caution, so as to dread the Majesty of Heaven; whilst we dare with our little cunning and selfish feelings, to contend against 帝天 te t'hëen, the Heaven of Te; are we not unreflecting in the extreme?"

A writer in the Chow-le has said, "when we wish to unite the idea of the Glorious Heavens, combining it with the notion of the Five Tes, and collect all together into one object of worship, whose throne is on high, and when we cannot otherwise find any single appellation for that being, we designate him by one term Shang-te."

The Taouists say, that Te is the Lord and Governor of Heaven. They also say, that Shang-te is the Lord and Governor of the three

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powers of nature, (heaven, earth, and sea) managing the frame and axle of the universe. In the 神仙通鑑 Shin seen t'hung keen, a fabulous work compiled by the adherents of the Taou sect, we have the following passage; the Great Shun, observing that the seven powers (viz. the sun moon, and five planets) were all equably arranged, knew that a celestial decree ordering this must exist somewhere: therefore when he took charge of the affairs of the empire, he sacrificed to heaven and earth, at the round hillock: on which occasion looking up, he thought within himself; in this azure expanse of heaven, where the original 氣 breath or spirit is thus bright and expansive, how is it possible that there can be no 主宰 choo chae, Ruler to govern all? He therefore thought upon an exalted designation for this being, and called him the Shang-te of the bright heavens, and the Great Te, the Lord of Heaven."

From the above we perceive that Te is not only considered by the Chinese as synonymous with Heaven, but as the Lord and Governor of the same: for they made a distinction between the body of heaven, and the Ruling Power on high: which latter is by the various sects called Te. Here we may observe, that Te must be an existence, a separate and independent being or he could not be the Lord and Governor of Heaven. A nonentity, or a mere title could not be the ruler of anything, much less the ruler of all. If the Te who produced all things be also the governor of all things, in what capacity does he exist? If it be said, that he is a Shin; we grant it, in the sense of a spiritual and intelligent being. But there are other spiritual and intelligent beings in the universe, of whom both eastern and western writers speak; and it is not the peculiar property of a spirit either to produce or to govern the world. In Europe we never speak of a spirit as such making and ruling all things, neither do the Chinese talk of Shin's originally producing the myriad of things. We have never met with a single passage in which Shin is called the Lord and Governor of Heaven; if such can be found let it be pointed out: but if Shin meant God, in the same way that Theos and Deus mean God, and if it were in the sense of being a Shin that Te is said to be the Lord and Governor of Heaven, then Shin might justly and properly be called the Lord and Governor of Heaven, just as we have seen that Te is, but such an attribute is never ascribed to Shin, and we believe according to the genius of the Chinese language could not be. It is not therefore in his capacity as a Shin, spirit, that Te can be said to exist as Lord and Governor of Heaven, but in his capacity as Te that he so exists. We should

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not say in English that God exists merely as a spirit, he is a spirit,* it is true, but he is much more than a mere spirit. So in Chinese Te may be said to be a Shin, but he possesses perfections of a higher character than are ascribed to a mere Shin or spirit, and therefore neither the word spirit nor Shin can fully and adequately express the existence of God or of Te, in English or Chinese. In English we should say, God exists as God; and so in Chinese we must say, that Te exists as Te; and further we cannot go, but by giving some of the other names by which God or Te is known. Kang he says, that Te is the name of 天 t'hëen, the Divinity, as far as the Chinese were acquainted with the Divinity. We must acknowledge therefore that Te is the name of a being, and of the greatest of beings known to the Chinese; we shall soon shew that Te is the name of other beings in the invisible world, therefore it is the name of a class of beings, and the appellative for God.

* "As every rational and moral power is termed a spirit, so God is a spirit." Storr and Flatt.

ART. II *The fourteenth Report of the Ophthalmic Hospital, Canton, including the period from 1st July 1845, to 31st December, 1847.* By Rev P. Parker M. D. &c. &c. &c.

A VARIETY of causes has conspired to render irregularity unavoidable in the period of publishing the reports of the Ophthalmic Hospital. A multiplicity of public duties, superadded to those performed in the institution, and a severe personal illness that at one time threatened to prove fatal, must be the apology of the author for the delay in issuing this Fourteenth Report. The aggregate number of patients admitted at the close of 1847 was 26,504 of which 8,247 have been received since the period of the last report. Of these as in former Reports, a selection of cases only is given Some have been chosen, for their interest in a surgical point of view, others as illustrating different shades in the character of the Chinese. Some cases have occurred interesting in both these views, but especially as exhibiting the extreme degradation to which human nature may descend, of a character too revolting to be inserted in the report of a Benevolent institution, designed for the general reader.

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No. 19.175. 11th November 1845. Urinary calculus, of the lithic acid formation. Yen Yang Kwan, aged 28, of the district of Pwan Yu had suffered for eighteen years from stone in the bladder. Having been under preparatory treatment for a few weeks, on the 11th November 1845 by the lateral operation the stone was extracted. It was of a watch-like form and measured lacking one line, *seven inches* in circumference, its least diameter over an inch, and its greatest over two and a half inches. Weighing 2ℨ. 15. It was formed of concentric laminae about a line in thickness resembling coarse sand paper of a dull redish brown color. The stone was readily grasped by the forceps, but from its very great size required considerable force to extract it. The patient however sustained the operation with great fortitude. Very slight inflamation of the cyst followed the operation, and with this exception there was not an unfavorable symptom, though from the extent of the incision the wound was longer in healing than had been the case in some previous instances. In five weeks the patient was discharged perfectly well and remains so up to the present time. He frequently visits the hospital and never ceases to evince sincere gratitude for the blessing it has accorded him.

No 19,928. Urinary calculus of the triple phosphate formation. Luy Kwang-le aged 23 of Tsangching in this province entered the Hospital 20th October 1845 when he was put under treatment preparatory to an operation for stone, situated in the prostrate gland and neck of the bladder. Aware of the complicated nature of the case, on the 25th of November following, the operation was undertaken. The stone was reached with great facility, but found to be firmly adherent to the arch of the pubes. It was separated from its adhesion with the finger as far as that could reach, but the adhesion extending within the bladder, the attachment was completed by the probe end of a scope, in the process of which the calculus was turned end for end into the bladder where it was readily grasped by the forceps and extracted by its longitudinal diameter. On introducing the finger considerable portions of the calculus were found still adhering to the arch, and were gently detached one by one by the fingers. The stone was of kidney shape, *six inches* its longest circumference, and three and a half inches its least, its shortest diameter over an inch nad the longest two and a quarter inches, its surface glistening with numerous minute crystals. The operation was completed in forty minutes, at the close of which the pulse was 121 but in the course of three hours fell to 104. From

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the detaching of the calculus from its adhesion, serious consequences were apprehended, and with a view to counteract inflamation, six grains of Calomel and fifteen of Rhubarb were administered in the evening, and a full dose of castor oil the next morning. The three following days the patient did remarkably well, the water soon came away pure, and strong hopes were excited that he would speedily recover, when on the fourth morning after the operation on visiting the hospital, I found, to my painful surprize, a copious deposite of the peculiar ropy mucus characteristic of cystitis. Calomel in repeated doses of from four to six grains was administered, till ptyalism was produced, when, incredible as it may apppear to the profession, the mucus deposite subsided almost as suddenly as it first occurred; and without any return of it the patient advanced regularly on to convalescence, and was discharged in a few weeks perfectly well, and subsequently became even robust!

Not so however, the following case.

No. 20,786. Urinary calculus and lithotomy. Leang Akae aged 51 of the district of Nanhae a butcher by trade, entered the Hospital 9th February 1846, afflicted with the above malady, and long protracted chronic cystitis producing great emaciation. A fatal termination, and that speedily, seemed inevitable, unless perchance prevented by an operation. The state of his case was distinctly explained to him and the bare possibility of the success of an operation He as well as his family chose it as a "*dernier resort.*" He was immediately put under treatment, but with no material improvement of his distressing symptoms.

On the 22d April 1846 in nine and a half minutes the stone was extracted by the lateral operation, weighing 2 ounces 1 drachm and 1 scruple.

It was of an oblong cylindrical shape 6 inches its greatest and 4¾ inches its smallest circumference, 2½ inches its longest and 1½ its shortest diameter. Apparently of the triple phosphate formation. The stone at several points appeared as if some erosive acid had been applied, excavating the surface and changing the color.

The operation was attended with copious venous hemorrhage. Physic's method was adopted to arrest it, the pledget of lint being saturated with the tincture of the muriate of iron. The pulse at the close of the operation was 88. Two hours after the urine ceased to flow through the canula and it became necessary to remove it and the surrounding lint. The hemorrhage was completely arrested, and the canula was returned, pulse 96. At 9 o'clock P. M. the pulse

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was 88 and the patient having rejected a large quantity of rice taken in the morniug, appeared quite comfortable A powder containing two grains calomel, five of carbonate Sodae and ten of Rhubarb, was given.

April 23. 8 o'clock A. M. The patient had passed a comfortable night, pulse 99, urine flowed pure, no action of the bowels. At 12, M. pulse 88, medicine had operated freely, 8 o'clock P. M. pulse had risen to 100, and was intermittent. No thirst, but tongue apparently dry and of smooth redish appearance, a similar powder to that of the preceding night was given, together with mucilage of flax seed. The friends were apprized of the solicitude the change in his pulse and other symptoms had awakened.

The patient's thoughts were directe l to heaven, kneeling down and praying with and for him. His wife was much affected;—performed the *kowtow*, exonerated the surgeon from all blame, and recalled to mind the statement of the case made before the operation. Other patients re narked upon the age of the sufferer, and the extreme emergency of his case.

April 23. A. M. Much better, no pain, no pus, the canula was removed. Pulse 100 but regular and patient breathed easily. Carbonate Sodae and Rhubarb powder repeated, and five grains of Pulr: Ipicac: Comp: ordered at bed time.

April 25. Patient very weak, pulse again intermittent and feeble, gradually declined during the day, and at 7 o'clock P. M. expired, as one falls sleep. The remains were conveyed to the cemetery in his native village the next day.

Scirrous Breast. Ho-she, aged 26, of the district of Shun Tih. This interesting lady had suffered for six years with scirrous affection of the right breast. When she entered the Hospital it measured two feet circumference. In an upright posture the huge mass extended down very nearly to the hip.

The palid expression of the patient bespoke very plaimy how much she had suffered, and that left to itself the disease would soon terminate her life. The breast was traversed by large veins, the surface was quite red and of a glossy appearance and at several places softenings or abscesses were forming, but the glands of the axilla were not affected. After the usual preparatory constitutional treatment for a few weeks on the 4th November 1846, assisted by Dr. Ball and my pupils in the presence of several European and Chinese witnesses, the breast was successfully extirpated.

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The gush of blood on making the incisions through the integument was unusually copious and before the gland was extirpated the patient began to faint, when, of course, the hemorrhage suddenly ceased, but on raising a window facing the north, admitting the north wind, and with the aid of spirits of Ammonia and other stimulants the patient soon rallied and the operation was completed in a few minutes. The breast weighed seven and a half catties, between 9 and 10 lbs.

The patient rested tolerably well the night following, and after the third or fourth day suffered very little. A small portion of the integument on the edge of the flap, sloughed, otherwise, not an unfavorable symptom attended the operation, which from the extent of the incisions was of more than ordinary interest. It was remarked by one of the gentlemen by-standers, that he had no conception that the human body could be so laid open with impunity. Her devoted mother and sister were present, and on seeing the poor sufferer as she fainted, all covered with her blood, they could not refrain from weeping. But their distress was soon displaced by their great joy on seeing the dear object of their painful solicitude dressed and comfortable in bed. The mother and two daughters were very amiable and comparatively intelligent. They were attentive listeners to the gospel as it was daily read and explained to them each evening and preached to them upon the sabbath, and before leaving the hospital they expressed their intellectual conviction of its excellence and truth.

The following account of the cause and origin of the affection was given by the friends of the patient.

"Going back to the origin of the scirrous breast of Ho-she, we find that in the 19th year of Taou-kwang, (1839) she gave birth to a daughter, and when only eight days old the infant was grievously afflicted with convulsions. Upon the 7th day of the 12th month of that year, the child died, and the same evening the infant (corpse) was placed outside the door in the street. The next day it resuscitated but died again the evening of the 8th. Early on the morning of the 9th it revived and the mother had no alternative but to nourish it at her breast; but at 8 oclock A. M. the infant again expired, while the nipple was still in the little creature's mouth. Hence there arose a kernel which daily increased in size, until on the 12th month of the 25th year of Taoukwang, strange to say, it attained the size of a *tow* (say a peck measure). From its origin to the present time is about six years. Now upon the 13th day of the 11th month of the 26th year of Taoukwang, it has been extirpated, weighing seven catties and a half, equal to 10 lbs."

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Shortly after being discharged well from the hospital, her husband, who is a literary man, presented the subjoined expression of his sentiments.

Seang Kwo tsae ming Teen shea yang,
相 國 才 名 天 下 仰

All below the sky look up with admiration to the illustrious talents of the Minister of State.

Tsaou Taou Meau Show She Keen She·
操 刀 妙 手 世 問 稀

There are few in the world who can compare with him in the skillfulness of hand with which he grasps the knife.

My wife was grievously afflicted with a tumor of her breast, of seven years continuance which had attained the size of a *tow* (a peck measure) at which the distinguished physicians from north to south and from east to west folded their arms in despair and declined to treat it. When happening at the provincial city, I was informed of the distinguished physician whose skillful hand is like that of a god. I immediately repaired with my wife to the (hospital) to be treated. The Doctor's means of treatment are widely different from what are ordinarily found. He seized the knife and cut it off, weighing more than seven catties, and subsequently employed medicines, and in ten days this disease disappeared, as some thing that is lost you know not when.

When I went to make to him my acknowledgements, the Doctor would not receive the least trifle, his sole endeavour being to benefit mankind. Although there were anciently a Lew E and a Peen-tseo they certainly could not heal so expeditiously. I therefore record this with a special view to perpetuate the memory of this affair, and to cause men to come from the four points of the compass, to be healed, that is, that all may venerate his divine skill.

Presented for the kind inspection of H. E. Dr. Parker by his stupid young brother Kwei-Ho-Sang.

Scrolls presented Dr. Parker by an officer who had been successfully treated, for cataracts of both eyes.

Shih Ting Mwan Yen E Chay E
識 定 漫 言 醫 者 意

His knowledge is certain; say not of him "to heal, then consider"

Ke Tsing Ying She Shing Urh Shin,
技 精 應 是 聖 而 神

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Such is his excellent skill that he is by right a Sage, aye a divine person.

My eyes were grievously afflicted (with cataracts) several years and all my physicians were of no avail. In consequence of coming to the Provincial city the present autumn, I came to Dr. Parker's Hospital to be healed; he simply used a needle and punctured (the eyes) and in ten days clear sight was restored to them. By his excellent skill he obtained this speedy effect.

Among diseases there are none which the Doctor does not thoroughly understand. I remained under treatment for a month and more, during which time I witnessed unusually noxious diseases of extraordinary forms, such as I have never before seen in my life, but off hand, he healed them immediately. His Ophthalmic surgery is but a branch of his profession.

In the mid autumn of Ping Woo—43d year of the Cycle (Taou Kwang 11 m, 26th year, December 1846.) Chin Fuh-le records the above facts.

The following sentiments are respectfully presented to Dr. Parker, who practices the healing art upon an extensive scale.

Leang 良 *E,* 醫 *Poo* 普 *tse,* 濟

"An Excellent Physician, is a Public Benefactor."

The fame of Dr. Parker's beneficence to both Chinese and foreigners, extends to the four seas. His heart is established upon doing good and his silent meritorious deeds accumulate extensively. He declined not the voyage, but regardless of wind and waves, he passed over the vast oceans, myriads of *lee*, bearing his remedies with him, and came and alighted upon the Yue Hae—the China Sea, (Canton), here to practice his profession upon a broad basis, and without distinction of rich and poor he receives no remuneration; his diagnosis and prescriptions, are divinely efficacious, with untiring assiduity throughout the whole year, summer and winter he desists not from labor. With uniform feelings of humanity he anxiously pores over the distresses and miseries of mankind truly he is like a Poo Sa (term applied by Chinese to their idols), a saviour of the afflicted, a deliverer of the distressed. Putting forth his great compassion, his utmost aim is universally to deliver all men living, and to put off as a garment their sea of distress, that they may together return to the land of delight. Each time he issues notice of the period for admitting patients to the Hospital, not merely are there several hundred kinds of diseases that present themselves, but

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of those who have been perfectly healed countless is the number of thousands and myriads of persons who have been bedewed by his favor, and those who are gratefully sensible of his beneficence are not the inhabitants of the one province of Canton alone, (but of the whole Empire).

My own eyes from the 12th year of Taoukwang (1832) had been affected with Cataracts, which every mode of treatment proved inadequate to remove; for six or seven years I had been unable to see sun moon or stars, and I knew that to the end of life I must remain a useless being! But fortunately in the year of Taoukwang, *Ting Yen*, 33rd year of the cycle, (1836) I heard Dr. Parker had come to Canton, and bearing my disease with me, I repaired to the Hospital and sought to be healed, and am now indebted to the wonderful skill and divine prescriptions of the Doctor, whose hand has "restored me from the winter of disease to the spring of health," so that in twice ten days the clear sight of my poor eyes has been perfectly restored. Truly, Hwo To has returned to the world, and that I now again behold the sun, and the sky, has been wholly conferred by (means) of Doctor Parker. I have received his great munificence, and mortified that there is no recompensing him, I write this scroll, and present it him, in order to perpetuate my grateful sense of his beneficence, and that it may not be forgotten, and, moreover, that all below the sky may know the great merits of the Physician, Benefactor of the age.

(Signed) WANG LEE-E,
Secretary to the Commissioner of Finance.

Tumor of the upper lip. This patient between 40 and 50 years of age had a tumor apparently of a glandular structure originating from the centre of the upper lip, projecting an inch over the under one, giving him a most hideous appearance. Two incisions forming an inverted V were made, and the tumor carefully dissected from the surrounding parts to which it firmly adhered.

The labial arteries were secured by ligature and the wound united by the twisted suture as in hare lip operation. Union, chiefly by first intention, took place, and the form of the lip was preserved, and in about ten days, the patient was discharged quite well and restored to his natural appearance.

No. 20,526. *Both feet cut off at the ankle by high way robbers.* Keu yew, aged 31 of Shih-pe, a grocer, was going to the city to make some purchases, having with him $11 in silver, when he was overtaken by robbers and robbed In order to have time to make

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their escape before he should return and report them, they first gagged him, and then most barbarously disarticulated both feet at the ankle joint, with a common knife. In this mutilated and helpless condition, he was found by persons passing by, who conveyed him home. He was subsequently brought to the hospital. That he had not died from the hemorrhage is most remarkable. He remained some weeks at the hospital where the stumps were daily dressed, but before the wounds, which were in a healthy condition were completely healed, he preferred to take a supply of the necessary dressings and to return to his friends.

No. 25,296. *Both ears cut off by a high-way robber.* Tseay She aged 46 of the District of Nanhae, who obtains her livelihood by mending and selling old clothes, on the 18th August 1847—came to the hospital having both ears cut off, one close to the head, the other within about a quarter of an inch. She represented that a week before as she was going out early in the morning to sell some old clothes, she was passed by a man who attempted to snatch them from her, but as she held fast, he seized and cut off her ears, and thus compelling her to let go her hold, he obtained his booty.

On mentioning the case to an intelligent Chinese he smiled, and assigned as a more probable fact, that the woman herself was the criminal. That having been often detected, and reprimanded, yet continuing incorrigible in her thievish propensity, the severer correction of cutting off her ears had been resorted to by the magistrates.

She desired medicines to cause new ears to grow out, and seemed disappointed when told that to heal the wounds was the most that could be done for her.

No. 23,944. 8th March 1847. *Loss of both feet at the ankle, from compression.* Lúh Akwang an interesting little girl of Honan, 7 years of age. On the 9th Feb. agreeably to a custom that has prevailed in China for thousands of years, the bandages were applied "a lá mode," to her feet, occasioning her excessive sufferings, which after the lapse of a fortnight became insupportable, and the parents were reluctantly compelled to remove the bandages, when, as the father represented, the toes were found discolored. Gangrene had commenced, and when she was brought to the Hospital on the 8th March it had extended to the whole foot. The line of demarkation formed at the ankles, and both feet were perfectly black, shriveled and dry, and nearly ready to drop off at the ankle joint. The left foot separated in a few days after, and within about ten days, the right also, leaving the stumps

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healthy, the granulation rapidly covering the bone and new skin forming at the edges. The friends preferring it, notwithstanding advice to the contrary, they were furnished with the necessary dressings, and the child treated at home, being brought occasionally to the Hospital. The last time she was seen, the right stump had nearly healed over, the other was less advanced in the healing process. Since the occurrence of this case, I have heard, on good authority, of several others similar, a painful comment upon the cruelty of this custom to which millions in China have been subject during many centuries past. The origin of this practice has been ascribed to 妲己 Tan ke, an infamous Empress B. C. 1100, who was born with club feet. She is represented as having great influence over the Emperor, whom she induced to issue an Imperial Edict, adopting her feet as the model of beauty, and requiring the compression of the infant females' feet so as to conform to the Imperial model. This account is necessarily traditionary as it dates from a period long prior to the universal destruction of Chinese books in the Tsin Dynasty, B. C. 300. Had the custom been introduced 200 years since by the conquering Tartars, as some European writers have stated, it must have been so recorded in existing history.

Another account furnished by an intelligent Chinese is as follows. "The compressing of the feet of female children, tradition says commenced under the Emperor Yangte, of the Suy Dynasty, A. D. 605, who ordered his concubine Pwan to bandage her feet, and in the sole of her shoe there was placed a stamp of the Lotus flower, with aromatics deposited within it, so that at each step she took there was left upon the ground the print of the Lotus flower; hence the saying that her steps produced the golden Lotus, and to the present day men compliment little girls with small compressed feet, by designating them the golden Lotus."

The fact that none of the Chinese classics allude to the subject is presumptive evidence, that the practice did *not* exist so early as the days of Confucius. During some of the successive dynasties the practice has been partially suspended, as under the Ming Dynasty, they were comparatively few, but it is very general among all, except the Tartars, in the present reign.

Operations performed on patients under the influence of Sulphuric Ether.

On hearing of the success of this new application of Sulphuric Ether, with such an apparatus as the Chinese were able to make, kindly furnished by a friend, it was administered to a Chinese of about thirty-

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five years of age, who had a Steatomatous tumor upon his right arm, situated just over the biceps muscle, and about fourteen inches circumference. After inhaling the vapor three minutes, though able to return an intelligent answer to questions put to him, the tumor was quickly extirpated without sensibility either to the *knife* in making the incisions and dissection, or the *needle* in applying the sutures. The usual change was produced upon the pulse, first quickening it, from 75 to 100 and subsequently depressing it below the standard of health. There was less hemorrhage than ordinarily might be expected, and a manifest change in the color of the blood. The brachial vein which was exposed for several inches appeared as if injected with bluish ink, and the blood from the wound was very dark. The patient declared that though he knew that the operation was being performed, he was scarcely sensible to the presence of the knife or needle. The same afternoon, the tumor was extirpated, which weighed about a pound, he walked about the room, and as if nothing had happened. He slept quietly the following night. The wound healed by the first intention, not a teaspoonful of pus forming during the healing process, and in one week, simply required a few strips of adhesive plaster, and he was shortly after discharged, in the same good health in which he entered the Hospital.

No. 25,114. July 15th 1847. *Moluscus.* Leangshe, aged forty, of the district of Nan-Hae, was affected with moluscus scattered over the person and face, most of them did not exceed the size of hazel-nuts, but on the left hip, one had attained a third the size of her head, hanging pendulous like a gourd. On administering the ether, first coughing, then nausea, and retching were produced, and the patient declined, after persevering for two or three minutes, to inhale more, and requested the operation to be performed, which she bore with fortitude. The insensibility was slight if any. There was no artery that required a ligature. The patient readily and perfectly recovered

Through the politeness of D. N. Spooner Esq. one of the Vice Presidents of the "medical missionary Society in China" I received from Boston the apparatus of Dr. C. Jackson, the *author* of this discovery, and a good supply of sulphuric Ether, with a letter from the latter gentleman explaining particularly his mode of procedure.

No. 25,870. October 4th 1847. I selected for its first trial a Chinese, a robust farmer, forty-nine years old, of the district of Heo Shan, who had a steatomatous tumor, situated in the right axilla but distinct from the glands and nearly the size of his head. He was placed upon the operation table, in a sitting posture, ready to

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be laid down. He was then directed to inhale deliberately with full inspirations the Ether from Dr. Jackson's apparatus. I had hold of the right arm with one hand and the other behind him, ready to lay him gently down. In forty-three seconds, the muscles of his arm suddenly relaxed and he ceased simultaneously to inhale the ether, and in a state of insensibility he was laid back upon the table his head being still elevated. His pulse was quickened, and the eyes assumed a dull and vacant appearance.

The tumor was then extirpated by Kwan-Taou, my Senior pupil, and three arteries tied, in four minutes. There was not the slightest apparent consciousness during this part of the operation. As there was considerable oozing of blood, cold water was applied, and the wound exposed to the atmosphere for eight or ten minutes, before proceeding to apply sutures. By this time the effects of the ether upon the system had begun to subside, and the patient gave signs of sensibility to the prick of the needle, particularly in the parts nearest to the axilla, and after the wound was dressed and the patient placed in bed, he complained of the tightness of the sutures, but had no recollection of the incisions during the operation.

Symblephoron. The same afternoon the Ether was administered to a man whose left eye had been closed for 15 years; the cillia were entirely obliterated and the tarsi firmly united except at the inner canthus, where there was a space large enough to admit a probe. The patient was very much exhilarated by the ether, and exceedingly amused the Chinese present by his facetious remarks. As the operation was simple enough, it was proceeded with, the patient talking during it, and on separating the lids with a scalpel guided by the probe, the eye was found perfect beneath.

The next day he desired the ether repeated for the pleasure it gave, and represented the operation of the preceding day as a pleasurable dream.

Many more cases might be given did leisure permit. The principal part of the cases inserted in the table of diseases as gun shot wounds, are instances in which the hand, a part or the whole of it, had been blown off by the bursting of the gun, requiring amputation. In one case the hand was amputated through the metacarpal bones, others were amputated at the forearm, and all recovered; one whose arm was taken off at the middle of the humerus died three weeks after the operation from tetanus. Some six and thirty hours had elapsed from the time of his being brought to the Hospital, to the time of the accident. He had suffered from great loss of blood, was extremely weak, and the injury to the arm extensive. For the first few days he seemed to be doing tolerably well, when intermittent fever super-

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vened, and he finally died of lockjaw. As in former years officers of government, or members of their families, have been inmates of the hospital for weeks. By the Table of diseases is shewn, that among Ophthalmic affections, Entropia, (762 cases), Lippitudo, (300), Acute Ophthalmia (365), Chronic Ophthalmia, (1633), Pterygia, (456), Nebulae, (941), Cataracts, (329), and Amaurosis, (136), have been the most numerous.

Among general diseases, Ascites, (240), Ovarian disease, (12), Abdominal tumors, (21), Sarcomatous tumors, (54), Glandular tumors, (50), Enlargement of Spleen, (46), Urinary calculus, (31), Hydrocele, (32), Rheumatism, (146), Ulcers, (146), and Scrofula, (204), have been of the most frequent occurrence. Scrofula in its most hideous forms is constantly presenting itself. The glands of the face and throat are *often* so enlarged as to impede the motion of the jaw, rendering deglutition difficult, till at length the disease terminates in death. Morbus coxalgia, (12), and curvature of the spine, (12), hold a prominent place among osseous diseases.

A case of Dypsuria has presented itself in which the patient drank 25lbs. of fluid *per diem*, and voided an equal quantity. Several distressing instances of long protracted retention of urine, have occurred, one was of three days continuance and was readily relieved by the catheter abstracting over half a gallon of water.

Although the cases reported might be greatly multiplied, the selection made, taken in connection with previous reports, will suffice to illustrate the character and importance of this two-fold Benevolent Institution.

Four Pupils are still under instruction, one of them is the son of a pious father, whose desire is that he may become a Christian and a preacher of the gospel. Kwán Taou the senior pupil and whose proficiency has frequently been alluded to in the reports, is now able to render important assistance in the duties and *labors* of the Hospital.

It is due to Young Howkwa to note, that the gratuitous lease of the building occupied as the Hospital, granted by his aged and distinguished father, has been, and still is, continued by his estimable son.

That which will most interest the friends and supporters of the "Medical Missionary Society in China," both here and abroad will be found in the subjoined appendix.

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LIST OF DISEASES.

Diseases of the eyes,	
Granulations	37
Entropia	762
Ectropia	5
Trichiasis	14
Ptosis	1
Lippitudo	300
Symblepharon	3
Xeroma	6
Quivering eye-lids	3
Cancer of eye-lids	1
Excrescence of eye-lids	3
Tumor of the lids	4
Tumor of the orbit	1
Mucocele	19
Fistulae lacrymalis	4
Disease of caruncula lacrymalis	1
Encanthis	5
Ophthalmia acute	365
Ophthalmia chronic	1,633
Ophthalmia strumous	20
Ophthalmia purulent	45
Ophthalmia variola	6
Ophthalmia Rheumatic	7
Ophthalmitis	16
Exophthalmia	4
Pterygia	456
Maculae	2
Nebulae	941
Leucoma	7
Cornitis	8
Ulcer of cornea	24
Conical cornea	2
Synechia anterior	9
Synechia posterior	10
Cataracts	329
Glaucoma	15
Myosis	45
Muscae volitantes	3
Amaurosis partial	19
Amaurosis complete	136
Strabismus	5
Crupsia	1
Epiphora	5
Choroiditis	3
Fungus haematodes	3
Loss of one eye	178
Loss of both eyes	134
Staphyloma cornea	120
Staphyloma iridis	21
Staphyloma sclerotica	2
Iritis chronic	19
Onyx	7
Diseases of the ear.	
Deafness	78
Otorrhœa	14
Deaf dumbness	7
Rent ear	10
Ulcer of the ear	1
Imperforate foramen	1
Polypus of the ear	1
Diseases of the face and throat.	
Choriza	1
Cynanchia	1
Laryngitis	1
Tonsilities	1
Ulcer of the fauces	1
Ranulae	5
Aphtha	2
Salivary fistulae	14
Partial closure of anterior nares from small-pox	2
Fistula of the trachae	1
Diseases of organs of circulation.	
Nevae maternae	6
Bronchitis chronic	53
Asthma	7
Phthisis pulmonalis	4
Haemoptisis	12
Diseases of the abdominal organs.	
Gastritis	9
Gastrodynia	14
Diarrhea chronic	4
Constipation	5
Fistulae in ano	20
Prolapsus ani	2
Hemorrhoids	9

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Dysentery	5
Dyspepsia	21
Ascites	210
Anasarca	33
Ovarian disease	12
Marasmus	12
Worms	39
Abscess of liver	2
Hepatitis	10
Enlargement of liver	2
Enlargement of spleen	46
Icterus	26
Hernia inguinal	16
Hernia ventral	1
Splenitis	1
Diseases of genital organs.	
Amenorrhea	1
Chlorosis	2
Stricture urethrae	3
Fistulae urethrae	
Cancer penis	2
Phymosis	20
Gravel	2
Urinary Calculus	31
Hydrocele	32
Impotency	2
Dysmenorrhea	5
Fungus of the testicle	1
Scirrous testicle	1
Leuchorrhea	2
Gonorrhea	5
Diseases of the nervous system.	
Paralysis	8
Hemiplegia	4
Neuralgia	7
Epilepsy	6
Hydrocephalus	5
Cephalgy	18
Cutaneous diseases.	
Veruccae	4
Lepra	8
Acne	3
Tinea capitis	5
Tetter	7
Scabies	38
Porrigo	1
Psoriasis	11
Impetigo	10
Lichen circinatus	35
Elephantiasis	12
Elephantiasis of the scrotum	2
Keloids	6
Various	22
Varioloid	1
Calcarious deposit of joints	1
Diseases, constitutional.	
Rheumatism	146
Arthritis	10
Fever intermittent	10
Opium mania	14
Gangrene	2
Abscesses	82
Carbuncle	9
Erysipelas	1
Ulcers	146
Scrofula	105
Goitre	14
Diseases of the osseous system.	
Morbus coxalgia	12
Caries of os frontis	1
Caries of os	
Caries of tibia	2
Caries of ulna	1
Caries of lower jaw	5
Necrosis	1
Spira bifidis	1
Disease of autuma maxillary	3
Curvature of the spine	12
Exostosis of the femur	1
Dislocation ot the femur	1
Dislocation of radius and ulna	3
Disease of mastoid process	1
Periostitis	3
Burns	3
Paranychia	5
Anchylosis of elbow	1
Preternatural and diseased growths.	
Nasal polypus	19
Tumors steatomatus	10
Tumors erectile	2
Tumors sarcomatous	44
Tumors glandular	50
Tumors fungoid	7
Tumors abdominal	21
Tumors encysted	18
Carcinoma of breast	3

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Carcinoma of the face	2	Wound incised	1
Scirrous breast	19	Wound gun shot	12
Scirrus uteri	1	Epulis	3
Imperforate anus	1	Fungus haematodes	8
Closed anterior nares (small pox)	1	Hare lip	22
Lipoma	2	Needle extracted from the	1
Abscess of the breast	1	Bite of a venomous serpent	1
Injuries	11		

APPENDIX

With few exceptions, when personal indisposition or political and popular disturbances have prevented, the Gospel has been proclaimed at the Hospital every Sabbath. Previous to the closing up of the Street upon which it is situated, in June last, the average attendance was from 75 to 100. Since then it has not averaged more than 30, yet sometimes amounting to 60 and upwards. In addition to the religious services of the Sabbath, since August last Leang Afa, the Chinese Evangelist has attended every Monday, the day for admitting new patients, and follows the writer in a brief address, to the assembled crowd, of both sexes, and all classes, before they ascend to the hall above, explaining to them the order to be observed in the institution and in registering their cases &c, and then stating to them, that the healing of their physical maladies, gratuitous and important as it is, holds but a secondary place, that the paramount object is to convey to them a knowledge of the Gospel, and its infinite blessings. One of the Gospels, or a Christian tract, (with a form of prayer, prefaced with pertinent observations by the Evangelist on the nature and object of prayer), are presented to each, and then they are admitted to the hall where they are registered and prescribed for.

It is difficult to convey to the reader of this report in England and America a precise idea of the religious exercise upon the Sabbath.

How different from the house of God in a Christian land! There the worshipers assemble, with a large amount of Christian knowledge, which they have acquired, in their own language, from childhood up. They enter the consecrated temple with hallowed associations. All in chaste attire at the sound of the church going bell, repair to the sacred place. Their silence and decorum bespeak their sensibility to the invisible presence. Not so here. Some from previous knowledge that it is the Christian day of worship, come for the specific object of hearing the new doctrines, but the principal part of the audience from Sabbath to Sabbath is gathered by the stranger going into the street and though he does not "compel them to come in," yet with

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his hands full of books, he beckons to the busy throng—(who know no distinction of the Sabbath from other days)—they approach. "These are sacred books," he observes, and this the "day of worship" They are invited to the Hospital to attend the explanation of the doctrines they contain. Some receive the book and pursue their way Others accept the invitation, and singly or in groups enter the building; others still hesitate but assured that no money is required, venture in from curiosity perhaps. Thus the audience is assembled, the aged and the young, the rich and the poor, the laborer, mechanic, and merchant, the scholar and the officer of government. They are requested to be seated. As it respects Christianity their minds are a blank. A chapter or a portion of one, from the New Testament is read. Their attention is now to be fixed. Prejudices are to be removed, and their interest aroused. First they are supposed to say "this is a foreign religion, and does not concern the Chinese." No, it is replied, this religion did not originate in England or America. It is from Heaven, and was first published in an ancient kingdom called Judea. All the nations below the sky constitute but one family, all have one Father in heaven, (the stranger tells them they are his brethren and sisters and he their brother), and this religion is designed for all, irrespective of color, language or country.

Other prominent truths insisted upon, are that all have sinned, and that Christ is the only Savior: all desire to be happy; there are but two classes of men, the righteous and the wicked; death and immortality; there is a heaven of purity and bliss, and a world of endless misery; the Emperor if not a Christian cannot enter the former, while the beggar if he is, certainly will. As the audience is constantly changing, and more or less of the hearers each Sabbath are listening for the first time to the sound of the Gospel, the same or a similar exordium is generally required, before entering upon the exposition of the chapter that has been read.

The writer has often been impressed with the proof of the divinity of the gospel, by the attention and solemnity it frequently awakens at its first announcement. No other system of religion, could so engage the attention of those who listen to it for the first time, yet, instances are not of unfrequent occurrence when he is reminded of the observation of Brainerd, that the Indians, while he was endeavoring to fix their attention on divine things would perhaps be examining the buttons or his clothes,—by the listlessness or indifference of some of the Chinese.

The Chinese readily apprehend the force of an apt comparison.

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To win their confidence and to shew the disinterestedness of the Missionary, he may say to them: Suppose a tree that never bears fruit; doubt may exist of its character; on the other hand if there be one whose rich and mellow fruit, they have plucked and enjoyed year after year, they are not in doubt of its class. In application, they are told that a stranger from a foreign land appeared among them; a Hospital had been opened and during twelve years and more, tens of thousands sick of a great variety of diseases had experienced its benefit: by the gracious aid of the Savior sight had been restored to the blind; the aneurism threatening speedy death had been healed; limbs had been amputated; the enormous tumor had been extirpated; the torturing stone extracted; whole nights without sleep had been spent in watching the patients; he asks not and receives not, their money. His object is to do them present good, and to point them to eternal happiness. The interrogations are then made. Can you trust him? Will he deceive or mislead you? when many responses answer affirmatively to the one and negatively to the other.

It is often affecting to see the poor, aged, and infirm, whom no earthly power can long continue on earth, listen with breathless interest to the stranger, as he tells them of a world where youth will be perpetual, sickness and death unknown, and no immortal desire remain unsatisfied. *That this is all due to the Savior.* That had there been no sin and no Redeemer they had never seen the foreigner's face or heard his voice. In attacking their idolatry, we demonstrate i's absurdity, and say to them, were it of any utility and not sinful, we would fall down with them before their idols of wood, stone and clay. But their eyes cannot see, their ears cannot hear, their hands cannot handle, nor their feet walk; not so the Creator of all things, who "gives us fruitful seasons filling every heart with joy and gladness", and by his only Son redeemed us, and by his Holy Spirit can sanctify and fit us for the holiness of heaven. And for their encouragement they are told that other nations previous to the publication of the gospel were also idolaters, but have now put away their idols, and worship the only true God; that the greatest and most learned and enlightened nations have embraced the Christian religion, and assure them, that as God is omnipotent and faithful to his promise, at some future day *China* will also put away her innumerable false deities. He thus urges them to the immediate examination and acceptance of the new religion, which of all the systems of faith that men have embraced is the only true one and the only one, commensurate with the wants of immortal men

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ART III *Particulars of a murderous attack made on a party of English Missionaries, while on a visit to the city of Tsing-pú, Wednesday, March 8th, 1848.* Communicated for the Chinese Repository.

FOR the documents which follow we are indebted to the kindness of Dr. Lockhart: the party consisted of Dr. L., the Rev. Dr. Medhurst, and the Rev. W. Muirhead. The city of *Tsingpú* is situated due west from Shánghái about thirty English miles; it is the chief city of the district, *Tsingpú hien*, 青浦縣, and belongs to the department *Sungkiáng fú*, and is situated some ten or fifteen miles north of the city Sungkiáng. Regarding the Shántung navigators we have various accounts of their numbers, &c., but all concur in giving them a most desperate character. A part of the emperor's grain is to be carried this year in sea-going junks, around the Promontory of Shántung; consequently those men who navigate the canal junks, to the number of 15,000, more or less—all from Shantung—have been thrown out of employment, and are now adrift, prowling about like savage blood-hounds. They are in the north, what the Canton and Fuhkien pirates are at the south. These were the "navigators," who made the murderous attack, described in the three papers which follow.

No. 1.

Statement of Dr. Medhurst.

On Wednesday, the 8th of March, a party of missionaries, consisting of Messrs. Medhurst, Lockhart, and Muirhead, went on a journey to *Tsing-pú*, about 90 *li* from Shánghái, for the purpose of distributing tracts. Messrs. Muirhead and Lockhart had visited that city several times previously, and it being within the distance that could be reached, and the return to Shánghái effected, in twenty-four hours, it was considered within the limits assigned by the Consular Regulations.

On their arrival at the city, they proceeded, as their custom was, to distribute tracts, which is generally done from house to house among those persons who appear able to read. While thus engaged, a number of Shántung men, who navigate the grain junks, belonging to Tsing-pú, came behind the missionaries, pushing and striving to get a larger number of the books than would fall to their share, and also throwing stones. In order to prevent any disturbance

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interruption, Mr Lockhart proposed to the other two, to go forward a few paces, and distribute the tracts generally to the shop keepers, while he kept the crowd from pressing forward so as to incommode them. In order to effect this, he had to stretch out both his hands, which (with a walking stick he held in one hand) reached right across the street. In this manner he moved forward, with his back to the people, and his face towards the other missionaries and succeeded in keeping back all but a few boys, who crept underneath and passed him.

One of the men, not satisfied with this restriction, endeavored to push by, and through inadvertence on the part of Mr. Lockhart (for he could not see behind him) received a slight blow on the face. Upon this the other navigators of the grain junks began to make a noise, and throw more stones, threatening further mischief.

Mr. Medhurst then turned round, and, facing the mob, asked them what they meant by making such a disturbance, desiring to be informed who the ringleaders were, that they might be sent to the magistrate. Upon this the whole multitude became still, and moving to each side of the street left a free passage for the missionaries to go back the way by which they came.

Several other streets of the city were then traversed in quietness, and a sufficient number of books having been distributed, the missionaries passed out at the east gate, on their return home. They had not got above a half a mile from the city, however, before they heard a number of people hooting after them and threatening to beat them.

On coming up, it appeared that the party consisted of a fresh set of men from the grain junks who had not been seen in the city, and who had probably become excited and inflamed by overstrained reports of what had taken place; these came on with the most infuriated looks and gestures, and armed with poles, bars, swords and other weapons; among the rest was one with a heavy iron chain, apparently the ringleader, who immediately stripped off his upper garments, in order to enable him to act the more freely, and who was brandishing his chain ready to beat the objects of his fury.

The missionaries then began to talk quietly with the men, and asked them what they wanted; when, without further parley, each of them was attacked in a most furious manner by the men just referred to.

Finding it impossible to make head against such numbers thus armed, Messrs. Medhurst and Muirhead, being free from their grasp, ran for their lives.

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Mr. Lockhart, however, it was soon found, was not with them, and the two, above named, returned to endeavor to rescue their companion.

In the meantime the mob had thrown Mr. Lockhart on the ground, and were beating him with the heavy chain above described, the blows of which were heard at some distance. Happily Mr. Lockhart was enabled to get again upon his legs, and joining his companions, they all ran as fast as they could with the mob after them.

The chase was continued for more than a mile, in the direction of the boat, which had been left five miles from the city, that the boatmen might take rest while the missionaries went to the city and returned.

Being unable to run any further, the missionaries were overtaken by their pursuers, who now came on with redoubled fury, and increasing numbers, cutting off all chance of retreat, and surrounding the victims of their attack.

Here another attempt was made to reason, but in vain. The pursuers approached nearer and nearer, with long poles, heavy hoes, having teeth like rakes, and murderous weapons in abundance.

Whilst warding off the blows from one of these as well as he could, Mr. Medhurst was struck from behind on the crown of the head with the back of one of the above named heavy hoes, (the iron part of which weighs generally six pounds). The blow immediately stunned him, and he fell flat on the ground. The assailants then came up and struck him a number of times with clubs while lying on his face; among the rest one gave him a severe blow with a blunt sword on the side of the knee. The other missionaries were equally ill treated, Mr Muirhead being so much beaten about the legs that he was scarcely able to walk, and Mr. Lockhart received a severe wound on the back of the neck that bled profusely.

After having beaten them until all power of resistance was subdued the marauders proceeded to plunder them of their watches, spectacles, caps and clothes, with whatever else they could lay their hands on. This shows that the main object of the attack was to disable the missionaries so that they could not resist, and then rob them.

It was a great mercy, however, that they were not murdered in the process, as any one of the blows, so profusely dealt out, was sufficient, if rightly directed to have caused death.

After the missionaries were pillaged they were forced to proceed

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back towards the city; and when the least unwillingness was manifested, fresh blows were dealt out.

Messrs. Medhurst and Lockhart, being acquainted with the language, endeavored as they were led along to remonstrate with their captors and sought to move them by appealing to their feelings or sense of justice, but got only blows in return. On seeing any respectable looking people by the road side—if the missionaries appealed to them for help, they got additional blows, and if any strangers approached too near, they received blows also.

In the mean time the men urged the Missionaries along, declaring that they would convey them aboard the grain junks, and not let them go without the payment of 5,000 dollars a head.

The man that held Mr. Lockhart was somewhat softened when he heard that he was a surgeon, and had previously healed gratuitously several of the grain junk men in Shánghái. The others also, as they approached nearer the city, became less ferocious, and gradually the party was joined by others of a different class, who though they kept fast hold of the Missionaries did not ill-use them.

It was supposed that some of these were from the magistrate's office. When within sight of the city the escort came to a halt; the one party wishing to detain the missionaries there, or carry them off in a different direction, while the other pressed them to go into the city. The latter party prevailed; on arriving at the gate of the city, several respectable people came out, and endeavored to assure the missionaries, of their safety, and persuade them to go to the office for protection; indeed throughout the whole affair the inhabitants of the place manifested the utmost sympathy with them, and sorrow at what had occurred; and though the square before the office was filled with people, not one of them showed the least disposition to insult or injure them.

By the time the escort reached the city gates, the grain junk men had one by one slunk away, and the Missionaries were left entirely in the hands of the office servants. These conducted them to the magistrate, who soon appeared, invited them into the visitor apartment, and after asking them to sit down, inquired into the affair. Being informed of the circumstances from beginning to end, he promised that the stolen articles should be returned, and that the men who committed the outrage should be punished.

Having then provided chairs and boats to convey the Missionaries back to their own boat, he dispatched two military and two civil officers to escort and protect them from further harm. In this way

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they reached their boat, and finally their homes in safety, thankful for the preservation of their lives, but smarting severely under the wounds and bruises they had received.

No. 2.

Additional statement by Dr. Lockhart.

At the bridge in front of the small temple, where the assault began, I asked the men what they wanted; they said we had killed a man in the city and they would now kill us; they then attacked me and beat me violently with a heavy iron chain, and finally threw me down, when I was trodden upon by two or three persons. I struggled forcibly, and, getting free, fled along the bank of the canal.

When in the field, where the second assault took place, after I had been struck several times, one man, who was very violent and who had a short broad sword, took hold of me while I was being beaten by others, and said he would kill me. He then took me by the hair and tried to pull me to the ground, while another tripped up my legs. I thought (at this time) he was going to cut off my head and mentally bade farewell to my family, supposing I should be instantly killed; I was thrown, but struggled and got on my feet and resisted to the utmost of my strength their efforts to throw me down a second time. I felt convinced that if I was thrown down I should not rise again.

While this was going on a man struck me from behind a violent blow on the head with a club, which inflicted a wound and almost felled me, but I recovered myself and eluded a second blow that was aimed at me; this was the last *severe* injury I received, for the wound bled profusely, and as I wrung the blood from my hair and showed the man who had hold of me my hands full of blood, he prevented others from striking me on the head, though I got several blows on the legs and body afterwards.

On the way back to the city the men around me were consulting as to where we should be taken to; I also asked where we were going and what they intended to do with us.

At first, they said they should take us to the bridge by the temple and kill us all there; they then said we should be taken to the grain junks, and finally there was a dispute among them whether we should be taken to the junks or to the magistrate in the city but the majority seemed to be in favor of going to the junks. This discussion continued until we arrived at the bridge over the city moat or ditch, when the police took us from the hands of our vicious assailants and escorted us to the magistrate's office.

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The chain with which I was beaten consisted of several links of thick rod-iron, about six inches long, at one end was a handle bound over with a string to afford a firm grasp, at the other end was a tongue of iron thicker than the links, but about the same length and shaped like the glass drop of a chandelier. This instrument, when wielded by a strong arm, inflicted a very powerful blow, my back and shoulders are still very sore from repeated strokes of this chain.

No. 3.

Further particulars by Mr. Muirhead.

At the time we were finally attacked, Mr. Medhurst having been beaten in the manner he has described, one of the party came up to me and gave me a severe blow on the legs with a bamboo club, which brought me to the ground.

While in that state a number of persons came round me and began to use their various weapons in a threatening manner, so as to make me apprehensive of the worst. Fearing that they would take immediate advantage of my position, I attempted to rise, but they forcibly insisted on my kneeling and performing several acts of obeisance to them.

I then got up and walked a few yards near Messrs. Medhurst and Lockhart, when I was beaten as before by other assailants, who pulled me down and searching my pockets, plundered me of their contents, together with various articles of dress.

With these they appeared somewhat satisfied and their anger was so much abated, that though I received one or two blows afterward with a heavy club, they kept others from injuring me to the extent they threatened and attempted to do.

Indeed when the latter came up, it was evident that their main object was to rob me, as they were greatly appeased by the assurance from myself and my captors that I had no more available property.

After lying on the ground for some time I was ordered to rise and proceed back to the city—there was no alternative between doing this and suffering severe treatment, and I thought it better at once to comply.

With two or three who kept firm hold of me I walked back, Messrs. Medhurst and Lockhart following.

While returning I observed a number of the grain junk men coming towards us, all armed as the others and with most infuriated looks and gestures. When close upon me and in some instances with their weapons wielded to strike me, several of those who had

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been with us from the first ran forward, beseeching them not to injure us and had often in a violent manner to meet the instruments of destruction from their hands.

I could not understand the many things they said to me on their way back, but their appearance was such as to assure me that I had little mercy to expect from them.

ART. IV. *Journal of Occurrences; troubles at Shánghai; sentences of criminals; regulations concerning Interpreters; Catholic missionaries expelled; death of Mrs. Jarrom; missionaries arrived; notice of public officers.*

THE two following documents are from the China Mail. The third is taken from the Friend of China. The particulars of the late outrage at Tsingpú will be found in a preceding article. The affair had been taken up by the British Consul at Shánghái, and had led to difficulties with the local Government, which at the last accounts had not been brought to a termination.

No. 1.

Seu. High Imperial Commissioner, Acting Governor-General of Kwangtung and Kwangse, Lieutenant Governor of Kwangtung &c., &c., &c., sends the following reply to a despatch from the Honourable Envoy, respecting the remaining eleven criminals of Hwang-chu-ke.

(Here follows an extract of that communication.)

I find on examination, that the principal criminals in this case, Leang-a-le Chin-a-hea, Leagăng, and Wang-a-man, four in number, were after being tried, executed by the late Commissioner Keying's and my own orders. Of this we forwarded at the same time a respectful memorial to the throne.

Leăgan and the others, in all eleven criminals, were sentenced according to law, and we transmitted a report on the subject to the Emperor, with the request that the criminal Board might be directed to revise and approve the same.

On the 5th instant, (9th March,) we received a despatch from that Tribunal, in regard to the case in question, to the following effect:—

"Le-a gan and Chin-a tae wounded Brown, an Englishman, because he had mortally wounded the villager Chin-a-chin with his pistol. The above criminal (Le-a-gan) carried subsequently his design into effect, and murdered Brown. He ought therefore to be sentenced according to the law against wilful murder.

"Wang-a-ling came forward with Ho-a-shing, when his uncle Le-a-kĕen) had been wounded by Small with a pistol, and fallen in consequence to the ground. to assist in beating Small. The above criminal (Wang-a-ling) made likewise use of a sword wounding Small on the top of his head, at the heart, and other places, until he died. Since Wang-a-ling is in reality a murderer, who with his own hands inflicted the wounds, he ought to be condemned to lose his life. According, to the representation made by the Governor General (Keying) and others, Le-a-gan should as a wilful murderer be decapitated, and await his execution in prison. The law therefore directs, that he be sentenced to decapitation and remain in prison for execution at the autumnal assize.

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"Wang-a-ling who with his own hands assisted in beating a man, and by inflicting serious wounds caused the loss of his life, should be strangled, and await his doom in prison. The law on that account sentences him to strangulation, and to remain in prison till after autumn, when the execution will take place.

"Chin-a-tae and Ho-a-shin used each spears with iron points to inflict wounds on Brown and Small. Spears with iron points are prohibited by the law as murderous weapons. They should therefore, in conformity with the law, receive a severe sentence. Chin-a-tae and Ho-a-shing ought to be transported to the distant frontiers, and become slaves to the military, just as if they had assembled a mob armed with murderous weapons, and wounded people. Hence the law directs that they be transported to the distant frontiers, and become slaves to the military. On arriving at their destination, they will receive 100 blows as their commuted punishment, and remain on the spot.

"After Leang-a-lae* and others had caused the death of several individuals, Leang-a-urh was apprehensive that he would be involved in this affair, and therefore came forward to call together a great number of people to throw the six bodies into the river; this was done with the intention that they should be carried away by the water and disappear. Hence he deliberately committed a very felonious act and ought, as an accomplice in the throwing away of the dead bodies, according to law to receive one hundred blows and be condemned to the lesser exile for three years. The law now directs that his sentence be one degree more severe, and that he receive the one hundred blows, and be exiled 2,000 le from his home.

"The six criminals Ho-a-teen, Leang a-e, Chin-a-keun, Chin-a-wăn, Leang-a-ke, and Leang,-a-fung ought to be exiled likewise, with one degree less severity than Leang-a-urh, receive one hundred blows, and remain three years in exile. On arriving at their destination, they will receive the commuted punishment (of one hundred blows) and remain there.

"The above sentences ought to be carried into effect according to the representation made by the Governor-General (Keying) and others. In the 28th year of Taoukwang, 1st month, 12th day, (17th February 1848,) the Imperial decree on this subject was received, saying,—'Let it be done as proposed. Respect this."

Wang-a-ling, the one criminal sentenced to strangulation. has died in prison. Le-a-gan was, in conformity with this order according to law, marked on the left side of his face with the character "Murderer," and will be executed after the autumnal assize. The two criminals Chin-a-tae and Ho-a-shing, who are sentenced to become slaves to the military, will be transported to Hoopih province. The criminal Leang-a-urh, who is sentenced to exile, will be sent to Kwang-se province, and, on arriving at his destination receive (as well as the two former) the commuted punishment of one hundred blows and remain there. The six criminals Ho-a-teen, Leang-a-e, Chin-a-keun, Chin-a-wăn Leang-a-ke and Leang-a-fung, who are also sentenced to exile, will be sent to Fung-chuen, and Ying-tĭh districts (in the Nothern part of Kwang-tung province,) receive there the commuted punishment of one hundred blows, and remain on the spot.

Orders to that effect have already been issued, and the necessary directions given to the various authorities, so that the offenders will immediately proceed to the places of their destination.

The sentences passed on the eleven remaining criminals of this case, have thus been confirmed by the Board of Punishments, and will be carried into effect. I now, on receiving this communication, transmit the particulars in my present reply, for the consideration of the Honourable Envoy.

Whilst forwarding this reply, I wish you all prosperity, and address the same to His Excellency Her Britannic Majesty's Plenipotentiary,

Sir John F. Davis, Bart., &c., &c., &c,

Taoukwang, 28th year, 2d month, 9th day, (13th March, 1848.)

Received 15th instant. (True Translation.)

CHARLES GUTZLAFF, *Chinese Secretary,*

* This was one of the four decapitated. *(Translator's note.)*

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No. 2.

Regulations concerning the employment of Interpreters

I. That every person possessing a competent knowledge of the Eastern and Chinese languages, or any or either of them, may be admitted to practise as Translators and Interpreters in this Court.

II. That every application to be so admitted, shall be duly accompanied by a certificate of the qualifications of the applicant from two competent persons.

III. That every Translator and Interpreter shall be duly sworn and enrolled in the Supreme Court, and shall be, to all intents and purposes, an officer of that Court, and liable to be punished for misconduct, in the same manner as Attorneys and Solicitors now are.

IV. That the sworn Translators and Interpreters shall be entitled to the following fees; only in Criminal cases and Actions for breach of the Law relating to the Revenue, no fee shall be allowed.

TABLE OF FEES.

Translations per folio of 72 words, English	$1 00
Fair copy of same, per folio	0 50
Every attendance to swear Affidavit,	1 00
Every attendance in Court, or before Commissioners for the examination of witnesses, for every three hours, or any fractional part of that time, in each case	2 00
Every case in the Summary Jurisdiction, including Plaint, attendance in Court, &c	0.25

CHAS. M. CAMPBELL, *Acting Chief Justice.*

Passed the Legislative Council of Hongkong, March 2d, 1848.

No. 3

A brief narrative relating to the three gentlemen attached to the Roman Catholic mission lately arrived from the interior of China.

The Right Rev. Joseph Rizzolati, bishop of Arad a and Vicar Apostolic of Hoo-quam, was arrested in the city of On-chang-foo, capital of Hoo-quam on the 30th Nov. 1847, together with six Chinese students, after having exercised the Apostolic ministry in that province for a period of 20 years.

The right Rev. Joseph Novella, bishop of Patera and coadjutor to the above named bishop, has been in the province about five years. The bishop together with the Rev. Michael Navarro, missionary apostolic, and 8 Chinese students were arrested in Hou-kow on the 5th Dec. 1847, and conducted before the tribunal of On-chang-foo. After a long examination they were ordered a sumptuous repast by the Chief Justice or Mandarin then presiding, after which they were ordered to be confined in a Chinese temple, but at their earnest solicitation, they were placed with the Right Rev. bishop Rizzolati. They remained in this situation guarded by a mandarin and soldiers, until the 9th January, 1848, when they were ordered to the European settlements. The mandarin treated them with every attention, and during the time was convinced of the truth of Christianity, and ultimately converted. On the above date they were forwarded towards Canton accompanied by two mandarins and a guard, one of whom remained in the same boat with the bishops; during the voyage they were treated with respect and veneration, and arrived at Canton on the 3d March, when they were placed in the Chinese barracks near the factories. Subsequently many of the Parsee residents called upon them, and, afterwards the principal European residents came to their assistance. It is impossible to express the kindness and politeness of those gentlemen towards them. Finally, the American Consul, the Rev. P. Parker, M. D. and, M. Fisher, esq., obtained their liberty from the Chinese authorities on the 7th March; at the same time offering any further assistance they might require. In the evening of that day they embarked for Hongkong where they arrived on the 8th, and are now residing at the Roman Catholic College.

Roman Catholic Mission house, Hongkong, Mar. 9th, 1848.

Gentlemen,—It is with no small degree of satisfaction that we take the earliest opportunity, after our arrival in Hongkong, of testifying to you in a

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public manner, our sincere gratitude for the kind and welcome reception, manifested by you towards us, on the occasion of our appearing in Canton, after our perilous mission into the interior; having been imprisoned at On-chang-foo, the capital of Hoo-quang, for a period of three months, and finally forwarded to the European settlements, after a long and fatiguing journey.

It is gratifying for us to observe, that our labours (although partially impeded in this instance) are appreciated by an enlightened community; and that the sufferings we have undergone for some time past in the promotion of Christianity in China have been commiserated in a truly benevolent manner.

To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, esq, and the Gentry and Merchants generally residing in Canton, we tender our heartfelt thanks for their solicitous attention to our unfortunate necessities. It is impossible that such can ever be erased from our memories, or that we shall fail to communicate such to the world at large.

Wishing yourselves and families every blessing.—We beg to subscribe ourselves, Your most obedient humble servants,

(Signed) Bishop G. RIZZOLATI, *Vicar Apos. of Hoo-quang.*
Bishop G. NOVELLA, *Coadjutor.*
MICHEL NAVARRO, *Missionary Apos.*

To the English, American, and Dutch Consuls, the Rev. P. Parker, and M. Fisher, esq, and the Merchants resident at Canton.

P. S.—The very Rev. Antonio Feliciani, Procurator of the Propaganda Fide, begs leave to thank most earnestly the Gentlemen referred to in this letter for their zealous and kind attention to his brethren on the occasion of their arrival at Canton. (Signed) ANTONIO FELICIANI,
Prefect Apos. of the Rom. Catholics in Hongkong.

Departed this life, on Saturday, February 26th, Mrs. W. Jarrom, the beloved wife of the Rev. W. Jarrom, of the English Baptist Mission, Ningpo. Since her arrival in this country, with her beloved husband, in 1845, she had been called in the providence of the blessed God to endure many sufferings, but amid them all she was enabled to evince uniform patience and submission to her Father's will; particularly in her last long and painful illness, through the mercy and grace of God, did she "in patience possess her soul." Not a murmuring word, not a selfish desire ever escaped her lips; her daily feeling and exclamation were, not my will, but thine be done. Quiet and devoted in her life, meek and resigned in affliction, she was in death most peaceful and tranquil. Seldom does there a death occur which affords so interesting an illustration of the saying of Scripture, "Mark the perfect man, and behold the upright, for the end of that man is *peace*. Ps. 37:37.

We give the names of the following missionaries lately arrived at Hongkong. Rev. Caleb C.Baldwin and lady, Rev. Seneca Cummings and lady, and Rev. Wm. Richards, destined to Fuhchau. They are accompanied by J. Sexton James M. D. and lady, who are to be located at Shánghái, and Miss Pohlman, who will remain at Amoy.

Sir John F. Davis the late governor of Hongkong has taken his departure for England. Mr. S. G. Bonham his successor has arrived, and entered upon the duties of his office. Keying the Governor General of the Two Kwáng in obedience to the Imperial Summons has proceeded to the Capital. F. C. Macgregor Esq, late British Consul at Canton has also left for England. R. Browne Esq, late Secretary to the factors of the Netherlands trading Society at Batavia, has received the appointment of Netherlands Consul at Canton.

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THE

CHINESE REPOSITORY.

VOL. XVII.—APRIL. 1848.—NO. 4.

ART. I. *An inquiry into the proper mode of rendering the word God in translating the sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

IV. The 天命 T'hëen ming, divine decrees are ascribed to 帝 Te or 上帝 Shang-te.

The 天命 T'hëen ming, divine decree, according to the Chinese, is the decree or will of Heaven. This may mean, in certain cases, the irreversible decree of fate, spoken of by western writers. But in the quotations which will now be presented, it rather signifies the special command, or appointment of the Supreme, regulating the affairs of nations and their rulers. By this decree kings were set up and dynasties appointed; when the decree of Heaven was supposed to be settled in favour of any particular family, the people yielded them implicit obedience; but when it was thought to be removed, opposition to them was no longer considered as rebellion. Hence the frequent recurrence of the phrases, that the decree of Heaven is not invariably fixed in one family, and that no reliance is to be placed upon its being perpetuated, any longer than the rulers of the respective dynasties obeyed and pleased the Ruling Power above. On this account monarchs are exhorted not to depend too much upon it, because when the Supreme Ruler is angry with the reigning sovereign he cuts off the decree established in his favour, and sets up another family. From all this it will appear, that the decision in question belongs to one, by whom kings reign and princes decree justice.

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Thus Wăn-wang, when he thought he had ascertained the decree to be in his favour, did not dare to set it aside, but without hesitation went to war with the tyrannical monarch of the former dynasty, who he thought was deposed by the Supreme. Even in the present day, the reigning family are under the impression that they were appointed by Heaven to rule, and only so long as they can secure the favour of the Supreme, do they expect to be able to retain the throne. Here we may observe, that this decree is not the ordinance of one, whom the Chinese consider as merely the tutelary deity of the empire, and thus peculiar to China, but the decree of Heaven, whose ruler like its canopy overspreads the whole world. We may further observe, that this decree is not supposed by the Chinese to be established by Shin, because the Chinese never ascribe the settlement of the empire to any one Shin or spirit, irrespective of the being to whom such spirit belongs, or of whom it is descriptive.*

Having premised these observations, we proceed to adduce quotations on the subject of the 天命 t'hëen ming, divine decrees being ascribed to T'e, or Shang-te.

In the Shoo-king 6th book, 4th section, it is said that "Wăn and Woo were able to receive the correct decree from Shang-te while

* We are aware that the Taou-tĥ-king contains a passage, sect. 25, intimating that "the empire is a 神器 shin k'he, implement with which spiritual beings have some concern," upon which the Commentator says, that 有神司之 yew shin sze che, there are spiritual beings who have charge of it. The word "charge," however, means management under the control of a principal, to whom an account must be given; and is used for officers of government who are subject to the emperor. Kang-he explains it as of 臣司事於外 chin sze szé yu wae, a minister attending to affairs abroad, or transacting business at a distance from the court: hence the character is formed of 后 how, a prince or king reversed. It is evident, therefore, that the spirits here referred to cannot have the supreme control of the empire.

The Kwei Shins, or presiding spirits of the stars and planets, hills and rivers, are represented in the Tso-chuen, as 立 leĭh, appointing, or by some sign indicating the appointment, of the subornate princes of the different states of the empire; but these states are of inferior dimensions, and their princes are subject to the emperor as their liege lord; the spirits above referred to, are also regarded as inferior to, or at most only on a level with the emperor; as such, they are supposed to have a certain influence over the various states, just as the ancestral spirits have an influence over particular households, but they cannot, according to the Chinese theory pass a decree appointing the emperor to sit on the throne of universal dominion. Only Shang-te, Heaven and earth with the imperial ancestors rank above the reigning monarch: all other objects of worship are on a level with, or inferior to him; they could not therefore appoint him to the throne.

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high Heaven accorded with their principles and conferred upon them universal rule." The paraphrast calls the decree above referred to the "correct decree of High Heaven."

In the 大雅 Ta-yay section of the Book Odes, the decree of Te is said to be rightly timed in the case of Wan-wang; upon which the Commentator remarks, that "the decree here mentioned is the decree of Heaven."

In the next sentence but two, the poet says, "Shang-te having passed his decree in favour of Chow, all are bound in obedience to that dynasty." This decree is called by the paraphrast "the decree of Heaven."

In the Shoo-king, 4th book, section 9. "The eleven men who aided Woo-wang were able to trace out and understand the decree of Shang-te," which decree is called by the Commentator "the decree of Heaven."

In the same work, book 5. section 5. Chow-kung says, that "he did not presume to rest too confidently on the decree of Shang-te, lest he should become regardless of the anticipated inflictions of Heaven, or imagine that the people may not at some time murmur and rebel." This decree is called by the Commentator "the decree of Heaven."

In the same work, book 5, section 1. "The Shang-te of Imperial Heaven is said to have changed the decree once passed in favour of his chief son the sovereign of the Yin dynasty;" upon which the Commentator remarks, "that the chief son could not be changed, but Heaven changed him."

In the same work, book 1, section 5. Yu, in addressing Shun, said, "Act thus, in order luminously to receive (the decree of) Shang-te; and then, should Heaven issue any new decree, it would be of an excellent kind (in your favor.)"

In the Le-ke, vol 9, page 19, a quotation is made from one of the odes regarding obedience to the commands of Te, saying, that "the decree of Te did not reject the family spoken of, until the time of Ching-t'hang, when this decree was settled upon him. Ching-t'hang was humble, and yet active; his sage-like and respectful qualities daily advanced; slowly but luminously expanding he reverenced Shang-te, and Te constituted him monarch of the nine provinces of China. Here Te, Shang-te, and T'hëen, are used interchangeably in such a manner, as to shew that they refer to the same being.

We meet with the same expression in the 長發 Chang-fă sec-

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tion of the Book of Odes, which says, that "Te's decree was not reversed, until Ching-t'hang appeared; his birth was opportune, and his sacred feeling of respect daily mounted higher and higher, until it reached to Heaven, and became permanent; towards Shang-te he was respectful, and Te directed him to become a pattern to the nine provinces."

In the Shoo-king, book 5, section 8, "Ching-t'hang is said to have been advanced to promote in an eminent degree the glorious will of Shang-te;" which the paraphrast calls "the resplendent will of Shang-te, which is gloriously manifested throughout the empire."

In the same work, book 3, section 5, Ching-t'hang addressing the heir apparent says, "The decree of Shang-te is not invariably fixed in favour of one individual; if you do good, he will send down a hundred blessings, if you do evil, he will sent down a hundred curses." The paraphrast says, that Heaven will send down these blessings or curses.

In the 大學 Ta-heo, page 11, the paraphrast says, "The decree appointing any one to be emperor rests with Heaven, and the inclination of Heaven follows that of the people; when a monarch therefore obtains the hearts of the people, Shang-te favours him; but when he loses the hearts of the people, Shang-te is angry with him, and he loses the throne."

In the 皇矣 Hwang-e section of the Book of Odes, we read that, "Shang-te observing that the two former dynasties, Hëá and Shang, had failed in the practice of government, brought forward the family of Chow, and enlarged their borders." The paraphrast says that, "Shang-te, though dwelling on high, condescends to regard this lower world, and gloriously displays his bright designs. His purpose is to seek the peaceful settlement of the people; but though this be High Heaven's main design, the most important means of promoting it is the selection of a proper prince. The Hëá and Shang dynasties having failed in the matter of government, Shang-te looked abroad among the surrounding states, to see who was best calculated for tranquilizing the people, and be the one whom He would wish to promote, whereupon he enlarged the borders of the house of Chow, that they might have some foundation on which to rest the fortunes of their family."

In the Shoo-king, book 5, sect. 5, Shang-te is said to have "cut off the Yin dynasty, and to have concentrated the decree upon the person of Wăn-wang."

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In 孟子 Măng-tsze, sect. 4, page 6, the text speaks of "Shang-te's having decreed that the descendants of Yin should be in subjection to the Chow dynasty," the commentator ascribes this to the decree of Heaven; shewing the identity of Shang-te's decree with that of Heaven, a mode of expression never used with regard to the Kwei Shins.

In the 周訟 Chow-sung section of the book of Odes, Shang-te is said to have "constituted Woo-wang and his successors sovereigns of the empire."

In the Shoo-king, book 4, sect. 9, Ching-wang, the son of Woo-wang, said that he did not dare to set aside the command of Shang-te, and Heaven's intelligent decree being thus awful, he calls upon his people to aid him. Upon which the commentator remarks, "that having discovered, by means of prognostications, that it was the will of Shang-te that he should go on a certain expedition, he did not dare contravene the commands of the Highest Potentate." The paraphrast also says, "that the divination is that by means of which we connect ourselves with the intelligence of Heaven, and the prognostications being all favourable, the expedition against the rebels was really what Shang-te had commanded."

In the same work, 4th book, 5th section, Woo-wang says, that "he ventured respectfully to receive (the decree of) Shang-te, in order to suppress rebellious counsels."

In the 御製集文 Yù ché wăn tseĭh, a collection of essays ascribed to the monarch of the present dynasty, sect. 23, page 1, a 帝女 te nyu, divine female (called in the 東華錄 Tung hwa lŭh, a 天女 t'hëen nyu, celestial female) is said to have miraculously brought forth a holy son, to whom Te gave the surname of Ghioro (which act, in the work above alluded to is ascribed to Heaven).

On the 19th page, Shang-te is said to have "adopted the first ancestor of the present imperial family as his son, until Shun-che, obeying the will of Heaven, ascended the throne; having ascertained that the decree of Te, no longer favouring the Ming dynasty, had regarded with complacency the Tartar race." In the 52nd section, page 29, the emperor is addressed saying, "looking up with veneration to the glorious canopy of Heaven, remember that your holding the sceptre depends on the protection of Te."

Prefixed to the 紹學 Yew heo is an historical poem, in which the writer, speaking of the present dynasty, says, "The mind of Te

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surveyed the glories of the Tartar dynasty, and raised T'hëen-ming to the throne, who after reigning eleven years reverted to the palace of Te."

In a work entitled 格物通 K'hĭh wŭh t'hung, sect. 98, we have a similar expression ascribed to the first emperor of the Ming dynasty: "Day and night I think upon the trust reposed in me by Shang-te."

So also in the Collection of Imperial Essays above referred to, Shun-che the first emperor of the present dynasty speaks "of carrying out the business entrusted to him by Te."

The above passages are sufficient to prove that the Chinese throughout all ages have considered that the settlement of the empire with the rise and fall of dynasties, is entirely subject to the control of Shang-te Te, or T'hëen, by whose decree emperors are raised up or set aside; while their rule is perpetuated or cut off, according to his will. In all this we have no reference made to any being called 神 Shin, who thus disposes of the fate of empires. If Te were merely the title of the Supreme Being in the estimation of the Chinese, and if Shin were generic for the class to whom Te belongs, in the sense of Divinities, it would be proper to use Shin for the chief (as well as for inferior individuals of the said class,) when speaking of what such chief of the class is and does; and thus we should certainly find the Chinese using the term 神命 Shin-ming with reference to the decrees or commands of God, as the Greeks and Latins did Theos or Deus; but the Chinese never have employed Shin in this way, from which we infer that they did not view it in the same light as the western Pagans did their generic term for God, and therefore that the one is not equivalent to the other. In order to shew that the power to 命 ming, decree or command, in respect to the highest temporal interests of men is not predicable of Shin, let the word Shin be substituted for Te in any of the passages which we have just quoted from the Chinsse classics, and see if it would be agreeable to the *usus loquendi* of the Chinese language; or, let other passages from equally respectable sources be brought forward, shewing that Shin alone thus disposes of the fates of nations and dynasties; or let the identity of 神命 Shin ming, the decree of Shin, with 天命 T'hëen ming, the decree of Heaven, be established. But until these things can be done, we must demur to the conclusion that Shin is equivalent to Theos, in the sense of the highest as well as the lowest divinity. In every language with

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which we are acquainted, the name of the whole class of divinities can be used for the chief divinity; if a term be brought forward assuming to be the name of the whole class of divinities in any language, which cannot according to the *usus loquendi* of that language be used alone for the chief divinity, in speaking of what he is and does, it is presumptive evidence that the true meaning of the term has been mistaken; and though the chief divinity may be described by the term in question, yet if the said term cannot be used interchangeably for that chief divinity, then we are to presume that the sense to be put upon the term, when used in describing the Supreme, is not divinity, but superhuman being, invisible intelligence, spiritual existence, or such like. Shin cannot be used in the stead of T'hëen or Te, when speaking of the divine decrees; therefore, Shin cannot be used interchangeably with a term expressive of the Supreme Being in the estimation of the Chinese; and hence we conclude that Shin is not generic for God in their language.

V. Superintending Providence is ascribed to Te or Shang-te.

That a general Providence is ascribed to Te will appear from the following.

In the Shoo-king, 5th book. 3d section, Chow-kung observes, "I have heard it said, that Shang-te leads men on by gentle methods, but the ruler of Hëa would not yield to a mild influence, and when Te sent down his inflictions to make known his will to this tyrant of Hëa, he was not able to profit by Te's (dispensations), but became excessively dissolute, until Heaven at length refused to listen to him, and abrogating the original decree in his favour, inflicted condign punishment upon him."

In the 正月 Ching-yuĕ section of the book of Odes, it is said, that "when people are in jeopardy they look to Heaven, and find it dark and indistinct: but when the retributions of Providence have once been settled, every one is obliged to submit; in these things we observe the doings of the Great Shang-te, who does nothing out of hatred or ill-will."

In the Shoo-king, book 4, section II, "The fragrance of Wăn-wang's virtue was perceived by Shang-te, whereupon Te approved, and Heaven fully authorized Wăn-wang to make war on the Yin dynasty."

In the 皇矣 Hwang-e section of the Book of Odes, "Te is said to have regulated the mind of Wang-k'he so that his virtuous nature became enlightened, and he was fit for ruling over this great country."

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In 孟子 Mang-tsze, section 1, page 19, the paraphrast says, that "Shang-te confers on kings their honourable stations, and distinguishes them above all others."

In the Shoo-king, book 5, section 1, Chaou-kung advises Ching-wang, saying, "Let your majesty now connect and carry out the authority of Shang-te, and subdue yourself in this central land," intimating that the authority of kings was derived from above, and that in the proper exercise of it monarchs were but carrying out the authority of the Supreme.

In the same work, book 3, sect. 1, Ching-t'hang said, that "he dreaded Shang-te, and seeing that the monarch of the Hëa dynasty had been guilty of so many crimes, he did not dare to refuse to correct him."

In the same work, book 3, sect. 3, the inspection of things is said "to rest with the mind of Te"; who searches into and surveys the actions of men, rewarding or blaming them according to justice.

In the 大明 Ta-ming section of the Book of Odes, Wăn-wang is said to be "cautious in the extreme, intelligently serving Te, and thus bringing upon himself much happiness. When he had to attack the Yin dynasty, whose multitudes were congregated like the leaves of a forest, he was encouraged by the assurance that Shang-te would be with him, and raise his mind above hesitation." Upon which a commentator remarks, "When the tyrant came on with his countless hosts, had Wăn-wang compared the weak with the strong, and the many with the few, his mind would certainly have been in doubt: but at that time his mind was wholly set upon carrying out the inflictions of heaven, and he felt as if Shang-te was really near him. Hence the poet says, Shang-te is with you, and will raise your mind above hesitation."

In the Shoo-king, book 4, section 6, "Kwăn is said to have attempted to stem the overwhelming waters, and to have interfered with the five elements; whereupon Te was moved with indignation, and withheld from him the great plan; which was afterwards conferred by heaven upon his son." The paraphrast says, that "Kwăn's efforts tended to introduce disorder into the five elements of Shang-te, whereupon Te was displeased, and, as it were, withheld from him the great plan for regulating the empire."

In the same work, book 5, section 7, Shang-te is said to have "sent down calamities on the Hëa dynasty, whose sovereign was unable for a single day to urge himself on in the way marked out by Te." The Commentator says, that 'in the seeing and hearing, the

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motion and rest of our every day pursuits, all depends on Shang-te's leading out and drawing on mankind." Another says, that "in our daily avocations and common walk, there is something as it were leading on the intelligence of the mind, so that the most stupid individual, in every thought, is invariably led on by Te, who is everywhere present. Men should therefore indefatigably follow out the divine rule of right, and the virtuous nature conferred by the decree of heaven would be certainly apparent."

In the 大明 Ta-ming section of the Book of Odes, speaking of Wăn-wang's diligently serving Shang-te, a Commentator says, that "Wăn-wang felt as if he was all day long in the presence of Shang-te."

In the Le-ke, vol. 4, page 26, Wăn-wang said, that he had been dreaming that Te had bestowed upon him 90 years of life. And in another place, Shang-te is said to have conferred on 繆公 Mew-kung nine years more of life.

In the Collection of Imperial Essays, section 24, page 7, the royal poet asks, "on whom do we rely for the staff of life but Te?" In the 86th section, page 21st, we read of the goodness of Te, who delights in fostering human life; and in the 88th section, 9th page, it is said, "that to preserve human life is really the attribute of Te."

In all the above quotations, there is not the slightest reference to Te or Shang-te's acting under the authority of another, which the passages adduced mostly refer to those general and important affairs, which respect monarchs or the world at large, in managing which we do not find the Shins, as such, engaged. The Greeks had their *Theoi* who severally presided over different parts of the universe, and yet it was proper in the Greek language to speak of *ho Theos* as taking the general superintendence of the whole. If the Shins meant Gods in Chinese, as the Theoi did in the Greek, then it would be proper to speak of the one individual called Shin as taking the general charge of human affairs: but we do not find the Chinese speak of Shin's conferring on rulers the most honourable stations, nor of kings carrying out the authority of Shin, nor of the emperor being called the chief son of Shin, nor of the actions of monarchs being exposed to the minute inspection of Shin's mind.

The generic word for God, in all languages with which we are acquainted, is used to designate the One Being who is supposed to exercise the general superintendence of Providence; but the word Shin is not so employed by the Chinese; we may argue, therefore, from a comparison with other languages, that it is not the generic word for God, and that when it is employed with reference to certain

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individuals having charge over different departments of this lower world, it cannot be taken in the sense of God, but in that of spirit, or spiritual beings, who are as little regarded as Gods, as the angels were according to the Jewish and Arabian writers.

VI. Divine acts and attributes are ascribed to Te or Shang-te.

In the 皇矣 Hwang-e section of the Book of Odes, we read, "How majestic is Shang-te: looking down on this lower world, how gloriously does he shine! Casting his glance around on all quarters, he seeks the peaceful settlement of the people;" which is thus enlarged on by the paraphrast: "That majestic one Shang-te although lofty and exalted, and dwelling on high, yet condescends to regard this lower world, and gloriously displays his bright designs. His purpose in surveying the four quarters of the world is none other than to seek the peaceful settlement of the people, so that no one individual may be deprived of that which may promote his life and growth."

In the Shoo-king, 1st book. 2d section, the paraphrast speaks of Shang-te as "the high imperial one, the most honourable and without compare."

In the 湯 T'hang section of the Book Odes, the poet exclaims, "the vast and sublime Shang-te is the governor among the nations."

In the 益 Yih section of the Book of Diagrams, kings are said to worship Te, while the paraphrast says, that with regard to kings, Shang-te is above them, and all kings are subject to him.

In the collection of the Imperial Odes, 9th sect. 6th page, the writer says "We reverence Shang-te because he widely overspreads all regions."

In the 前漢王莽傳 Tsëên han wang mang chuen, the writer speaks of "being able to satisfy the mind of Shang-te;" which Morrison renders in his Dictionary, Part 1, vol. 1, page 329, "the mind of the Supreme (Divine) Ruler."

In the 生民 Săng-min section of the Book of Odes, we have a reference to Keang yuen, who is supposed to have conceived in a miraculous manner, by "treading in the imprinted footsteps of Te," which Morrison renders in his Dictionary, Part 1, vol. 1, page 495, "the footstep of the Supreme Sovereign." In the same section we read of 'Shang-te's granting repose;" which Morrison, in the same page, renders, "Does not the Supreme Sovereign grant repose?"

Morrison, in his Dictionary, Part 1, vol. 1, page 675, says, that Te or Shang-te is expressive of the Most High God;" and quotes a

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passage from the same section of the Book of Odes, with regard to Keang yuen, saying that "Te (the Most High) was her defence."

In the 樂善堂 Lŏ-shen-tang Collection of Essays, sect. 9th, Yung-ching says, "It is Shang-te alone who regards with kindness our country." In the 8th section he says, "I conceive that Shang-te has favourably regarded our dynasty."

In the writings of the poet Soo, we have an ode referring to a spot of forbidden ground, which runs thus: "Te dwells in this place; he has fenced in his altar here; there are Shins guarding it; and Te has ordered the lower people on no account to break up this ground. But Te does not speak; he manifests his will by the thunder and the storm; if people can be aroused by this means, haply Te will forgive them; Te is distant and unknown, who dares to approach towards him? When Te is displeased, unusual things occur, and the ground underneath is shaken, in order to forewarn the people."

In the 皇矣 Hwang-e section of the Book of Odes, Te is represented as addressing Wăn-wang, urging him not to pick and choose with selfish motives, but to advance towards the shore (of perfect virtue.) Te is then said to have further addressed Wăn wang, saying, "I have well considered your intelligent virtue, that you follow out the laws of Te:* therefore I Te direct you Wăn-wang, to move to the attack of your adversary." In this passage we have an express reference to the distinct personality of Te, in his being said directly to address Wăn-wang, and in his making use of the personal pronoun, which shews that the Chinese considered him in the light of a separate being.

In the 文王 Wăn-wang section of the same book, Chowkung said, "Behold Wăn-wang in the realms above: how brightly does he shine in heaven! Behold Wăn-wang is there, ascending and descending in the presence of Te." The Commentator says, that Wăn-wang was at that time dead, while his 神 shin (spirit) was in the realms above, shining brightly in heaven; and argues, that if his spirit was in heaven, ascending and descending in the presence of Shang-te, his descendants would certainly participate in the influence of his virtue, and maintain their rule over the empire." Choo-foo tsze, alluding to this passage, argues, that if Wăn-wang were in the pre-

* Morrison, in his Dictionary, Part 1, vol. 1, page 236, has thus rendered the above sentence, "The Majesty (of Heaven) said to Wăn-wang, I remember with complacency the goodness; thou hast obeyed the laws of the (Divine) Majesty." From which we perceive that Morrison considered the word Te as including in itself the ideas of celestial Majesty and Divinity, and thus equivalent to the phrase Supreme Being, as used by western writers

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sence of Te, it would appear that Shang-te really did exist, but it would not do to liken him to the images which the men of this world set up in their temples. (See his works, section 51. page 43.) And a commentator on this passage says, "Heaven is exalted on high, and the spirit of Wán-wang is also on high: Te is the Lord and Governor of Heaven, and Wán-wang's spirit ascends and descends in the presence of Te." From which we may perceive that the Chinese regarded Te as a real being, existing as Heaven, or the Divinity, while the Shin of Wán-wang is nothing more than his spirit perpetually waiting in the presence of the Supreme. Shin here cannot be taken in the abstract sense of Wán-wang's divinity, because an abstract quality cannot ascend in the presence of another.

In the Shoo-king, 3d book, 12th section, the Emperor Kaou-tsung said, that "he dreamed that Te conferred on him an excellent assistant, who should speak for him." One of the Commentators says, that "Heaven conferred this assistant on the monarch:" and Choo-foo-tsze, in his works, sect. 34, page 8, says that "according to this, there must really be a 天帝 T'hëen te, who addressed himself to Kaou-tsung, saying, I bestow on you an excellent assistant. Men in the present day, explain this Te as simply meaning the Lord and Governor of all things, saying of him that he has no form, which I fear will not suit: but to refer this being to (the idol of the Taouists called) 玉皇大帝 Yŭh hwang ta te, will also, I apprehend, not do. After all how are we to explain this?" the disciples of the philosopher were none of them able to return an answer.

From this it would appear, that Choo-foo-tsze and his scholars did not know exactly how to express themselves on this subject; they thought that there must be a person who thus addressed Kaou-tsung; and to say that he was entirely without form or figure would hardly suit, because Kaou-tsung must have seen or heard something, or in his dream supposed that some being addressed him; hence there must have been an embodying of some kind in the apprehension of the monarch. And yet to liken him to the images represented in the temple of the Taou sect, would be still further from the mark. The philosopher therefore, with his disciples, seems to have been equally at a loss how to represent this being.

The word Te here is translated "God" in Morrison's Dictionary, Part 1, vol. 1, page 863, thus; "God gave him a virtuous assistant," shewing, that in the apprehension of Dr. Morrison, "God" was the proper rendering to be given to Te in this passage. We conceive also that in all the passages above quoted, Te must be translated God, in

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order to express the views of the Chinese writers. In the passage regarding Wăn-wang, the whole strain of the author would lead us to conclude, that he viewed Te (God) as sitting upon his throne, and the spirit of Wăn-wang as waiting in his presence, like an attendant, though shining gloriously, (see 2 Chro. 18: 18.) In this connection it is evident that Shin belonged to Wăn-wang (not in the sense of God, or divinity, but in that of spirit;) the subject discussed in this part of the works of Choo-foo-tsze is, whether or not the finer and grosser parts of the human soul scatter at death; whereupon this passage from the Shoo-king is quoted and commented on; we must therefore conclude that the 神 Shin of Wăn-wang referred to his human soul, which separating from his body at death, ascended up on high, to wait in the presence of Te, from whom he derived all his honour and happiness. When men died among the Romans, they were said to *pervenisse ad deos*; and the expressions employed by Chinese authors are somewhat similar.

In the poems of Soo, sect. 25, we have a reference to an emperor, who at his death was supposed "to mount the fleecy clouds, and soar away with the host of Tes." In the Imperial Essays, sect. 13, a man's spirit, at death, is said "to mount on high, and wait on the celestial Te:" while the death of Yu is described as "a rambling in the region of Te." It will be seen, therefore, that Te in these passages represents the being or beings to whom the departed good return as *Deus* or *Dii* did among the Romans.

We have above shewn that the Chinese ascribe certain Divine acts and attributes to Te, who is and does the things referred to. These acts and attributes are by Grecian writers ascribed to *Theos*. We therefore conclude that Te is equivalent to *Theos*, as far as the views of the Chinese and the Greeks coincided. If Shin were the proper rendering of *Theos*, as we contend that Te is, then the word Shin might be substituted for Te in these and similar passages, and Shin might be spoken of as being and doing what Te is said to be and do. But the *usus loquendi* of the Chinese would not admit of such an application of the term. Chinese writers do not speak of a mere Shin or spirit, who is and does what Te is and does, nor what Theos among the Greeks is said to be and to do: consequently Shin is not equivalent to *Theos* as Te is. Let us now take some of the above-mentioned acts and attributes, and see if the genius of the Chinese language will admit of their application to Shin. Thus if we were to say, "How Majestic is Shin, how gloriously he shines! looking down on this lower world, he surveys the four quarters, in order to

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seek the peaceful settlement of the people!" no Chinese would admit the propriety of the expression: nor would they say, "the vast and sublime Shin is the governor among the nations:" nor is it usual with them to say, that "Shin is above all kings, and that sovereigns are beneath his sway." It is never said that Shin "sent down the virtuous medium on mankind," nor that Shin "regulated the mind of an emperor," to act according to his will.

But with regard to all these acts and attributes, it would be proper in the Greek language to use *Theos* alone, without reference to any other being who is the *Theos* doing these things; but it would be improper in Chinese to apply them in the same way to any mere Shin or spirit. It appears then that Shin is not equivalent to *Theos*, and unfit to express the idea conveyed by that word.

We may here observe, that the ascription of the above acts and attributes to Te or Shang-te, shews that the Chinese considered him as a being, high and lifted up, shining gloriously, surveying this lower world, regarding the interests of mankind, taking account of human actions, considering the virtue of some, forbidding the irreverent approaches of others; designing, determining, governing, overspreading, approving, or disapproving, possessing a mind, leaving the mark of his footsteps, complacently accepting sacrifice, commanding, forbidding, speaking directly to one, and using the personal pronoun in so doing, manifesting his will by the thunder and the storm, surrounded by the spirits of the good as his attendants, and appearing in dreams and visions; all of these acts bespeaking personal individuality and distinct existence. We argue therefore that they looked upon Te as a being, and as the greatest of beings with which they were acquainted. We shall see, in the further prosecution of our enquiry, that the word Te is used of other spiritual beings honored with religious worship, hence we conceive that it is employed generically for God in the Chinese language.

VII. Sacrifices and worship of the highest kind are paid to Te or Shang-te, as well as to other beings called Te.

The highest sacrifice which the Chinese have been accustomed to offer, from of old to the present time, is the 郊 keaou, or "border sacrifice," so called from its having been presented at the border of the city or country. It has been denominated by European writers, the celestial sacrifice, on account of the object to which it was presented; and the *sub dio* sacrifice, because it was presented in the open air.

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In the 古文眉銓 Koo wăn mei tseuen, sect. 79. page 2, we read, that, "of the various kinds of ceremonies (both religious and civil) there is none to be put before sacrifice, and of sacrifices there are none more important than those offered to Heaven."

In the Book of Rites, vol. 5, page 21, it is said, that "to sacrifice to Te at the 郊 keaou, border of the country, is the extreme of respect."

In the same work, vol. 4, page 61, men are said to "offer the 郊 keaou, border sacrifice to Te, in order to shew the fixedness of the throne of Heaven."

Formerly the border sacrifice was offered to the Five Tes as well as to Shang-te, or Te, but since the year A. D. 1369, it has been confined to the latter, for state reasons, as we shall presently show. In the present day, the *sub dio* sacrifice is offered to Shang-te or Te, as the principal Being, while the Imperial ancestors are associated with him as secondaries. "The state worship of the present day, is divided into three classes; the Ta sze, or great sacrifices; secondly, the Chung-sze, or medium sacrifices; and lastly, the Seaou-sze, or lesser sacrifices." At the great sacrifices offered by the rulers of the present dynasty, at the period of the winter solstice, an altar is erected at the southern side of the capital, of a round form, three stories high, the top of which, or the principal place of honour, is intended for the shrine of Shang-te, or Te; having the Shrines of the Imperial ancestors arranged on the right and left hand; while those of the attendant Shins, such as the spirits presiding over the sun, moon, and stars, clouds, wind and rain, are placed on the second story, and are honoured with medium sacrifices. When the sacrifice is to take place, the shrine of Shang-te is escorted to the high altar, and while the fumes of incense are ascending, the emperor greets the approach of the Shin or spirit of Te, after which he ascends the steps and in the presence of Shang-te, and of the Imperial ancestors, offers incense with three kneelings and nine prostrations; this done, he goes towards the shrine of the Imperial ancestors, arranged on each side of the high altar, and offers incense, with three kneelings and nine prostrations. The same ceremonies are gone through with regard to the offerings, which are first presented before the shrine of Shang-te, and then before those dedicated to the Imperial ancestors When the service is completed, the spirit of Te is escored on its departure by music, and the shrine conducted to the temple, where it is deposited as before. (See the 37th section of the Ta tsing hwuy tien.)

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The various ranks of officers are then led up to the shrines on the second story of the altar belonging to the T'hëen Shin, spirits of heaven, and Te k'he, spirits of earth, who are called the attendant spirits, and after having presented incense and offerings they retire. It is worthy of observation that the offerings at the shrines of Te, and the Imperial ancestors, are the most numerous and splendid: that the prostrations are made by the Emperor and that the Emperor in addressing these objects of his adoration calls himself servant and descendant. The beings whose shrines are elevated on the high altar are Te or Shang-te, and the Imperial ancestors, who are all regarded in the light of Tes. (If it be objected that the dignity of Te or Shang-te is thereby lowered by being regarded as only on a level with the Imperial progenitors, we have only to reply, that the Chinese are in the habit of elevating their emperors during their life-time, and much more after their death, to the rank of Gods, and hence the associations above referred to.) When however, they have to worship those who are merely Shins, or spirits, they employ a very inferior round of ceremonies.

In the description of these services, recorded in the state ritual, whatever respects Te or Shang-te with the Imperial ancestors, who are also Tes, such as their names and titles, their shrines, the sacrifices presented, and the prayers offered, with their Shins or spirits that come and go, approve or accept of the sacrifice, all these are raised three characters above the line, which is the Chinese method of testifying the honour in which the person spoken of is held, and resembles in some measure our mode of putting words in full capitals. Those things, however, which respect the Emperor himself, his name and title, palace, &c. are raised only two characters above the line, which is similar to our practice of printing things in small capitals. In this rank the attendant Shins, or spirits, called the 天神 t'hëen shin, spirits of heaven, and the 地祇 te k'he, spirits of earth, who are supposed to preside over the winds, clouds and rain, with the hills and rivers, are placed, and are thus considered as on a level with the emperor. (See the 38th and 39th section of the Imperial ritual.)

Besides the 郊 keaou, border sacrifice, a 類 luy, corresponding sacrifice is offered, when the emperor has occasion to make an announcement to Te or Shang-te at any other period than the winter solstice. The first reference to this service is in the second section of the Shoo king, where Shún on ascending the throne is said to have

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"offered the corresponding sacrifice to Shang-te, after which he presented an offering to the six honoured objects, looked in his worship towards the hills and rivers, and universally included the host of Shins." One of the commentators says, that the corresponding sacrifice was offered to Heaven; and the paraphrast says that the being contemplated in the service was that High Imperial One, Shang-te, the most honourable and without compare. The six honoured objects were the four seasons, heat and cold, the sun, moon, and stars, with drought and inundation. The hills and rivers were the famous hills and great rivers of the empire; and the host of Shins were the (spirits presiding over) mounds and banks, with the (manes of) ancient sages, &c. The paraphrast calls them 人鬼 jin kwei, the manes of men. Morrison in his Dictiouary, Part I, vol. I, page 804, has given a translation of the above passage, in which he says, that "the 神 Shins or gods in this passage, denote a sort of spirits, like the Roman genii, or Greek demons."

There was also a sacrifice called the 燔柴 Fan-tsae, burnt offering, which in the Le-ke, vol. 8, page 28, is said to be offered on the great altar, to Heaven alone. In the Chow-le, vol. 6, page 59, this burnt offering is said to be presented to Shang-te.

Another sacrifice is called the 大旅 Ta-leu, great offering, which in the Chow-le, section 2, page 33, the king is said to present to Shang-te, on the round hillock, where the border sacrifice was offered; the Commentator says, that the great offering was an unusual sacrifice presented to Heaven, when the nation was involved in calamity, and there was especial need of such service; he adds that it was peculiar to Shang-te.

When Këang-yuen, the lady already referred to in the 生民 Săng-min section of the Book of Odes, presented sacrifices to Shang-te, and was accepted by him, a commentator remarks, that "there was no visible object contemplated, but it was offered up to the Lord and Governor of high Heaven."* Choo-foo-tsze in his writings, says, that Shang-te is not to be confounded with the image invented by the Taou sect.

To recur again to the various kinds of services mentioned above we may observe, that the 郊 keaou, border sacrifice, the 類 luy, corresponding sacrifice, the 燔柴 fan tsae, burnt offering and the

* It is observable that the Confucians never made any image or representation of Shang-te, and it was left for the Taouists to represent their 玉皇上帝 Yŭh hwang Shang-te under the human form.

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大旅 ta leu, great offering, were all considered as peculiar to Heaven, Shang-te or Te; and were offered to him, not in his capacity of a Shin, or spiritual being, but in respect to his being 天 t'hëen, the Supreme Divinity, in the estimation of the Chinese. The Imperial ancestors also were associated in the sacrifice, only on the ground of their being Tes, and not Shins. The directors of the sun, moon, and stars, with the clouds, winds, and rain who were mere Shins, were ranked among the attendant spirits on a lower story of the altar, and received a little subordinate homage from the officers, when the sacrifice to Te was concluded; but the principal being or beings sacrificed to, and the beings for whose honour the whole service was especially intended, was Te, or Shang-te, and the Tes of the Imperial house.

On occasion of these solemnities a part of the service was performed for the honour of certain separate beings called T'hëen-shin, and Te-k'he, but the principal sacrifice was by no means intended for them, and the homage paid to them was only of a subordinate and inferior kind. The Shins therefore, as such, are not honoured with the highest act of worship, and that highest act of worship is accorded to Shang-te or the Tes of the Imperial house.

VIII. Shin is viewed as an adjunct of, or something belonging to, Te or Shang-te, when the principal service is offered.

In the 生民 Sáng-min section of the Book of Odes, Shang-te when sacrificed to is said to smell a sweet savour; upon which the paraphrast remarks, that "Shang-te's Shin, or spirit, approvingly comes down to enjoy it."

In the ritual of the present dynasty, extracted from the 大清會典 Ta tsing hwuy tëen, the Shin of Te, or the Shin of Shang-te comes down when the music is played up, and the incense offered, at the border sacrifice; his Shin or spirit is also said to retire when the sacrifice is concluded. At the services performed in honour of the earth, imperial earth is said to have a 祇 k'he, (called also a Shin,) or spirit, which is greeted and escorted on its approach and departure as above. At the sacrifice offered to the Imperial ancestors, their Shins or spirits, are met on their approach, and escorted on their departure, as on the occasions above alluded to. All of the above Shins are in the Chinese ritual, elevated three characters above the line, or printed in full capitals, in consequence of the rank of the beings to whom they are supposed to belong, which is thought

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to be superior to that of the emperor.* We read also in the same ritual of the Shins or spirits of the 社稷 Shay-tseĭh, tutelary spirits of the land and grain, which are met and escorted in the same manner as before, only in their case the Shins or spirits belonging to them are elevated only two characters above the line, or printed in small capitals. The sun and moon are also said to have their Shins, which are met and escorted with secondary honours. In like manner, the kings of former dynasties, Confucius, &c. have their Shins, which are all put on a par with those just mentioned. There are likewise the Shins, or spirits, of the inventor of husbandry, and the inventor of the silk-cultivation, which come and go in like manner. In the ritual for the worship of the 天神 t'hëen shins, spirits who preside over the clouds rain, wind, and thunder, these spirits are met and escorted with secondary honours, as the spirits of the other beings associated in the service. In this case the word Shin is employed for a number of separate and distinct incorporeal beings, and for the spirits or intelligent part of those beings. In both instances however, it is fully represented in English by our word spirit, which means both an immaterial intelligent being, and the spiritual energies of an intelligent and immaterial being.

Further, speaking of the 地祇 te k'he, or the spirits presiding over various mountains and rivers, we read of the 祇 k'he, spirits of those beings. Likewise in the sacrifices offered to the mountains, we read of the 神 shin, spirits of those mountains, which approach and recede at the time of sacrifice. So of the Shin or spirit who presides over the year, who is met and escorted as the others. All the above Shins are elevated two characters above the line, and put on a level with the Emperor.

Among the sacrifices of the third class, we meet with the presiding spirit over the north star, and fire, who have Shins like the others;

* It is observable that when the combined phrase 帝神 Te shin, the spirit of Te, occurs in the ritual of the present dynasty, the character 帝 Te is always raised above 神 Shin, shewing that the Te is the most important word of the two, and that the Shin, or spirit, belongs to Te. In another combined phrase, occurring in the same ritual, viz. 神位 Shin wei, the Shrine of the spirit, "spirit" is raised above "shrine" shewing that spirit, is the most important word of the two, and that the "shrine" belongs to it. Should any object, that Shin, or spirits, in the case just cited, being raised three characters above the line, shews that it is equally dignified with Te. which is thus raised; we reply, that it is only when the spirit belongs to Te that it is thus elevated; but when the spirit or spiritual shrine is applied to any other being, it then sinks lower in the scale of distinction, accord.ng to the rank of the being to whom it belongs.

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the spirits presiding over the land and grain, and the spiritual guardians of the several cities, have also their Shins. Likewise Kwan-te, the god of war, a deity of recent creation, has his Shin, which is met and escorted at the period of sacrifice, in the same way as the others; all the Shins belonging to the persons worshipped under this head, are raised only one character above the line: from all which we perceive, that the Shins or spirits of various individuals or subjects, rise or fall, in the estimation of the Chinese in proportion to the dignity of those to whom they belong. From the whole strain of the above ritual, we gather the idea that Shin is frequently said to belong to certain objects or beings, and that it is high or low, superior or inferior, according to the object or being with which it is connected, and in which it is inherent. Further, it would appear, that the Chinese, in worshipping, regard principally the object or being worshipped and not the Shin which belongs to that being; hence the worship is high or low, important or unimportant, according to the dignity of the object or being worshipped. Thus the Shin of Shang-te or Te is greeted with the highest honours, not because it is a Shin, but because it belongs to Shang-te; the Shins of the spirits presiding over the land and grain, are treated with secondary honours, because they belong to beings of a secondary class; in like manner, the Shin of the spirit presiding over fire is welcomed only with tertiary honours, because it belongs to a being still lower in rank than either of the former, in the estimation of the Chinese. Thus, the being contemplated in the service, whoever he be, is, to use a Chinese mode of expression formerly illustrated, the 體 t'he, substance or essence, while the Shin is the 用 yung, use or acting, out of that being. Inasmuch, therefore, as the yung, or attribute rises or falls in proportion to the t'he, or substance, so does the Shin with regard to those to whom it belongs. If the substance be large, the attribute also is large, and if the substance be small, the attribute is likewise small.

This the Chinese illustrate by an umbrella, as compared with the canopy of heaven; they are both coverings; but as they differ in their substance, so also in their use; where the substance is large it may cover a whole world, and where the substance is small it covers only a single individual: but whether the effects produced be large or small, they all depend on the source from which they emanate. Thus the Shin, when viewed as an adjunct of a being, is highly honoured, or treated with comparative neglect, not according to its own inherent value, but according to the dignity of the being with whom it

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is connected: we have already set forth this idea, under the first section of the present essay, when treating of Te being the 體 t'he, substance of Shin, and Shin the 用 yung, use of Te: the former alluding to the original essence, and the latter to the acting out and display of the same. The word Shin, therefore, when considered as the adjunct of a being; is to be looked upon as dependent on that being. Te, on the other hand, is an independent term, complete in itself, and is never used for the adjunct of a being; but whether referring to the Supreme, or an inferior deity, represents a separate and entire existence, possessing a Shin, which it embodies, and of whose being it is the essence.

Seeing then that the word Shin, in the instances above quoted, is to be taken as the adjunct of various persons or beings worshipped by the Chinese, it becomes important to ascertain its meaning in such connection. It has been suggested that Shin ought in these instances to be translated Divinity, and that we must understand, "Te Shin in the sense of "the divinity of the ruler:" but the Chinese ritual says that the Shin of Te is greeted on its approach, when the burnt sacrifice ascends, and is escorted on its return, when the service is completed; while the paraphrast on the Book of Odes, above quoted, says that the Shin of Shang-te approvingly comes down to enjoy the sacrifice. If the word Shin is to be translated divinity in the abstract, which Webster says, means "the state of being divine, deity, godhead, the nature or essence of God," we must understand that the state of being divine, or the deity, or godhead of Te or Shang-te approaches and recedes, on the occasion of the state sacrifices; or that the nature and essence of God approvingly comes down and enjoys the service. But can motions and emotions be predicated of divinity, considered in the abstract? what idea is to be attached to the phrase the nature or essence of God approaching or enjoying any thing? what sense will these terms in such connection make? On the other hand, supposing we translate Shin by spirits, the meaning will be clear, easy, and natural. When the burnt offering ascends, the spirit of Te approaches, and when the service is concluded, his spirit retires. So when the fragrance ascends upwards, the spirit of Shang-te perceives and approves the same. On asking the Chinese what they understand by the Shin of Shang-te, they invariably reply, that it is his 靈 ling, or his 氣 k'he, (both which terms in such connection mean spirit): while they do not seem to have any idea of divinity in the abstract, as intended by the expression. Were they asked, whether by 帝之神 Te che Shin, the Shin of Te, we

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are to understand 帝之性 Te che shing, the nature of Te, or 帝之體 Te che t'he, the substance of Te, they would assuredly reply in the negative; and tell us further, that Shin is the 用 yung, acting out, and not the 體 t'he, subtance or essence of Te. And if a Chinese were acquainted with the English language, as well as his own, he most certainly would not render 神 Shin, in this connection, by anything that means nature or essence, but by some term analogous to our word spirit. Still further from their thoughts would be the idea that it means any thing like divinity here. In English we say, God is a spirit, and yet we take of the spirit of God or the spirit of one who is a spiritual being; so also the Chinese are accustomed to say that Te is a Shin or spirit, and yet they speak of the Shin or spirit of Te. While, however, we may talk of the spirit of a spiritual being, coming and going, approving or enjoying anything, we could not with propriety ascribe motion or emotion to the divinity of a divine being, in the same way. The Holy Ghost is a divine person, and it is usual to speak of the divinity of the Holy Ghost; but it would not be proper to talk of the divinity of the Holy Spirit coming or going, approving or enjoying any thing. The Holy Spirit may be said to approach or be taken from us, but not his divinity: the persons of the Sacred Three may be said to approve or disapprove of our services, but certainly not their divinity; on the other hand, it would not be improper to speak of the spirit of the Father or of the Son, approving or disapproving of our services; or of the influences of the Holy Spirit drawing near or departing from us.

But it is with reference to the Shin of Wăn-wang, that we perceive more manifestly the real meaning of the term. In the Book of Odes, Wăn-wang is said to be in the realms above, shining brightly in Heaven, while he ascended and descended in the presence of Te. Now the commentator tells us, that Wăn-wang was dead at the time, and that his Shin was in the realms above, perpetually waiting in the presence of Te. Choo-foo-tsze, as we have seen, refers to this circumstance, when treating of the soul of man after death; by the Shin of Wăn-wang, therefore, we must understand his disembodied spirit; it could not be his god, for that, whether before or after death, could not be himself; as the writer says, "Behold Wán-wang in the realms above." Neither could it be his divinity, abstractedly considered; for an abstract quality cannot be said to ascend and d escend nor to wait in the presence of another. It must then have been his

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spirit that was spoken of in the passage above quoted, as belonging to Wăn-wang. In like manner we must suppose, that the Shin of Te refers to the spirit, and not to the divinity of Te.

We may remark further, that the ritual above alluded to speaks of the Shins of the *T'hëen shins*, as coming and going, in like manner as the Shin of Te. If however, (as we have seen) Shin, when spoken of as the adjunct of a being, means the spirit of that being, then it follows, that the same word, when used with reference to an invisible and incorporeal being, must mean spirit likewise. The 天神 T'hëen shin are supposed to be the directors of the winds, clouds, &c. such as the angels, or spiritual intelligences, of which western writers have spoken: or something like those ministering spirits, to which the Scriptures allude. The Shins of those *T'hëen shins* are the spirits, or spiritual energies of those spiritual existences; and thus the word Shin can be understood in the double sense of "immaterial, intelligent substance," and of the "intelligent or energetic part" of those beings: in which we see how exactly it corresponds with the term spirit in our language, which means both a separate individual spiritual being, and the spirit belonging to that being. Thus no alteration need be made in the rendering of the term, whichever idea is intended, but spirit in either case will do.

It will be evident from the above, that if there be a Shin or spirit belonging to Te, then Te in the instance above referred to must be a real existence, a being possessing a spirit or spiritual energy, and not a mere title, or name of office. He exists, he acts, he has attributes and adjuncts, and is therefore a real being. In the state ritual above referred to, the principal being for whom the main act of worship is intended is Te or Shang-te; while the Shin spoken of in the same connection is an adjunct of Te. Shin therefore, in the instance above referred to, is not God, nor divinity; while Te or Shang-te, associated with the Imperial ancestors who are Tes, constitute the Gods whom the Chinese supremely adore. Let it be remembered, also, what is the instance referred to. The emperor, who is the high priest of the nation, is offering up the celestial sacrifice to the Supreme objects of adoration, when in fact the principal act of the religion of China is being performed. If in this act, Shin is only regarded as an adjunct of a being, while others who possess these Shins are the beings worshiped with the highest reverence, it is plain, that the latter and not the former are to be regarded as Gods in the estimation of the worshippers. When a being is spoken of as sacrificed to, who possesses an adjunct, it is the being and not the adjunct,

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be the same as the five ancient sovereigns just mentioned, then before those sovereigns existed who managed the seasons? Another thinks, that the five Tes were synonymous with 天 t'hëen, Heaven, or the Divinity; which is again controverted by one Ma, who says, "If you consider the five Tes as synonymous with Heaven, then why do you make five of them? and why, after having sacrificed to Shang-te, did the king offer a separate sacrifice to the five Tes?" In his opinion, "the five Tes are the superintendents of the five elements in Heaven, just as the five mountains are the guardians of the five regions on earth. The five Tes are not to be considered as separated from the region of heaven, and yet you cannot say, that they are the same as August Heaven; just as the five mountains cannot be considered as detached from the earth, and yet it would be improper to say, that they are synonymous with Imperial Earth."

According to the regulations of the Chow dynasty, "the ceremonies observed in sacrificing to the five Tes, were the same as those observed in sacrificing to Heaven, in order to denote their elevation; but they differed in some respects from those presented to Heaven in order to mark the distinction between them. Thus in sacrificing both to Heaven and the five Tes, certain ceremonial robes were employed, in which respect, they were viewed as resembling each other; but the sacrifice to Heaven was offered at the round hillock, and that to the five Tes, at the various borders, in order to mark the difference between them. Thus it appears, that differences of opinion existed among the commentators regarding these five Tes; some placing them too low, and considering them as synchronous with the five ancient sovereigns of China; and others ranking them too high, and accounting them to be synonymous with Heaven; but these opinions, however, seem to give way before the presumption that they were the managers of the five elements, which accords with the sentiments of Confucius and Kang-he, as we have already seen. They must have been, therefore, in the estimation of the Chinese, real and distinct beings, both from their having been distinguished by separate names, (which Confucius asserts in his Family Sayings), and from their having been distributed among the various seasons, apportioned to the several quarters of the heavens, and distinguished by the five colours. They were also worshipped at the borders of the country in the open air, at different periods of the year, and joined together in the services performed in the illustrious hall, when the Imperial ancestors were associated with them. They were even called Shang-tes, a name which is generally appropriated to the Su-

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preme in the estimation of the Chinese and the Emperor sacrificed to them in the same robes of ceremony, in which he presented offerings to the Shang-te of the glorious heavens; from all which we conclude, that they were a class of beings, honoured with religious worship, and next only to the Supreme, according to Chinese ideas.

In later times, the sacrifices to the five Tes have been omitted, on account of the propensity displayed by the Chinese to ascribe the rule of the different dynasties to the influence of the various metals, which were severally presided over by the Tes of the five colours: and thus supposing different metals and colours to be in the ascendant, at certain periods, turbulent and factious persons set up new emperors and dynasties, to the great prejudice of existing governments: hence the worship of the five Tes was put down for state reasons, and is not alluded to in the ritual of the present dynasty. See a curious account of this theory in an essay by M. Visdelou, appended to De Guignes' Chou-king. That author adds, that "besides the Supreme Shang-te, who presides over all heaven, there are other five Shang-tes, who preside separately over the five regions of heaven, the five seasons of the year, and the five elements; thus dividing the burthen of the Supreme Shang-te. These five Shang-tes are called 天帝 T'hëen-te, celestial Tes: and that they may not sink under the weight of their responsibilities, the Chinese have given them five 人帝 jin-te, human Tes as assistants, viz. five of the ancient emperors of China. To these five human Tes, they have assigned five ministers or prefects. The sacrifices to the five Shang-tes were scrupulously offered, and continued by all the dynasties, down to that of Ming, (A. D. 1369) but were then entirely suppressed."

It is probably on this account, that in the collection of Odes and Essays published by the emperors of the present dynasty, the 青帝 Tsing te, Green Te, the 白帝 Pih te, White Te &c. are in no case capitalized; while an instance occurs in which the name of the Emperor is elevated two characters above the line, and that of one of the five Tes mentioned in the same sentence is not capitalized at all; shewing that though the five Tes were anciently regarded as gods, yet the worship of them having been discontinued for state reasons, they are now considered as inferior to the reigning Emperor.

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ART. II. *Extracts from the Report of the Medical Missionary Society in China for the year 1847; Reports of the Chinese Hospital at Shánghái, and Report of the Public Dispensary.* By WILLIAM LOCKHART, Esq. M. R. C. S.

MR. LOCKHART presented the Report of the last operations of the Society for the year ending June 30th, 1846, and submitted it to the local Committee.

The Report was approved of, and directed to be sent to the Committee of the Medical Missionary Society at Hongkong.

The last twelve months of the Society's operations in this place, have little in their character different from that which has been laid before the Subscribers in former reports. As will be seen from the list of patients, the number attended to has been 10,140, which shows that the natives are as anxious as ever to avail themselves of the offer of medical relief. Up to the present time the patients have been attended to in the premises formerly occupied; but these were found to be ill adapted to the purpose, and in a few weeks a new and commodious hall for the reception of out-patients, and good wards for the in-patients will be opened. This building has been erected through the liberality of friends to the cause, in Shanghai and England, and it is proposed to vest the property in the hands of some of the British residents at Shanghai, conditionally that it shall be always used for the purpose of an Hospital and Dispensary for the Chinese, or on certain other conditions which will be hereafter specified in the trust deed. It will be rented for the present to the resident medical officer of the Medical Missionary Society at such rent as the Committee think proper. The above plan of obtaining the requisite accommodation was judged the best that could be devised, and it was thought that by giving a local control over the affairs of the Hospital, more interest would be excited in its behalf, and a better prospect of its usefulness being maintained would thus be secured.

The summer of 1845 was wet, and consequently cool, but the dampness of the weather had an unfavorable influence on the health of the people generally, and as hot dry summers are the best for ripening the fruit and the grain, so they appear to be the best for the benefit of man.

In winter and spring when the weather is wet, the people suffer much from catarrh, cough, and rheumatism; but in summer and autumn should there be any continuance of wet weather, diarrhea, and

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dysentery are the most prevalent disorders. Intermittent fever also exists to some extent, but it is remarkable that this latter affection should present itself so seldom except in parts of the country which are low and marshy. This subject has been alluded to in previous reports, and further experience confirms the opinions therein offerred respecting intermittent fever at this place. The city and all the surrounding country presents an extensive flat or level of alluvial soil, which when dug into to the depth of four feet yields water abundantly; were the surface constantly irrigated for the purpose of rice cultivation, possibly intermittent fever might prevail here, as it does under such circumstances at Chusan. The cultivation of cotton, wheat and many kinds of edible vegetables however prevails in this district, and as this does not require irrigation, the surface is for the most part dry, except during the season of heavy rains. It is also worthy of observation, that catarrh, dysentery, diarrhea, &c., appear to take an intermittent or periodical character among the natives and also among Europeans. The latter are also more subject to intermittent fever in all its various forms than the former; the natives have of course become thoroughly acclimated, and are not affected by the climate to the same extent as are the foreigners; European children are especially subject to this aguish influence, and almost all the disorders of children take a periodic form. This subject merits further enquiry, and it is of much consequence that it be always attended to by medical men practising their profession in a climate such as that of China, and especially in those parts where rice is grown to a great extent. Notwithstanding the great changes of temperature to which this part of the country is subject, the heat in summer being sometimes 100° and 101°, and the cold in winter at its lowest for last year 15°, and the changes frequently so sudden that the thermometer falls 30° or 40° in twenty four hours, still it is gratifying to find that since Europeans took up their residence here three years ago, they have on the whole enjoyed so large a measure of good health.

RANGE OF THERMOMETER IN THE SHADE IN THE OPEN AIR.

1845.—JULY,	Average	by day	88	by night	78.
	Maximum	do.	94	do.	80.
	Minimum	do.	70	do.	67.
AUGUST,	Average	do.	90	do.	78.
	Maximum	do.	94	do.	78.
	Minimum	do.	75	do.	68.
1845.—SEPTEMBER,	Average	do.	78	do.	69.
	Maximum	do.	88	do.	77.
	Minimum	do.	68	do.	63.

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	OCTOBER,.....	Average	do.	67	do.	60.
		Maximum	do.	79	do.	71.
		Minimum	do.	58	do.	49.
	NOVEMBER,.....	Average,	do.	59	do.	46.
		Maximum	do.	73	do.	60.
		Minimum	do.	49	do.	37.
	DECEMBER,.....	Average	do.	40	do.	30.
		Maximum	do.	61	do.	50.
		Minimum	do.	30	do.	15.
1846.—	JANUARY,.....	Average	do.	38	do.	28.
		Maximum	do.	47	do.	40.
		Minimum	do.	30	do.	16.
	FEBRUARY,.....	Average	do.	46	do.	34.
		Maximum	do.	55	do.	46.
		Minimum	do.	32	do.	25.
1845.—	MARCH,.....	Average	do.	47	do.	38.
		Maximum	do.	57	do.	46.
		Minimum	do.	39	do.	31.
	APRIL,.....	Average	do.	57	do.	47.
		Maximum	do.	81	do.	71.
		Minimum	do.	47	do.	44.
	MAY, ...	Average by day		72	by night	63.
		Maximum	do.	88	do.	69.
		Minimum	do.	55	do.	47.
	JUNE,.....	Average	do.	83	do.	71.
		Maximum	do.	101	do.	83.
		Minimum	do.	64	do.	61.

On the 4th of August,—1846, at ¼ to 4 A. M., a severe shock of an earthquake was felt at this place, lasting for about 60 seconds. The vibration of the earth appeared to be in a direction from East to West, and consisted of one severe shock, followed by a second slighter shock, and the continuance of the vibration or oscillation for the above space of time. The motion of the earth was great, but slow; had the same amount of motion taken place in a shorter space of time, much damage to the city must have ensued; as it was, few if any accidents occurred, but the Chinese were very much alarmed. Several pendulum clocks stopped, especially those facing the East or West. From accounts since received, the earthquake is known to have been felt over the whole of the southern portion of Keang-nan, and the northern part of Chekiang, but its action must have extended much farther. The centre of the earthquake was probably in Japan, and may be supposed to have resulted from a violent eruption of one of the large volcanoes in that country. On the night of the same day, another but very slight shock was also felt; but although it was distinctly perceptible, it might possibly not have attracted attention, had it not already been aroused by the occurrence of the violent shock in the morning. Slight shocks of earthquake are not uncommon here, but the natives generally allow that the one above noticed, was much more severe than those ordinarily felt.

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During the winter season, ice is collected in large quantities and carefully stored in ice-houses, the walls of which are constructed of mud and are about 12 feet thick; the roof is thickly thatched with rice-straw and the door well covered over at all times. The ice is used almost exclusively by the Chinese for the preservation of fish, but there is another use made of it which has only lately been ascertained. When any one dies in a wealthy family, the friends sometimes wish to keep the body for three days, and if the weather be hot the body is placed on a plank and two or three peculs of ice on the floor underneath it; this being renewed as it melts, keeps the body at a low temperature and to a great extent prevents decomposition.

Several cases of suicide, and attempted suicide by swallowing opium presented themselves as usual, and it may be remarked that severe counter-irritation on the surface offers an excellent adjunct in the treatment of such cases, rousing the powers of life, and enabling the stomach to feel the effects of emetics, as in the following case:—A young man, 22 years of age, took a large quantity of opium, because his father had scolded him for spending 700 cash. He was perfectly comatose, pupils contracted, and skin insensible both to pricking with a pin, and pinching with spring-forceps, mouth firmly closed. He had been made sick with *tung-yew* or wood-oil, (as it is usually called, being the drying oil used by painters), and goat's blood. Solution of sulphate of copper was poured down his throat, followed by a mixture of mustard in hot water, slight vomiting was induced by the finger put into the fauces, but it was evident that no good would be done by these means. Violent stimulants were therefore applied to the skin, moxa to the epigastrium, over which a mustard poultice was applied, with boiling water to the legs; by these means he was roused in some degree and groaned from pain, violent vomiting quickly supervened, which brought up a quantity of opium, after which he rapidly regained his sensibility, and in an hour or two was out of all danger, but complained of feeling very sore.

One night about 11 o'clock, a man was seen standing at a door with a lantern in his hand, calling apparently on some absent person, at intervals, and in a plaintive tone. He was answered by another person within the house in the same tone of voice. On enquiry it was found that a child in the family had fever and delirium, or as the native phrase runs, "his soul had gone away or was wandering abroad." The father then hangs up on the side of the house a paper figure of Buddha, which he burns, and having lighted the candle in a lantern, holds it at the door while he calls in a mournful and be-

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seeching tone for his child, "A-sze hwuy lae," "A-sze come home," on which the person who is watching the child replies, "A-sze lae tsae," "A-sze has come back." This is continued till the delirium subsides or some change takes place. The wandering spirit is supposed to see the light and hear the cry and then return to its usual abode.

In the case of the loss of the anterior part of the inferior maxilla, the entire arch of the jaw containing 6 teeth, including the lower margin of the bone, had separated, and came away on the application of a slight degree of force, the cavity gradually filled up, and the case terminated successfully.

Extensive laceration of the leg. A man was in a boat filled with empty oil jars; from some accident he slipped and fell among the jars one of which broke, and cut up an enormous flap of skin, fascia, and muscle on the front and lateral part of the leg, from the ancle to the knee; much hemorrhage ensued, but suppuration and granulation went on well, and the case was advancing satisfactorily, when the man was obliged to return home to the country, as his family were afraid of his being among strangers; he was supplied with dressings and no doubt soon recovered.

It may not be out of place in this report to mention two benevolent institutions existing at this place in addition to the Foundling Hospital and Hall of United Benevolence, which have been spoken of in former reports. They are the Humane Society, and the Public Dispensary.

The Humane Society, or Kew-sang-keuh, (establishment for saving life), is situated on the bank of the river, outside the great east gate of the city; its object is to save lives of those who fall into the river. In cases of accident on board ship, boats are sent to pick up any who may have fallen into the water. The bodies of any thus rescued are taken to the institution, where efforts are made to restore life; but from the list of persons received it would seem that the chief duty of the superintendent consists in furnishing coffins for his patients. This is done at the expense of the establishment, which like the Tung-jin-tang or hall of united benevolence, is supported by public subscription. Among the plans adopted for restoring suspended animation, one is to place the patient on his back, and then invert a large iron boiler, commonly used for cooking rice, over the abdomen. This they say "on account of the connexion between the empty space, and the distended abdomen of the patient, causes the ejection of water by the nose." Another plan is "to suspend the

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patient by his feet from the shoulders of a man standing erect, stopping up the anus by a dossil of cotton to prevent the passing of a motion, which would be fatal. This will soon be followed by the flowing of water from the mouth, and the patient's life will be thus spared." This institution does not appear to be carried on with much vigour, and the applications for aid are not very numerous. The list for a year did not contain more than 30 or 40 cases, both of persons who had been saved and of those who had been buried.

The following is a translation of the Report of the Public Dispensary, as printed and distributed among the Subscribers.

REPORT OF THE PUBLIC DISPENSARY,

Attached to the Poo-yuen-tang at Shanghai, for the 25th year of Taoukwang, or 1845.

That part of the country called San-woo-te (anciently denominated the kingdom of Woo, and now corresponding to the southern part of the province of Keang-nan) is very damp, and that portion of it which lies near the sea is salt and still more damp than the interior, and in the summer and autumn, is much exposed to strong winds. In the Hwang-poo and Woosung rivers there are the day and night tides, but in the brooks, streams and canals which join them, there being no flow and ebb of the tide, the water is still or stagnant, and acquires a greenish colour and brackish taste; the water of the wells is also affected in a similar manner, and as regards the people who live in these places, the dampness moistens them, the wind shrivels them, the stagnant water soaks them, and they are thus rendered liable to disease. On the cotton lands, if while the cotton plants are growing up, they be choked by weeds they will not thrive, therefore after the rains, during the 5th and 6th months, the labourers immediately leave their houses, and putting on their hats and taking up their hoes proceed to labour, and though midday may have passed, they do not stop until their work is accomplished. Hence during the summer and autumn months much sickness prevails among the people. Those who have the means of doing so, call in a physician to cure their indisposition, and it is thus of little consequence, but if the poor and destitute be exposed to these pernicious influences and become sick they are unable to procure medical aid, and their diseases speedily become severe. This state of things having come to the knowledge of several benevolent individuals has excited their compassion and sympathy.

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At Shanghai several gentleman have established the Tung-jin-tang or hall of united benevolence which has now been carried on for several years; attached to it is an institution called the Poo-yuen-tang, whose object is, to supply coffins on credit; in addition to this a Public D spensary has lately been established and rulers determined upon. The institution was opened on the 18th day of the 5th month and was closed on the 18th day of the 8th month; during this time more than 10,000 persons were attended to, which has all been clearly specified. Now it is far more meritorious and praiseworthy to attend to persons while they are alive, than to afford coffins for them when they are dead; if therefore the gentry would unremittingly do this, they would be the means of assisting the poor and supporting the destitute, and thus by virtuous intentions and good plans the people of this city will be enabled to attain to a good old age. These benefits will not be confined to the city of Shanghai alone, but all persons having compassionate hearts hearing of your good deeds, will they not at once try to follow your example? He who first established the Dispensary was Wang-kwei, those who carried on the work after him were Choo-tsang-ling, Choo-tsang-hwuy, Shin-kwan, Keang-hea-pang and Chin-ping-kwei. I have given these particulars of the institution in this preface that by the minute detail of them, those who have the means may be excited to afford their aid.

Signed by SHIN-PING-YUEN of Tung-heang, by Imperial appointment, and FUNG-CHIN TA-FOO (an officer of the 5th rank) Subprefect of the coast guard for the district of Sung-kiang, and formerly for the 11th, 12th and 17th years of Taoukwang, joint examinor for the degree of Keujin (master of arts) in the province of Keang-nan.

LAN, by Imperial appointment, magistrate of the department of Shanghai, in the district of Sung-kiang, in the province of Keang-soo, who has been elevated 10 degrees and recorded for merit 10 times, issues this cautionary proclamation.

Whereas the officers of nominal rank, Choo-tsang-ling, Choo-tsang-hwuy, and Shin-kwan; the Sew-tsaes, or Bachelors of arts, Keang-kea-pang, and Chin-ping-kwei have petitioned saying:—"We consider that the miseries of disease and pain are to be pitied by all good men, and that the virtues of pills, powders, plasters and boluses should be dispensed by all benevolent institutions. Since the establishment of the Tung-jin-tang, or Hall of United Benevolence at Shanghai, there

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have been manifested pity to widows, support to the aged, gifts of coffins and burial places for the dead; but the business of affording medical advice and of dispensing medicine has not yet been attended to. Last year we borrowed some rooms adjoining the Tung-jin-tang, to form an additional or assisting establishment, on the principle that the carrying out of benevolent intentions far and wide, is an emanation of original virtue, besides which this establishment allows coffins on credit as we formerly represented, which is on record. We also wish to imitate the benevolent institutions of Soo-chow, and Sung-king, and during the summer and autumn months open an establishment for affording medical advice, and dispensing medicines to the destitute inhabitants of poor villages and hamlets, who are unable to obtain advice or procure medicines; all who apply at the establishment on the appointed days are attended to and furnished with remedies; thus their diseases are cured and health restored, and upwards of 10,000 persons have thus been benefited. On account of the great expense consequent on this establishment, and because it was yet in its commencement, we were fearful it could not be continued for any length of time, therefore we did not make any representation to your worship. We have now collected subscriptions for defraying the expenses incurred by dispensing medicines and providing medical advice, and intend opening the establishment on the 18th day of this month and have appointed the 3rd and 8th day of the month as the times for attending to applicants (that is on the 3rd, 8th, 13th, 18th, 23rd and 28th, or every five days). On each appointed day patients will be seen and medicines given till midday, when the establishment closes. Now lest any ignorant or vicious persons should come to the establishment, and make a disturbance, giving trouble and preventing the carrying on of this good work, we all petition you to issue a cautionary proclamation."

I, therefore send out this proclamation, having examined into this establishment for affording medical relief by giving advice and dispensing remedies. The aforesaid petitioners having procured funds for the necessary expenses, the work will be carried on, and they may on the appointed days open the establishment, and prosecute their excellent and benevolent intentions, which are much to be commended; and I issue this cautionary proclamation to inform you soldiers and people, that hereafter if any ignorant or vicious persons go to the establishment creating disturbance or causing trouble, their names must be brought to this office, in order that proof of the circumstance being shown, they may be summarily punished. The constable of the

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neighbourhood must not screen offenders to prevent proper punishment. You must all respect this without contumacy.

A special proclamation, the 6th day of the 5th month of the 25th year of Taoukwang.

THE REGULATIONS.

1st. The expenses of the establishment being defrayed by the subscriptions of the benevolent, it is desirable to use prudence and economy. On all the appointed days, for seeing patients there are provided a breakfast, a midday tiffin, and in the afternoon a dinner of meat and vegetables, of which only four bowls are placed on each table for 8 persons, thus shewing the economical arrangements which are made.

2nd. On each day those who give out the tickets are to come to the establishment early in the morning, and when they open the books and take in the tickets are not to receive any money from the people, and when the physicians give advice they are not to receive any fees.

3rd. The five grades of practitioners, viz: for internal, external, infantile and ophthalmic diseases, and for acupuncture, are requested to attend at the establishment. At the time of giving out the tickets, the number of the ticket, the name of the person, his disease, and the class to which it belongs are to be distinctly registered, for the convenience of the physicians.

4th. The tickets are to be distributed at 7 A. M.; the patients attended to at 8 A. M.; and the establishment closes at 12 M. Those who have received tickets before 12 o'clock are all to be attended to, but if on any day, the number of patients be small, the physicians must still wait till after midday.

5th. After the distribution of the tickets, the patients must sit still, waiting till the attendant who calls in the tickets takes them to the physician; they must not strive to be seen before their turn.

6th. To the patients who have surgical diseases, powders and plasters are given; to those affected with diseases of the eye, ophthalmic remedies are also given, but no medicine will be allowed to those who do not attend in person at the establishment. In cases of internal diseases, prescriptions will be given, but the purchase money of the medicines is not allowed, unless there be some benevolent individuals who subscribe for this purpose; but this cannot be determined upon or taken as a rule.

7th. The physician must come to the establishment early in the morning, and may return home after midday, and should any of his private patients come to the establishment to see him, they must wait until that time.

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8th. There being a fixed period for attending to the sick, should any persons be affected with a dangerous disease, and it be inexpedient to give five doses of one medicine, the mode of treatment must be plainly expressed in the prescription; or should any person require daily inspection, whose treatment cannot be specified, such will be allowed to go to the house of the physician, if they take their original prescriptions and wait on him before midday, but the physician must not receive any fee. At the next public day the patient must present himself at the establishment.

9th. The physicians are not to absent themselves on account of wind or rain; they are to remember that their work is from the 18th day of the 5th month, to the 18th of the 8th month.

10th. If any benevolent individuals subscribe towards defraying the expenses of the medicines, and give pills, powders, plasters or boluses, such donations will all be published in the Report at the end of the season.

The 5th month of the 25th year of Taoukwang.

Subscription Paper issued by the Committee of the Establishment.

We respectfully notify to the subscribers, that the Public Dispensary attached to the Hall of United Benevolence was open three months during the past summer, and that it depended solely on subcriptions of money, and donations of medicines. On every appointed day there were more than 1,000 applicants; now considering that the expenses incurred by attending to the diseases of so many of the poor, and by affording them medicines for their relief, were all defrayed by the subscriptions, there being no other resources, and we also wishing to reopen the establishment this year, we issue this exhortation to the merchants and scholars, who delight in works of charity. Some may make donations of drugs, others of pills and powders; some may subscribe for the entire expenses of one of the public days, others for the medicines used in one day, some may make a yearly donation for general purposes, while others may pay for a proportion of the expenses of one day. All these are to be voluntary donations, given without compulsion, and when the business of the season is completed, the whole will be accounted for in the public report. We respectfully request the lovers of virtue and promoters of benevolence to open their purses and afford relief to the sick poor, and by gathering together small donations we shall obtain a sufficient fund, (literally:—by accumulating grains of sand we shall form a pyramid). Thus the

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whitened bones will be clothed with flesh, and the well nigh dead restored to life, the sick will be healed and immeasurable happiness diffused abroad.

The 4th month of the 25th year of Taoukwang.

THERE have attended at the establishment 15 practitioners for internal diseases; 4 for infantile diseases; 4 for surgical diseases; 2 for ophthalmic diseases; and 4 for performing acupuncturation.

N. B.—The names of the above are individually recorded in the original. The Committee consists of 29 persons, and Choo-tsang-ling is the president at all its Meetings.

The subscription list is here given; and the subscriptions received from 200 various persons, merchants, shopkeepers, private gentlemen and others, in sums of from one-quarter of a dollar to one hundred dollars each, are separately stated, the whole forming a total of receipts, *cash* 980,805.

The donations of medicines also separately stated comprise musk, ginseng, rhubarb, ophthalmic powders, black tiger plaster, sleeping dragon pills, white pearl ointment, ulcer ointments, dysentery powders, alkaret liniment, camphor ointment, peach-flower powder, ague-plaster, head-ache plaster, sudorific powders, besides various other pills, powders, plasters, and ointments needless to mention.

ACCOUNT OF PATIENTS AT THE ESTABLISHMENT.

On the 1st day,	attended to	75 men,	64 women.
On the 2d day,	attended to	133 men,	128 women.

The original thus specifies the number of patients for the 19 public days, the largest number attended to in one day being 521 men, 611 women.

The total of patients for the above 19 days, men and women, is	13,519
Prescriptions given,	6,199

On 6 of the public days, four benevolent individuals paid for the whole of the medicine required. Besides this two individuals paid for 100 prescriptions given to patients, who were obliged to visit the physicians at their own houses. The prescriptions thus paid for are included in the account.

EXPENDITURE OF THE ESTABLISHMENT.

	Cash.
Paid to 8 apothecaries' shops on account of 6,199 prescriptions,	265,710
Paid for various drugs,	169,335
pills, powders, boluses, and plasters,	181,610
bowls, jars, cups, water vessels, pewter and copper vessels, ivory spatulas, measures, weights and scales, &c., &c.,	6,423
wages of servants for making up the medicines, also for charcoal, firewood, lamps, and oil,	22,125
extra drugs,	9,229

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MISCELLANEOUS EXPENSES.

	Cash.	
Paid for the physicians and the attendants' dinners on the 18 public days,	106.316	
dinner at the end of the season,	19,356	
flour cakes for breakfasts and tiffins,	29,460	
dinner at the beginning of the season,	12,893	
dinner to the apothecaries,	13,000	
Dr. Min's boat hire and postage,	15,300	
Dr. Kaou's boat-hire,	10.480	
candles for the altar,	10,060	
tea,	3,480	
tobacco,	3,678	
200 pencils and 400 sticks of ink,	3,660	
5 subscription books,	2.750	
paper for prescriptions,	3,900	
folding paper for medicines,	3,839	
red paper for placards,	460	
70 prescription books,	3,150	
register books,	900	
envelopes for powders, &c., &c.,	885	
1,700 patients' tickets,	12,148	
cooks wages,	6,300	
attendants 279 days' work,	18,974	
paper for plasters,	2,774	
7 tea-pots,	1,484	
20 towels,	840	
subscription papers,	939	
carving physicians' seals,	866	
rice baskets,	426	
2 water tobacco pipes and 20 common pipes,	1,054	
sundries,	2.347	
loss on bad cash,	2,680	
		294.495
Total of Expenditure,		949,017

BALANCE OF ACCOUNTS.

	Cash.
Entire amount of receipts from Subscriptions,	980,805
Total amount of Expenditure,	949,017
Balance in hand,	31,788

From this Report and the notice of the Humane Society it will be seen that the charge brought against the Chinese in common with all other heathen nations, that among all are found no Hospitals or other Institutions for the relief of the sick and destitute, is not correct. For there are in the city of Shanghai the above two establishments, also a foundling Hospital, an Alms house for the aged and infirm, a poor fund, and fund for the providing of coffins, and perhaps other establishments which have not yet been discovered.

While as may be seen from our Report now presented, medical relief has been afforded to the people of this place, their spiritual necessities have not been neglected. The in-patients are assembled every morning for the reading of the scriptures and prayer in the native

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dialect; and Mr. Medhurst addresses the whole of the patients, that is the out patients and in-patients, three times during the week on the leading doctrines of the Gospel, also on the Sabbath afternoon. Books and portions of the Scriptures are also freely distributed to the patients, when they return home, which thus find their way to all parts of the country, and it is known that these are not only taken home, but in many cases read and carefully examined. It is hoped that by the knowledge thus diffused, many who have hitherto worshipped only idols, and been shut up in ignorance and superstition, giving up themselves with apathy to the slavery of sin, may not only find relief for their bodily ailments, but be delivered from that worse sickness which taints and pollutes the mind, and be led to look to him who is the Saviour of the world and the great physician of souls. May the God whom we serve grant wisdom and direction to all those who have the management of the affairs and the carrying out of the Society, causing all that is done to tend to his honour and glory, and the temporal and spiritual welfare of our fellow-men.

The present are times of great promise to China, let us therefore diligently carry on our work, and be encouraged by thought of its importance, and vastness, to aim at doing still more than has yet been accomplished. The field of exertion is wide and ample, and needs as well as merits our fullest exertions and our constant efforts. And it must be remembered that a work of this kind is not for a week, or a month, or a year, but that to give any influence it must be regularly and steadily prosecuted for many years. Luke-warmness and faint-heartedness must not enter in, or all present paying and trouble will be thrown away, and so far as our efforts are concerned the renovation of this mighty empire be still retarded. Would we do any thing to this end, we must aim high, and though we may have to grapple with difficulties, they will only inspire us with more energy and zeal for future labours.

List of Patients attended to from 1st July, 1845, to 30th June, 1846.

Intermittent fever,	117	Epilepsy,	1
Tussis,	92	Surditas,	69
Asthma,	192	Leprosy,	23
Hæmoptysis,	100	Icthyasis	4
Phthisis,	40	Elephantiasis,	13
Dyspepsia,	1,272	Psora,	299
Dysentery,	113	Psoriasis,	163
Anasarca,	12	Lepra	92
Ascites,	15	Abscess.	114
Rheumatism,	1,245	Ulcers,	386

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Hernia scrotal	65	Caries of femur,	1
Hernia double and double hydrocele,	1	Caries of carpus,	1
Hydrocele,	7	Caries of metatarsus,	1
Contusions,	3	Loss of the palatal bones,	3
Infiltration of pus into the fingers and palm,	1	Loss of the symphysis maxillæ inferioris,	1
Severe contusion of chest,	1	Osteo-sarcoma of maxilla superior,	1
Severe contusion of pelvis,	1	Sudden death,	1
Laceration of hand,	1	Suicide from eating opium,	4
Extensive laceration of leg	1	Attempted suicide do,	5
Severe wounds of limbs,	6	Opium smoking,	30
Spear wounds of thigh,	3	Catarrhal ophthalmia,	295
Gun shot wounds in body and limbs by pirates,	14	Chronic conjunctivitis,	500
Burns of face and limbs,	4	Granular lids,	459
Severe burns of body followed by death,	5	Granular lids with opacity,	502
Slough of the feet from cold,	2	Granular lids with pannus,	330
Large abscess in palm, piercing to the back of the hand,	1	Leucoma,	202
Extensive sloughing ulcer of nose and cheek,	1	Ulceration of cornea,	817
Malignant ulceration of the tongue and loss of half that organ,	1	Conical cornea,	40
Inflammation of ancle joint,	4	Staphyloma,	30
Anchylosis of hip joints and partial do. of knee joints,	1	Hernia iridis,	10
Fistula in ano,	9	Synechia,	40
Fistula, enormous,	3	Closure of pupil,	32
Polypus nasi,	5	Irregularity of pupil,	80
Tumour of lip,	1	Amaurosis,	66
Tumour of neck, large,	2	Cataract of both eyes,	15
Tumour of scrotum, enormous,	1	Cataract of one eye,	19
Tumour of arm,	1	Cataract incipient,	30
Tumour of thigh,	2	Lippitudo,	330
Carcinomatous tumour on abdomen,	1	Pterygium,	348
Carcinoma of breast,	1	Trichiasis,	103
Fracture of radius,	2	Entropium,	183
Fracture of humerus,	1	Ectropium,	70
Fracture of clavicle,	2	Contraction of tarsi,	200
Fracture of crista Ilii,	1	Enormous fungus hæmatodes of the eye ball.	1
Fracture of thigh,	1	Loss of both eyes,	44
Dislocation of humerus under the clavicle,	1	Loss of one eye,	73
		Loss of one from a wound,	1
			10,140

By W. Lockhart.

Report of the Chinese Hospital at Shanghai.

From July 1st, 1846, to June 30th, 1847.

By William Lockhart, Esq., M. R. C. S.

In presenting a Report of the Chinese Hospital for the last year, it is satisfactory to be able to state, that the expectations entertained of the favorable site of the new Hospital have been fully realised, as shown

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by the large increase in the number of patients; from the list of cases appended it will be seen, that the number of individuals attended to has been larger than at any former period since the establishment of the Hospital at this place; this most probably results from the greater confidence of the natives in the means of relief, and also from better accomodation being afforded to the in-door as well as to out-door patients, the large hall of the new building being a convenient place for them to sit in while waiting to be attended to; and much better adapted to the purpose, than the open yard in which they formerly assembled, and where they were much exposed to the weather.

The mode in which the Hospital is managed is this, the building was erected and has been in part paid for, by donations received from England, from the members of the Foreign Community at, and from visitors resorting to this port. The property is vested in trustees chosen by the subscribers, and is rented temporarily to the resident agent of the Medical Missionary Society. At a general Meeting of the subscribers held in the hall of the Hospital in December 1846, it was judged desirable that all money subscribed for the Hospital should be paid to the treasurer of the Committee of the Hospital, he being authorised to pay to the medical officer such sums as are required for carrying on his work; hence a list of the local subscribers does not appear in the money accounts now presented, but the sums received are mentioned as paid by the treasurer, in the same way that grants are acknowledged from the Medical Missionary Society at Hongkong. It is intended that a list of the local subscribers, together with the trust deed of the property, shall be printed in a short time; this was promised at the beginning of the year, but it was eventually postponed for a time, until some final arrangements had been completed.

No particular reference is made in this report to individual cases treated at the Hospital, but the general nature of the diseases prevalent here may be gathered from the subjoined list of cases; almost the whole of the accidents enumerated occurred at the European buildings, and many of the Chinese servants of Europeans have been attended to; thus showing, that although the primary object of the Hospital is to draw the natives generally under instruction and relieve their bodily infirmities, still it is not without benefit to the subscribers themselves, by affording an asylum and means of cure for their sick domestics.

The observations on the temperature of the climate are still kept up, and the results as shown in the following table, may be relied upon as being tolerably correct :—

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RANGE OF THE THERMOMETER UNDER SHADE IN THE OPEN AIR.

	Highest by day.	*Lowest by day.*	*Average by day.*	*Average by night.*	*Highest by night.*	*Lowest by night.*
1846.—JULY,	98 deg.	78 deg.	91 deg	79 deg.	83 deg.	75 deg.
AUGUST,	92 ...	73 ...	80 ...	73 ...	80 ...	68
SEPTEMBER,	90 ...	70 ...	80 ...	71 ...	80 ...	60
OCTOBER,	80 ...	52 ...	71 ...	60 ...	67 ...	46
NOVEMBER,	70 ...	44 ...	69 ...	45 ...	54 ...	28
DECEMBER,	65 ...	31 ...	53 ...	36 ...	48 ...	26
1847.—JANUARY,	63 ...	35 ...	47 ...	31 ...	42 ...	24
FEBRUARY,	63 ...	32 ...	44 ...	31 ...	41 ...	21
MARCH,	77 ...	58 ...	41 ...	41 ...	61 ...	23
APRIL,	86 ...	65 ...	47 ...	51 ...	65 ...	38
MAY,	83 ...	62 ...	70 ...	58 ...	65 ...	46
JUNE,	90 ...	65 ...	76 ...	67 ...	77 ...	62

Two cases of Asiatic Cholera presented themselves; in one case the patient recovered, but in the other he died; the symptoms were similar to those noticed in persons afflicted with this fearful disease in Europe, namely the coldness and peculiar blueness of the extremities and face, cramps of the limbs, vomiting and rice water dejections, and general sinking of the powers of life. In the cases noticed here, the vomiting and purging were not very abundant, the pathognomic symptoms of the disease, being extreme exhaustion of power, coldness and blueness of the surface, with cramps of the limbs; indeed the purging existed to a very small extent in either case. From what is said by the natives, it is evident that they have occasional attacks of this fearful pestilence, which cause great mortality, and such a visitation is much dreaded; for an epidemic of this nature would make severe ravages among the inhabitants of the narrow, densely crowded streets and lanes of a Chinese city. In England, efforts are made by committees of public health, to clear the streets, open avenues for the admission of fresh air, and to adopt such regulations as tend to increase the salubrity of the towns; but the state of the cities of China sets all such regulations at defiance, and it is surprising that being exposed to so severe a heat, as that which prevails during the months of summer, the inhabitants should be able to live in their small unventilated houses. To take away their fans would be a worse punishment for a time, than taking away their food; without the fan they would be most miserable, and its constant use tends much to the comfort, and consequently to the health of the people. It is amusing to see how the Chinese employ the fan; not in a quick and hurried way, involving much exertion, as is the practice of Europeans usually when fanning themselves, but in a quiet uninterrupted manner, which, while it removes the hot air and answers the purpose of a refrigerator, does not

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cause any fatigue. When the state of a Chinese city is examined, it is not surprising that the people should suffer much from dyspepsia of various forms, but the matter for wonder is, that in a country, where in summer the thermometer ranges from 78° to 100°, and where the habits of the people both personal and domestic are so filthy, the inhabitants can exist at all without more disease than appears to prevail among them. If the same carelessness regarding public health joined with equally pernicious practices, were to exist in European towns, there can be little doubt that typhus fever and other fatal diseases would exist to a large extent.

During the whole of the spring, small pox has been very prevalent among the Chinese, at both Shanghai and through the surrounding districts; almost every family has been afflicted, and many children have died of the disease. As is generally the case during an epidemic of small pox, there were many cases of chicken pox, which ran its usual mild course. The only case of small pox among the Europeans occurred in the family of the Medical officer of the Hospital, in the person of an unvaccinated child, but the disease was of a mild type and the child soon recovered. Several Europeans were affected with varioloid, and at Woosung there were two or three cases of small pox in unvaccinated European adults. All the supplies of vaccine lymph both from England and Canton have failed in producing the vaccine vesicles, and it has been impossible to carry on vaccination as it was desired, and thus to have shielded the natives from the infection of small pox. In former reports it has been mentioned, that the Chinese do frequently inoculate their children when three years old, but it would appear that this is not universally attended to, and though by inoculation, the virulence of the disease is in some degree mitigated, the great objections to this procedure ever present themselves, namely that use is made of a most dangerous agency, which may disfigure and even kill the child, and also that a direful disease is thus propagated and maintained among densely populated and ill ventilated dwellings As was shown on a former occasion two years ago, the Chinese readily appreciate and avail themselves of the benefits of vaccination, and during this year they were most anxious to have this means of safety afforded to their children, but after repeated and constant efforts, the vaccination has not succeeded in a single instance, and the people have consequently been much disappointed.

(September;—since the above was written, some lymph sent from Canton has taken effect, and several persons have been vaccinated and endeavours are being made to keep up a regular supply.)

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The religious services at the Hospital are maintained as usual, and thus the spiritual as well as the temporal wants of the people are attended to as much as possible. May these efforts be blessed of him who is our Master in heaven, and may this people find peace and joy in casting away their idols and all their superstitions and loving him only with all their heart and soul.

LIST OF PATIENTS ATTENDED TO AT THE CHINESE HOSPITAL, SHANGHAI, FROM 1ST JULY, 1846, TO 30TH JUNE, 1847.

Intermittent fever,	473	Osteo-sarcoma of superior and inferior maxilla,	4
Tussis,	1,440	Caries of inferior maxilla,	4
Asthma,	467	Caries of tibia,	3
Hæmoptysis,	247	Adipose tumour of thigh,	1
Phthisis,	115	Tumour of toe, large,	1
Dyspepsia,	2,024	Enlarged glands of neck,	6
Dysentery,	325	Tumour of neck pressing on the trachea in a child,	1
Hæmatemesis,	26	Severe burns,	8
Jaundice,	33	Severe contusions,	6
Ascites,	45	Contusion of abdomen, rupture of liver and death,	1
Anasarca,	53	Concussion of the brain,	2
Rheumatism,	1,624	Severe wounds,	10
Rheumatic enlargement of joints,	22	Gun shot wounds,	5
Opium smoking,	40	Dislocation of wrist,	1
Paralysis,	10	Dislocation of ancle,	1
Surditas,	119	Fracture through base of skull,	3
Asiatic Cholera,	2	Fracture os frontis,	2
Hernia of various kinds,	196	Fracture neck of scapula,	2
Hydrocele,	21	Fracture clavicle,	2
Variola,	3	Fracture tibia and fibula,	3
Abscess,	189	Fracture thigh,	1
Ulcers,	554	Fracture radius,	2
Ulceration of throat,	6	Compound comminuted fracture of patella,	1
Enormous ulcers on various parts of the body,	5	Compound fracture of humerus,	1
Abscess of digital theca,	6	Division of malleolus interior and tendo achillis,	1
Elephantiasis,	72	Catarrhal ophthalmia,	383
Leprosy,	107	Chronic conjunctivitis,	600
Psoriasis,	185	Granular lids,	623
Psora,	418	Granular lids with opacity,	588
Porrigo,	36	Granular lids with pannus,	414
Lepra,	249	Leucoma,	245
Porrigo decalvens,	24	Staphyloma,	78
Polypus nasi,	19	Ulceration of cornea,	708
Polypus malignant,	2	Conical cornea,	17
Ganglion of wrist,	6	Irregularity of pupil,	165
Excrescences round anus,	42	Closure of pupil,	25
Fistula in ano,	35	Hernia iridis,	14
Prolapsus ani	11	Synechia,	20
Soft nodes on bones,	4	Cataract single,	14
Carcinoma testis,	2		
Sarcoma testis,	5		
Secondary syphilis,	8		
Lupus faciei,	1		

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Cataract double,	18	Loss of one eye,	57
Cataract incipient,	73	Loss of both eyes,	38
Amaurosis,	90	Fungus hæmatodes of eye ball,	1
Pterygium,	384	Fungus hæmatodes in child,	1
Lippitudo,	424	Fungus of eye lid,	1
Trichiasis,	232	Wound and destruction of eye by a shoemaker's needle,	1
Entropium,	248		
Ectropium,	155		
Contraction of tarsi,	185	Total	15,217
Inflammation of lachrymal sac,	14	W. LOCKHART.	
Fistula of lachrymal sac,	6		

ART. III. *Journal of Occurrences; affairs at Shánghái; nautical observation; the schooner Paradox sunk, passengers drowned; Dutch trade at Canton.*

FROM *Shánghái* our dates are to the 13th instant: the provincial officers deputed by the governor-general at Nanking, to confer with H. B. M. 's Consul, were to make their Entrance to the city that afternoon.

The "Fury" arrived at Shánghái on the afternoon of the 7th and was to leave for Hongkong on the morning of the 14th. In coming up to *Wúsung* she met the *Espiegle*, captain Campbell, three days and a half from Nánking, with a dispatch from the governor-general, in reply to a communication which she carried up from Mr. Alcock. The vice-consul D. B. Robertson Esq., and H. S. Parkes Esq. acting intrepreter were on board. We learn that these gentlemen as well as captain Campbell, were highly delighted with their visit to the old Capital. Their reception by the governor-general in his own "*Yá-mun*" is said to have been in the most handsome style.

At Shánghái all was quiet. The following was written under the above date, i. e. on the 13th instant.

"The Chinese authorities here have had a "Lesson," from which they may if they please, derive good in days to come. H. B. M. 's consul is not the man for half and half measures. Indeed no alternative was left to him, but either to sit down and do nothing, and see foreigners beaten and butchered, or to take strong measures. Who will say he has not acted wisely?

"Poor Hienling has "paid too dear for the whistle." It is said he was misled by one of his secretaries. On the 7th he delivered over his seals and vacated his office.

"MR. SAMQUA is Hienling's successor; protem he takes the title of "Military Intendant of the Departments of Súchau, Sungkiáng and Táitsáng, and Superintendent of maratime customs," &c. In Chinese it stands thus: *kin kiá yun sz' hán hú li hái kwán Sú Sung T'ái ping pi táu wú* 欽加運司銜護理海關蘇松太兵備道吳

"Mr Bates, the acting U. S. A. consul, received a long communication

from Hienling, the old tautái, on the 2d of March, regarding 12 of the murderers of Mr. Lowrie who had been apprehended, and arguing against said criminals being brought to Shanghai for trial and punishment, and against foreign officers going to the provincial city to witness their trial and punishment there."

The following notices are quoted from the China Mail.

HER MAJESTY'S SLOOP *Columbine*, AMOY, *28th March*, 1848.

SIR —I have the honour to report to you for the information of the Lords Commissioners of the Admiralty, that on running into Tong-sang harbour, on Sunday the 19th March, with the following bearings,—Dansborgh Island, West end, just open inside Wreck Island, and Old Thunder Head, West, had three casts with five fathoms, tide half ebb, where the chart 1843 gives seven fathoms low water. At the same time I observed the bank between Thunder Head and Pagoda Island breaking, leading me to suppose there is less than *three* fathoms on it.

Wednesday the 23d, on working up in-shore of the Mirope Shoals, between Lamtia and Notch Islands, observed a reef extending 8 or 10 cables N. W. from Lamtia, the sea breaking heavily.

This Island is marked on the Charts as if it were bold on all sides. I have no doubt that it exists, and is most dangerous, for on enquiry I find one of the masters of clippers is aware of the fact.—I have the honour to be, sir, your most obedient humble servant.

JOHN C. DALRYMPLE HAY, *Commander.*

To Captain JOHN N. CAMPBELL, *Senior Officer in China.*

ON Saturday last, as the small schooner *Paradox*, on her way from Canton with passengers, was entering the harbour from the Cap-sing-moon passage, she was caught in a heavy squall, and having all sail set, was capsized, and went down stern foremost. Dr. and Mrs. James were in their cabin at the time, and sunk with her. Mr. Ash, nephew to Mr. Sword of Canton, three Chinamen, and a Chinese female servant, were also drowned. The remaining three passengers and the crew were picked up by the lorcha *Canton* and a boat belonging to the schooner *Zephyr*, which fortunately chanced to be close to the *Paradox* at the time. Efforts have since been made, hitherto unsuccessfully, to raise the schooner which is said to have contained property belonging to one of the passengers, to a considerable amount.

The three gentlemen who escaped have sent us for publication the following acknowledgment of the assistance to which they owe their lives :—

We the undersigned return our most sincere and heartfelt thanks to the master and crew of the Lorcha *Canton*, for the timely and energetic aid in rescuing us this day from the Schooner *Paradox*, during a period of most imminent peril and exposure. As an expression of our sense of gratitude and obligation, we can say in a word,—we feel we owe to them the preservation of our lives. We desire also to make our acknowledgments for the kind and assiduous care bestowed on our comfort and restoration when on board the Lorcha.

T. M. J. DEHON,
H. B. HEDGES,
F. B. MEIGS,
Passengers per *Paradox*.

Hongkong, 14th April, 1848.

The following further particulars have been communicated by a friend of Dr. and Mrs. James :—

MY DEAR SIR,—I am enabled to communicate the following melancholy particulars regarding Dr. and Mrs. James, and Mr. William S. Ash, three of the passengers who perished in the schooner *Paradox*, on the 13th instant. They had in company with others, embarked at Canton on the evening of the 13th or Hongkong, and after passing through the Cap-sing-moon into the harbour, and in sight of Hongkong, a sudden gust of wind struck the schooner, and she went over immediately on her side. In a few seconds she commenced sinking

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by the quantity of water taken in the companion way, and went down stern first, leaving only the tip of her masts above water. Dr. James had just left the deck and was at the time with Mrs. James in the cabin. Nothing was afterwards seen of them. Mr. Ash was on deck when the schooner upset, and was recovered from the water by one of the other passengers, but who, being unable to support him longer, was obliged to let him go, and it is supposed he went down holding on to the bow of the small boat attached to the stern of the schooner. Three Chinese servants in the cabin and one Chinese woman on deck, were also lost. The other passengers, and all the crew were mercifully preserved by clinging to the top of the masts, that were still a few feet above water, and were soon rescued by a lorcha belonging to Messrs Dent & Co, which was near by at the time of the disaster.

The *Paradox* has often been employed by gentlemen and ladies as a passage boat to and from Canton, and was chosen by this party in preference to other available conveyances, on account of its supposed greater safety.

Dr. Sexton James was the son of J. E. James, Esq., of Philadelphia, United States of America. He pursued his classical studies at Brown University, afterwards spent some time at Newton, and studied Medicine at his native city. Mrs. James was the daughter of J. Safford, Esq. of Salem, Mass. Dr. James and his Lady were appointed Missionaries by the Southern Baptist Convention, and were to be located at Shanghai. They sailed from Philadelphia in November last, with Capt. Lockwood, in the Ship *Valparaiso*, and landed at Hongkong on the 25th of March. After five or six days they went in the same ship to Whampoa, and then spent a week or ten days at Canton. They were on their return to Hongkong with the expectation of soon proceeding to Shanghai, when their career was thus unexpectedly ended, before they had been three weeks in China. They have left parents and brothers and sisters, and a numerous circle of friends, to mourn their early death. Efforts to procure the bodies have hitherto been unsuccessful.—Very truly, &c. W.

April 19th, 1848.

The following is taken from the Friend of China, March 8th, 1848.

Extract of the Register, kept at the Netherlands Consulate at Canton, regarding the trade under Dutch Colors, at Canton and Macao.

Years.	*Tonnage Lasts.*	*No. Vessels.*	*Value Imports.*	*Value Exports.*
1825	1652	7	$ 1,140,050	$ 1,001,710
1826	1289	5	„ 662,000	„ 601,900
1827	1572	5	„ 720,540	„ 945,000
1828	1792	7	„ 641,928	„ 200,000
1829	1396	7	„ 477,075	„ 534,000
1830	720	6	„ 242,500	„ 310,000
1831	1652	9	„ 318,800	„ 251,168
1832	2083	13	„ 457,128	„ 656,645
1833	2677	7	„ 224,000	„ 113,000
1834	400	2	„ 105,500	„ 70,000
1835	600	3	„ 145,705	„ 79,500
1836	4208	22	„ 623,530	„ 620,480
1837	2634	14	„ 708,495	„ 449,500
1838	669	5	„ 165,500	„ 202,000
1839	613	3	„ 240,000	„ 175,000
1840	353	3	„ 125,000	„ 100,000
1841	670	4	„ 37,000	„ 32,000
1842	——	—	„ No statement in the Registers	
1843	933	5	„ 158,600	„ 90,000
1844	3341	15	„ 1,160,744,76	„ 1,025,744,79
1845	3025	20	„ 978,714	„ 101,112,61
1486	2483	16	„ 933,800	„ 1,002,136,75
1847	3497	20	„ 1,270,400,89	„ 740,171

Compiled from the Registers and Manifests received at the Consulate Canton, in China, February. 1848.

M. J. Senn Van Basel, *The Netherl: Consul.*

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CHINESE REPOSITORY.

VOL. XVII.—MAY, 1848.—No. 5.

ART. I. *An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language.* By W. H. MEDHURST.

The Taouist opinion of the Five Tes corresponds in a great measure with that of the Confucian school.

In the 廣博物志 Kwang pŏ wŭh che, sect. 5, we have the names of the Five Tes as above given, and their residences described, while they are said to preside over the five elements. In the 12th section, they say that the Five Tes appeared to Shún, and predicted the time of his ascent to Heaven: after which they came and escorted him in open day to the skies. In a subsequent section, the Five Tes are represented as ascending their chariots, followed by a host of officers, who with themselves were subject to the authority of a certain 大帝 Ta Te, Great Te, who was again inferior to Laoukeun, the founder of the Taou sect. In the same sentence, affairs are said to be all under the cognizance of Shang-te, who dwells in the 帝庭 Te t'hing, court of the Supreme. In the 25th section, speaking of the human body, the navel is described as the pivot of the five viscera, in the midst of which the five Tes preside. In the same work the different Tes are spoken of separately, and various acts and attributes are ascribed to them. In the 26th sect. the ancient emperor 炎帝 Yen-te is said to be the present 北帝 Pĭh Te of the northern region, and superintendent of all the Kwei Shins throughout the world. In the 38th sect. the 赤帝 tsĭh Te, Red

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Te, belonging to the southern quarter, is said to have had a daughter, who studied the principles of Taou, that she might become a fairy. Her dwelling was on the top of a mulberry tree, where she made herself a nest, sometimes appearing as a white sparrow, and sometimes as a young female. The Red Te wished her to come down, but in vain. He then drove her out of her nest by means of fire, when she flew up to heaven, and became a 帝女 te nyu, goddess. From which we perceive that the Taouists considered the five Tes, not only as actual beings, but as having children, which, however, they could not control; as was the case also with the fabled gods of Grecian mythology.

The Taouists not only believed in the Five Tes, spoken of by the Confucian sect, but in a variety of Tes, great and small, who must all be considered in the light of gods, according to their creed. First they had their 玉皇上帝 Yŭh hwang Shang-te, perfect imperial Shang-te, whom they considered as Supreme in heaven and earth; his title runs thus; "the perfectly imperial great celestial Te, who at the extreme beginning opened out heaven and who has ever since regulated the various kulpas, 含眞 han chin, possessing divinity, 體道 t'he taou, and embodying reason, the most honourable in the glorious heavens," (see the 三教仝書 San keaou tseuen shoo.) This 玉帝 Yŭh-te is said in the 太上感應篇 T'hae-shang kan yin pëen, to have issued his orders to 玄帝 Heuen te, to take command of the 天神 T'hëen Shin, celestial spirits, and 天將 Th'ëen tsëang, celestial generals, and to go round and inspect all in heaven above and earth below, examining into the merits and demerits of men and 神 shin, spirits, and sending up a monthly report. When the 神 shin, spirits, performed meritorious actions, he was to report, but when the spirits transgressed he was to degrade them into 鬼 kwei, evil genii; while the evil genii on transgressing were to be cut asunder and annihilated.

In the 廣博物志 Kwang pŏ wŭh che, the Taouists say, that in each quarter of the celestial region, east, west, north, and south, there are eight 天 t'hëens, or divinities, making 32 in all, each of whom has the word 天帝 t'hëen te, celestial Te attached to his name. In the 2nd section, we have a description of the flower of immortality, one taste of which confers on a person 眞 chin, divinity, equally with 玉帝 Yŭh te. It is also said, that in the star where Yŭh-te resides, there is a purple-coloured pearly gallery, inhabited

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by three canonized immortal beings, in which gallery is 帝席 te seih, the table of the gods. In the 12th section, Laou-keun, the founder of the Taou sect, is introduced as saying, that 元始天尊 Yuen che t'hëen tsun, the first original honoured one of heaven, observing Laou-keun's merit, conferred on him the title of 太上 T'hae shang, the great Supreme, and appointed him to be the celestial Te of the pearly altar. A little further on, he speaks of having been constituted a Te, under the name of 老帝君 Laou te keun. He is also called in the same chapter 太上天帝 t'hae shang t'hëen te, the great supreme celestial Te. Further on, the great Tes are spoken of as in some respects synonymous with the 仙 sëen, immortals. In the 14th section, the 神 shins of various hills are represented under the most uncouth forms, and are also called the Tes of the said hills; shewing that the word Te is used by the Taouists for the genii of hills and rivers. A little further on, we read of the lawn of Te, on a certain hill, with a fairy-like 神 Shin to guard it; while the capital of Te is also said to have a Shin to guard it. In the 5th section, under the head of geography, the writer gives a fanciful description of the Himalaya mountains, the ascent of which will insure immortality. Above this region is the 上天 shang t'hëen, high heaven, which is called, the residence of 大帝 Ta Te, the Great Te. The writer then goes on to describe a tree, which, planted on earth, mounts up to heaven, and affords a medium of communication, by means of which the 衆帝 chung te, multitude of Tes, ascend and descend. A similar expression occurs in the Odes of Soo, sect. 25, who says, that an emperor at his death mounted the fleecy clouds, and soared away with the host of Tes, upon prancing dragons. In the 29th section, various famous men of antiquity are alluded to as the officers of different Tes, in the world of spirits: one is said to be the 鬼帝 kwei te, the Te presiding over evil spirits in the northern region, and another over the evil spirits in the middle region. Thus we see, that according to the Taou system, a number of spiritual beings are called Tes, from the Yüh hwang Shang-te, and Laou-keun, down to the multitude of Tes who run up and down heaven's ladder, and the tribe of Tes who are in some respects synonymous with the 仙 sëen, immortals, and who, in the Chinese estimation, hold no office at all. Thus the word is employed without reference to authority, and is not a name of office, but one descriptive of the state and condition of a class of beings.

With regard to the views entertained by the Buddhist sect, we

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have distinct evidence of their using Te in the sense of a divine spiritual being.

In the 法寶標目 Fă paou p'heaou mŭh, section 16 page 32, Buddha, under the name of Shĭh-këa-mun-i, is called 帝釋 Te shĭh, the God Shĭh, who does not deign to stoop before the honoured of heaven.

In the 成道記 Ching taou ke, the same phrase, Te Shĭh, occurs very frequently, with reference to Buddha.

In the Imperial Essays, section 19, page 11, we have the copy of an inscription attached by Këen-lung to a Buddhist temple, in which he speaks of 帝釋 Te Shĭh, the God Shĭh dwelling in the middle heavens; shewing that the application of the word Te to Buddha is sanctioned by Imperial authority.

In the 廣博物志 Kwang pŏ wŭh che, section 1, we have a description of the heaven of Buddha, in which after depicting the celestial city, which is said to be built of gold, and garnished with pearls, the writer proceeds to describe the residence of the houris, whose number amounts to millions, and who are all the wives of 帝釋 Te Shĭh. In the 37th section, the same person is called 天帝釋 T'hëen te shĭh, the celestial Te Shĭh. It appears that, according to the Buddhist system, Sakya was the family name of Buddha, who after his death, is supposed to have been deified. The word Te, prefixed to his name, most probably refers to his absorption into the Deity; as neither before his death, nor after it, do we ever read of his having been invested with any authority, either in heaven or on earth.* It is to his divinity, therefore, and not to his supremacy alone, that the word Te refers, shewing that the term is be to understood as indicative of condition as much as authority.

One of the most celebrated deified persons among the Chinese, and one who is honoured by all the sects, is 關帝 Kwan-te, called also 武帝 Woo-te, the god of war. He was a hero, who flourished in the time of the three kingdoms, (A. D. 260) and was celebrated both for his great bravery and his tried fidelity. His righteousness and benevolence were said to have equalled Heaven, and to have assimilated him to the Divinity; and being supposed to have come to the succour of the reigning family at different periods, he has been elevated to the rank of a god, and worshipped accordingly. In a

* Ward, in his mythology of the Hindoos, says, that when a man by religious merit attains to the rank of a superior deity, he is not regarded as the Governor of the world. Buddha is considered as such a deity, and therefore his elevation is to be looked on as a deification, without any reference to rule.

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popular work, treating of this hero, in 8 volumes, we have an account of his life and death, as well as of his subsequent apotheosis, which is said to have taken place in the Ming dynasty, when 祭始稱帝 tse che ch'hing te, he was sacrificed to, and first called a Te. In the present dynasty, he was designated a 大帝 Ta te, great God, and his tablet ordered to be set up in every temple, throughout the empire: in consequence of which we find the shrine of Kwan-te, almost always erected in temples dedicated to the honour of Buddha, though he had no connection with that sect of religion.

We subjoin a list of the different beings, who are worshipped as Tes by the various sects in China.

1. By the sect of the Confucians.

帝 Te, who is spoken of, and honoured as the Supreme; this word is used in all the ancient classics repeatedly in the sense of God, as to what he is and does, in the production, government, and guidance of all things; while the highest act of worship is addressed to him. This being is variously called 天 t'hëen, Heaven, in the sense of Providence, and 上帝 Shang-te, with reference to his supremacy over all; also 昊天上帝 Haou t'hëen Shang-te, the Shang-te of the glorious heavens, and 皇天上帝 Hwang t'hëen Shang-te, the Shang-te of Imperial Heaven.

五帝 Woo te, the five Tes, who are the 倉帝 Tsang te, the Green Te, called, 靈威仰 Lîng-wei-gang; the 赤帝 Tseĭh te, Red Te, called 赤熛怒 Tseĭh-p'heaou-noo; the 黃帝 Hwang te, Yellow Te, called 含樞紐 Shay-keu-new; the 白帝 Pĭh te, White Te, called 白招拒 Pĭh-chaou-keu, and the 黑帝 Hĭh te, Black Te, called 叶光紀 Heĭh-kwang-ke.

文帝 Wăn te, or 文章帝君 Wăn chang te keun, the god of letters, who is supposed to have gone through 17 transmigrations, as a high mandarin; he is generally worshipped by the literati and his image is set up in the temples adjoining those dedicated to Confucius.

武帝 Woo-te, or 關帝 Kwan-te, the god of war, already alluded to.

2. By the sect of Taou.

玉皇上帝 Yŭh hwang Shang-te, the Perfect Imperial Shang-te, the most honourable in Heaven. (Morrison.) The king of Heaven, (De Guignes.) Also called the 玉皇大帝 Yŭh hwang ta te, Perfect Imperial great Te

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三元大帝 San yuen ta te, the three-fold original Great Te.

三樞大帝 San keu ta te, the Great Te who is the three-fold hinge of nature.

三官大帝 San kwan ta te, the triple ruler, the Great Te.

元天上帝 Yuen t'hëen Shang-te, the originally celestial Shang-te.

雷祖大帝 Luy tsoo ta te, the god of thunder.

玄天上帝 Heuen t'hëen Shang-te, the Shang-te of the sombre heavens; also called 玄天大帝 Heuen t'hëen ta te, the great Te of the sombre heavens; who is the same with 北帝 Pih te, the god of the north.

東華帝君 Tung hwa te keun, god of the eastern mountain.

司天昭聖帝 Sze t'hëen chaou shing te, the Te of the managing heavens, who reflects the brightness of the sages: or god of the southern mountain.

金天順聖帝 Kin t'hëen shun shing te, the Te of the golden heavens, who complies with the sages: the god of the western mountain.

安天玄聖帝 Gnan t'hëen heuen shing te, the Te of the peaceful heavens, who controuls the sages; the god of the northern mountain.

中天崇聖帝 Chung t'hëen tsung shing te, the Te of the middle heavens, who honours the sages; the god of the middle mountain.

太陽大帝 T'hae ning ta te, the great Te of perfect tranquillity.

太寧大帝 T'hae yang ta te, the great Te of the larger luminary, (the sun.)

紫微大帝 Tsze wei ta te, the great Te of the arctic regions.

協天大帝 Hëë t'hëen ta te, the great Te who aids the heavens, a designation of 關帝 Kwan-te, the god of war.

3. The Buddhists, as we have already seen, call Shïh-kea a Te; and that they do not thus denominate him merely in respect to his rule, is evident from what has been already advanced, and from the form under which he is represented in the temples; not as a Sovereign exalted on a throne, but as a devotee seated on a water lily, in a sea of milk, with no insignia of royalty about him, while a halo is figured about his head indicative of his divinity. *

* In a Buddhist classic, called the 高王眞經 Kaou wang chin king,

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From the above, it is evident, that the word 帝 Te, is used by all the sects of religion in China, not so much in the sense of rule and authority, though such an idea is attached to the term, as in the sense of divinity, and superhuman existence: thus shewing that 帝 Te is employed generically for God, and is applied to the highest, as well as a multitude of inferior divinities, worshipped by the Chinese. The sense in which it is to be taken, may be gathered from the title of the well-known native work on the three religions of China, which runs as follows; "the origin and spring of the three religions, including the 聖 shing, holy ones, 帝 te, gods, 佛 fŭh, Buddhas, and 帥 shwae, leaders; with a complete view of all the 神 shin, spirits, that are known"

We come now to the consideration of the objections that have been urged against Te, as generic for God.

The first objection is that Te means, not God, but ruler. In proof of this, reference has been made to the 說文 Shwŏ-wăn, an old dictionary, which says, that Te means "to judge, or a judge," in the sense of discriminating accurately and judging justly: and that it is "the designation of one who rules over the empire," of course applied to the emperor because he is supposed to judge just judgment. The Shwŏ-wăn is, however, known to be a very concise dictionary, giving only one or two definitions of all the words occurring in it. Another vocabulary, called the 六書故 Lŭh-shoo-koo, says that "Te is the honourable designation of a sovereign ruler, hence Heaven, or the Divinity, is called Shang-te, the five elements are called the five Tes, and the Son of Heaven is called Te." It would appear from this that Te means a sovereign ruler, and as such is applied to the Supreme, as well as inferior divinities, and likewise to the chief sovereign among men; but it does not follow, because a

we have an enumeration of various deities, beginning with the 佛 Fŭhs or Buddhas, then passing on to the various 觀音 Kwan yins, after that noticing the 菩薩 Poo sahs, and closing with the 帝 Tes, of which the following is a list: 離波離波帝 Le po le po Te, 求訶求訶帝 Kew ko kew ko Te, 陀羅尼帝 To lo ne Te, 尼訶羅帝 Ne ko lo Te, 毗離尼帝 Pe le ne Te; 摩阿伽帝 Mo o kea Te, and 真靈乾帝 Chin ling kĕen Te; all these, with the exception of the last, are foreign names transferred into the Chinese, and refer doubtless to the various gods worshipped by the Buddhists, in addition to the Buddhas, Kwan Yins, and Poo-sahs, (who go under the general name of Tes) Throughout this Classic the gods are not called Shins at all.

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word is originally indicative of a single attribute of the Divine Being, and on that account is applied to him as well as others, who possess that attribute in some degree, that therefore it cannot be used generically for God; for we know that *El*, in Hebrew, signifies originally a strong one, a mighty hero, a champion, and yet it has become an apellative for God in the Scriptures.* This very term also is supposed by Gesenius to be a primitive word, presenting the idea of strength and power, from which is derived *Alah* (Hebrew), to invoke God, and *Alah* (Arab.) to worship God, and ultimately *Elohim* in the one language, and *Allah* in the other, the principal generic names for God in those languages Even our own word God, in English, is by Dr. Henderson, in his edition of Buck's Theological Dictionary, said to be derived from the Icelandic *Godi*, which signifies the Supreme Magistrate and is thus strikingly characteristic of Jehovah, as the moral Governor of the universe.

We have already quoted the Chinese Imperial Dictionary, (the best authority for the signification of words that we are acquainted with) which makes Te to be one of the names of Heaven, or the Divinity, and says that it is applied to human rulers, only as they may be supposed to imitate Heaven in virtue. Shang-te, he also tells us is Heaven, or the Divinity; and the five Tes are the names of five spiritual beings sometimes called Shang-tes, who have charge over the elements. It would appear from Kang-he, therefore, that Te or Shang-te is used generically for God, in the Chinese language.

Another objection against Te is, that it simply marks the relation between the ruler and the ruled, without giving us the slightest intimation to what class of beings, whether visible or invisible, human or divine the said ruler may belong. To this we may reply, that we have already adduced instances of the employment of the word Te, in which there can be no mistake about its referring to an invisible and divine being or beings. The word itself is explained by the chief

* Some have differed about its application, particularly in Is. 9: 5. where Gesenius has rendered *El Gibbor*, the mighty hero, which phrase most interpreters have translated "the mighty God." As this is one of the passages brought forward in proof of our Lord's Divinity, much importance is attached to it; and the maintainers of the orthodox creed would be very sorry to see it deprived of its force. But on the theory that the original meaning of a word must be always retained, and that the secondary signification may only be referred to when the exigency of the case requires it, no doubt we should have to surrender this text into the hands of the Unitarians; and even that other passage, Isa. 7: 14. would have to be given up likewise, had not an inspired writer explained it to mean, "Immanuel, God with us." We infer therefore that no rule can be laid down for the interpretation of terms, which are used in various senses, by ascertaining which is the primary meaning. We must ascertain what standard writers mean by its use, and translate accordingly.

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Lexicographer to mean Heaven and to be one of the names of Heaven, while only those are said by him to be rightly called Tes, whose virtue corresponds to that of Heaven. In all which we have no reference to the relation existing between the ruler and the ruled. The same author says, that Te is one who judges justly, and because Heaven, or the Divinity, judges impartially and universally, therefore that being is called Te; while human rulers on account of their imitating Heaven in this respect, are called Tes; here the reference is to moral qualities, and not to power or authority.

That Te conveys the idea of relationship in a certain sense, is no argument against its being used generically for God; for Horsley thinks, that "the word *Elohim* is expressive of relation: not, however, of a relationship between equals, but of a relationship between a superior and inferiors. The superior is evidently the most absolute, the dependence on the side of the other party, the most complete and entire." The quotations from the Chinese classics, above made abundantly shew that such a relationship exists between Te or Shang-te, and those who adore him. The moulding and framing of things, as the potter does the clay, together with the producing and completing of the myriad of things, which are ascribed to Te, refer to the relationship that subsists between the former and the formed, and not between the ruler and the ruled. All things getting their forms completed from Te, as men get their forms completed from their parents; and all men coming originally from Heaven, as children do from their parents, refer to the relationship that exists between the progenitor and the offspring, more than to that which obtains between a king and his subjects. The being the first of all existences, is not the characteristic of one who is simply a ruler. The causing things to issue forth in spring, or the making of the energies of nature to bud and move, is rather the work of a God, than of a governor. But especially the conferring of a virtuous nature on mankind, resulting in sincere and reverential thoughts, is not the work of any ruler, but one, who in performing such acts, displays more the attributes of a divine than of a human benefactor. When Te is said to lead and influence men's minds, in every action and passion of their daily avocations, there is certainly a distinct reference to an invisible superintendent of human affairs, because these are results which no visible agent could produce. So, when Te is said to know all things, to perceive our reverence in worship, or detect the smallest degree of insincerity: when he controuls the heart, looks on men's feelings,

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and sees them more clearly than in the brightest mirror; the reference is most assuredly to a spiritual and omniscient being; while the spirits of the just being represented as ascending and descending in the presence of Te, proves that in these passages the writers had no reference to any ruler of the present world, but to him who decides the destinies of the world to come. It is true, the Chinese in the above connections make use of a term which means also a ruler, but they employ it in a different sense from that in which the word is generally understood, and shew that they intend by it a higher relationship than that which exists between rulers and their subjects generally.

Again, other spiritual and imaginary divine beings are spoken of as Tes, besides the Supreme, in the estimation of the Chinese; in whose case the word is not indicative of the relationship existing between the rulers and the ruled. Thus the deceased hero 關羽 Kwan-yu, is called a Te; but he is not said to rule over any thing, nor is any portion of mankind supposed to be subject to his sway; it was merely on account of his fidelity and righteousness that he was deified; and that no authority was thereby conferred upon him is evident, from his being considered as inferior to a living emperor, and being only worshipped by subordinate officers. The god Sakya is not looked upon as the governor of the world, though called Te shĭh; and the hosts and multitudes of Tes, spoken of by the Taouists, who go up and down heaven's ladder, are only a species of immortals, like 仙 Sëen, who are not invested with any authority at all, but roam about at ease, without either charge or responsibility. In all the above instances, the use of the word Te does not refer to the relationship existing between the ruler and the ruled, and it is evidently employed to denote a class of divine, and spiritual beings, honoured with the worship of their votaries.

It has been said, that one instance cannot be found where the word Ruler does not make sense, as the translation of Te: but if the passages we have quoted be carefully examined, it will appear that the word ruler would not adequately express the meaning of Te, in the cases referred to. It is not sufficient to say, that those who have translated these and similar passages, have used Supreme or Divine Ruler for Te; because the very circumstance of their adding the word Supreme or Divine, shews that they did not consider the single word Ruler sufficient to express the sense of the Chinese author. We have already quoted instances from Morrison's Dictionary, in

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which he renders Te "the Majesty of Heaven," Part 1. vol. 1. page 236; "Divine Ruler." page 329; "the Supreme Sovereign," page 495; Supreme Ruler," page 571; "Heaven's Sovereign," page 505; "the Most High, Ruler," pages 523, 866; and "the Most High," page 675. In the same page he says, that Te or Shang-te is expressive of the most high God; and in page 863, he renders Te directly by "God." It is evident then, that Morrison did not think that Ruler would make sense in every instance, and that something more was necessary to express the full idea of the Chinese writer in certain passages. It is allowed, that when one meaning of a word will not make sense, we must do the writer the justice to suppose that he meant to convey some other idea by it, rather than set him down for a fool. We contend that the word Ruler alone will not adequately express the meaning of the authors in the passages cited; but that some other term is necessary in order to express the full sense; we find that according to Kang-he, the word Te is one of the names of Heaven, or the Divinity, and that it was applied (though improperly) to certain human rulers, who were supposed to imitate Heaven in virtue; when therefore we meet with cases in which the exigencies of the passages require us to translate it by a term expressive of Divinity, we are not doing violence to the language, so to translate it. We also see, that when the word Te is used with reference to a class of invisible and divine beings, it does not undergo any change of meaning, but is used in its natural sense, when translated God.

But it seems, that it cannot be denied that the word Te is used for beings called gods; only the force of the argument drawn from such use is sought to be weakened by saying, that the word *Melech* is used with reference to Jehovah in the Hebrew Scriptures; and as we should not translate *Melech* by God in the Holy writings, so we should not tradslate Te by God in the Chinese classics. To this we reply, that the word *Melech* is never used in the sense of God in Scripture, as Te undoubtedly is in Chinese. The Chinese ascribe to Te the acts and attributes of God, and speak of Te as forming and shaping all things, as well as conferring a virtuous nature on mankind. But the Hebrew Scriptures never speak of *Melech* as the former of all things, nor as having made man upright. Kang-he says, that Te is one of the names of Heaven and that Shang-te is Heaven, which was the term by which they were in the habit of expressing the Divinity: but the Hebrews never said, that *Melech* was one of the names of God, nor that it meant God. The Hebrews were under a theocracy, and thus God was frequently called the king of Israel,

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and the king of Jacob; David also calls Jehovah, his King and his God, and Christ is the King of kings, and Lord of lords; but it is evident, that the word King is employed, in all these instances, only with reference to God, and not in the sense of God. There is not an instance in the Hebrew Scriptures, of the word ***Melech*** being used in the same way that Te is used to mean God in the Chinese classics. Again, when the word ***Melech*** is employed with reference to God in the Scriptures, it is always coupled with some other word, which defines its application: while on the other hand, Te is used in the Chinese classics, in the sense of God, without any other term in connection to define its import, and to shew that the other term means the being which this only refers to. The cases in which the word king occurs in Scripture with reference to God, accompanied with another term which does mean God, are the following: 1 Sam. 12: 12. Psalm 5: 2. 10: 16. 44: 5. 29: 10. 98: 6. 44: 4. and 145: 1. Isa. 33: 22. 43: 15. Jer. 46: 18. 48: 15. 51: 57. In all of which instanees it would be improper to translate the word King by God, because there is another word in the sentence meaning God, and stating definitely to whom the word ***Melech*** refers: shewing that the term was not used in the sense of God, but in its proper meaning of king. In the Chinese classics, on the contrary, all things are said to get their forms completed from Te: Te is the first of all: and sincere thoughts in man are ascribed to the virtuous nature bestowed by Te, with many others: in all which inatances, Te is used alone, as meaning the being who does those things, in which way ***Melech*** is never used in the Hebrew Scriptures.

It appears then, that Te is used for Heaven, or the Divinity, for Shang-te or the most High God as far as the Chinese knew him; for the five Tes, called also Shang-tes, who presided over the elements, for Kwan-yu, the god of war, and for a variety of gods who are worshipped by the Taouist and Buddhist sects; so that we might justly consider it as generic for God in Chinese: but it is objected, that in all the above cases, the invisible being to whom the title of Te is given, is a ruler among the class of beings to whom he belongs, and therefore the word should be rendered ruler and not god. As well might one argue, that *El* when applied in the Hebrew Scriptures to the Divine Being, to the idols of the Gentiles, and to earthly monarchs, only means that the beings referred to are mighty ones, or heroes; and that therefore, in all the 250 instances in which El is used in the Hebrew Scriptures, it should be rendered hero, and not God; which would deprive us of one of the most notable appellatives for God in

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Scripture, and weaken the force of many arguments brought in defence of the Divinity of Christ. All translators have, however, translated El by God in all those instances where it is evidently used for God, and only rendered it by words indicative of might and power, where they thought it necessary; while an inspired penman has assured us, that Immanuel means, God with us.

Another objection to Te, is, that it has been used from the highest antiquity, and still is, the title given to the ruler of China. We have before shewn, however, from the Imperial Dictionary, and from the preface to the Shoo-king, that only five individuals, during all the classic age, were called Tes, on account of their supposed imitation of Heaven in virtue, and it was not until the sages were dead, and the books were burned, that Tsin-che-hwang (B. C. 203) arrogated to himself the title of 皇帝 Hwang-te, of which class, he considered himself the first, and therefore styled himself 始皇帝 Che-hwang-te, the first Hwang-te. This title of Hwang-te, however, when applied to the Emperor, in the state ritual, is always put lower down than the word Te alone, which is applied in that document solely to the Supreme in the estimation of the Chinese. It might be thought by some, that Hwang-te is a higher title than Te, because it means "Great Ruler," while they think, that Te simply means "Ruler:" but to this we reply, that the Chinese is a language of phrases, and that when a phrase is once established by custom to signify any particular idea, it always stands for that idea, without reference to the words which may be employed to compose it; thus Hwang-te always means Emperor, while Te alone is frequently employed in the sense of God. We may remark further, that the addition of a character to constitute a phrase in Chinese though separately signifying something more elevated or refined, does not always add intensity to the combined phrase. Thus 精 tsing, means fine, pure, essential, and 神 Shin, as we hope to shew in the sequel, signifies spirit; when combined therefore, they would seem to mean pure essential spirit, whereas it is well known that the words in combination mean nothing more than the animal spirits. If, however, Shin meant God, then the two characters combined, ought to mean the pure essential Divinity. We have before observed, that the five emperors of antiquity were denominated Tes, on account of their virtues; that the tyrant of Tsin assumed the designation of Hwang-te, which was continued by the Han dynasty. At that period, however, the practice of assigning to deceased emperors, the Meaou-haou, or an-

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cestorial designation, commenced; from which time, departed monarchs were regularly honoured with this title, when enshrined and worshipped in the ancestorial temple; and historians speaking of the kings who reigned from that dynasty downwards have called them, after their decease, Tes. But previous to the decease of an emperor, he is not spoken of in state papers as a Te; we have looked through several volumes of Peking gazettes, and find the terms generally applied to the Emperor, to be 皇上 Hwang-shang, 聖主 Shing-choo, or 上 Shang, but we have not met with the word Te alone, with reference to a living emperor in documents soberly worded. It is true, that in the 表章 Peaou chang, which are adulatory addresses, or petitions, sent up to the Emperor, he is sometimes styled Hwang-te, or even Te; but it is evident, that such phrases, are used simply as compliments, in the same, way as James I. is called in the preface to our Bibles, "the most High and mighty Prince," and "most dread Sovereign"; while in sober writing no one would think of applying that title to him. The same is the case with the Chinese Emperors, in regard to Te.

With reference to the word Te being sometimes applied to a living emperor, we may observe, that 天 t'hëen is also used in the same signification; for in the 二雅 Urh-yay, vol. I. page 8, we read, that "one of the titles of the Emperor is 天 t'hëen, Heaven, or the Divinity." In Bridgman's Chrestomathy, 558, we find the phrase 皇天 Hwang t'hëen, Imperial Heaven, which is equivalent in Chinese to the most High God, applied to the emperor. In Abel's narrative of Lord Amherst's Embassy, page 208, the edict issued after his departure, condoles with the ambassador, saying, "Your good fortune has been small, you have been unable to lift up your eyes to the face of Heaven, (i. e. the emperor.)" So also the Imperial throne is called 天位 t'hëen wei, Heaven's seat; the Imperial consideration, 天恩 t'hëen gnăn, Heaven's favour, or Divine grace, (as Morrison has it;) and the Imperial family, 天眷 t'hëen keuen, Heaven's inmates; Imperial troops, 天兵 t'hëen ping, Heaven's soldiers, or the army of Heaven; the Emperor's pay is called 天祿 t'hëen lŭh, the emoluments derived from Heaven; the Imperial presence, 天顏 t'hëen yen, Heaven's countenance; the Imperial dynasty, 天朝 t'hëen chaou, Heaven's court. Morrison says, that an Imperial messenger is called, rather presumptuously, 天使 t'hëen shĕ, the messenger of Heaven. The Emperor himself, they call

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天子 t'hëen tsze, Heaven's Son. Martin says, because the Chinese take Heaven, God, and the Supreme Godhead to be all one, therefore the Son of Heaven, is as much as to say, the Son of God. Not only is the Emperor called Heaven or God; but he is actually worshipped during his life-time as a divinity. The ceremony of the Kŏ-t'how, as it is described by Abel, page 81, is a specimen of this. "At the further end of a room, was placed a screen, before which was a table covered with yellow cloth, and supporting a vessel of smoking incense, the whole, symbolical of the presence of his Chinese Majesty; all around this sacred emblem, carpets were laid for the accommodation of his faithful votaries; at a given signal, the mandarins fell on their knees, and, inclining their heads, knocked them three times against the ground, and then arose." Sir George Staunton, in his account of Macartney's Embassy, in describing the same ceremony before the Emperor's throne, speaks as follows: "The throne was ascended by steps, and above it were the Chinese characters of glory and perfection; tripods and vessels of incense were placed on each side, and before it a small table as an altar, for placing offerings of tea and fruit to the *spirit* of the absent emperor. Among the many names given to his Imperial Majesty, he has one which corresponds in sound, as well as in written characters, with that given in China, sometimes, to the Deity; doubtless as an attribute of power, residing almost entirely in the person of the sovereign, whose dominion they consider as virtually extending over the whole world." "Believing the Majesty of the Emperor to be ubiquitary, they sacrifice to him when absent; it cannot therefore be surprising that they should adore him when present. The adoration or Kŏ-t'how, consists in nine prostrations of the body, with the forehead touching the floor, which is not only a mark of the deepest humility and submission, but implies a conviction of the omnipotence of him, towards whom this veneration is made." Again he describes "a feast which was expressly devoted for rendering solemn and devout homage to the Supreme Majesty of the Emperor. The ceremonial passed in a vast hall, in which were assembled the princes and great officers of state; at particular signals, every person present prostrated himself nine times, except the Ambassador and his suite. He to whom this awful act of adoration was made, in imitation of the Deity, kept himself the whole time invisible." Thus also, throughout the provinces, whenever a decree is received from the Emperor, incense is burned, and the mandarins bow and prostrate themselves before a tablet inscribed with the words 萬歲

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萬歲 Wan suy yay, the Lord of ten thousand years, in proof of their devotion and allegiance. In Morrison's Dictionary, Part I, vol. I, page 589, we have the phrase 奉天命 fung t'hëen ming, receiving with reverence the command of Heaven; which Morrison says, "is used by the Chinese emperors, to declare their divine right; and since the officers of government deem the emperor their god, (as Virgil did the Roman Emperor, *Deus nobis hæc otia fecit*) they by a blasphemous adulation, apply this phrase 奉天命 fung t'hëen ming, to the Imperial commands." In page 831, Morrison quoting the letters patent of the nobility of China, says of the Emperor, "in that his virtue equals that of Heaven and earth (the god of nature.) he is styled Hwang-te; in that Heaven helps him, and treats him as a son, he is called the Son of Heaven; for the Son of Heaven comes next after Heaven in ruling the universe."

Morrison has referred to the Roman Emperors, and we may here be allowed to pursue the topic a little further. These despots were not only called *Theoi*, but incense was burnt, and sacrifices offered to them during their lives, under pain of capital punishment in the event of a refusal. But after their death, the Grecian and Roman Emperors were frequently honoured with an apotheosis.

On the subject of the apotheosis, or enrolment of mortals among the gods, Dr. Smith remarks, in his Dictionary of Grecian and Roman antiquities, London 1842, "that the mythology of Greece contains numerous instances of the deification of mortals. The inhabitants of Amphipolis offered sacrifices to Brasidas after his death, (Thucyd. v. ii.) and the people of Egeste built an heroum to Phillippus, and also offered sacrifices to him, (Her. v. 48) In the Greek kingdoms, which arose in the East, after Alexander, it was common for the successor to the throne, to offer divine honours to the former sovereign. Such an apotheosis of Ptolemy is described by Theocritus in his 17th Idyl."

The term apotheosis, among the Romans, signified the elevation of a deceased emperor to divine honours. This practice was common upon the death of almost all emperors, and was usually called their *consecratio*, and the emperor who received the honour of an apotheosis was said *in deorum numerum referri*, or *consecrari*. Romulus was admitted to divine honours under the name of Quirinus. None of the other Roman kings received this honour, and we read of no instance of apotheosis until Julius Cæsar, who was deified after his death, and games were instituted to his honour by Augustus.

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(Suet. Jul. Cæsar 88.) The ceremonies observed on the occasion of an apotheosis, have been described by Herodian, (iv 3) when a waxen image of the deceased was burnt, with aromatics upon a lofty pile, from the top of which an eagle was let loose to mount into the sky as the fire ascended, which is believed by the Romans to carry the soul of the emperor from earth to heaven: from which time he was *worshipped with the other gods.* In conformity with this account, it is common to see on medals struck in honour of an apotheosis, an altar with fire on it, and an eagle taking flight into the air. Medals of this description are very numerous; we can, from these medals alone trace the names of *sixty individuals* who received the honour of an apotheosis, from the time of Julius Cæsar to that of Constantine the Great. On most of them the word *consecratio* occurs. Many other monuments have came down to us which represent an apotheosis. Of these the most celebrated is the bas-relief in the Townley gallery of the British Museum, which represents the apotheosis of Homer; and there is a beautiful representation of the apotheosis of Augustus on an onyx-stone in the Royal museum at Paris. The wives and other female relations of the emperors sometimes received the honour of an apotheosis; such as Livia Augusta, the wife of Nero, and Faustina, the wife of Antoninus.

The emperors above spoken of were not only deified, but they had *flamens*, or priests, especially appointed to do them honour. Flamen, says Dr. Smith, was the name for any Roman priest, who was devoted to the service of any particular god, (Cicero de Legg. ii. 8.) and who received a distinguishing epithet from the deity to whom he ministered. (Varro de Ling. Lat. v. 84.) The most dignified were those attached to Diiovis, Mars, and Quirinus (or Romulus): the Flamen Dialis, Flamen Martialis, and the Flamen Quirinalis. The number was eventually increased to fifteen; but the three original flamens were always chosen from among the patricians, and styled *majores;* the rest from the plebeians, with the epithet *minores.* The priests instituted to Augustus, after his death, were called Sodales. (Suet. Claud. 6. Galb. 8.)

In Adams' Roman Antiquities, page 453. we read, that "the highest honours were decreed to illustrious persons after death. (Minuc. Felix in Octav.) The Romans worshipped their founder Romulus as a god, under the name of Quirinus, (Liv. i. 16) Hence afterwards, the solemn consecration (apotheosis) of the emperors, by a decree of the senate, (Herodian iv. 2.) who were thus said to be ranked in the number of the gods *(in deorum numerum, inter* vel *in deos referri,*

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Suet. Cæs. 88. *cælo dicari*, Plin. Pan. 11. &c.) also some empresses, (Suet. Cl. 11. Tacit, Ann. v. 2. xvi. 21.) Temples and priests were assigned to them. They were invoked with prayers. (Virg. G. i. 42.) Men swore by their name or genius, and offered victims on their altar (Horat. Ep. ii. 1, 16.)"

The same author, page 157, speaks of an ancient stone found at Ancyra, in Asia Minor, with the following inscription; "*Imp. Cæsar Divi F. &c.*" which he renders "The Emperor Cæsar, the (adop'ed) son of (Julius Cæsar, called) Divus (after his deification.)" In which we have an instance of the word *Divus*, or God, used with reference to Julius Cæsar, without even the mention of his name, on the supposition that he would be recognized by this epithet, from his having been deified.

He says again, page 159. "It was usual to swear by the *genius*, the fortune, or the safety of the emperor (during his life-time,) which was first decreed in honour of Julius Cæsar, (Dio. xliv. 6.) and commonly observed: (Id. 50.) so likewise by that of Augustus, even after his death, (Id. lvii. 9.) To violate this oath was esteemed a heinous crime, (Ibid et Tacitus, Ann. 1. 73.) and more severely punished than real perjury, (Tertull. Apol. 18). It was reckoned a species of treason, and punished by cutting out the tongue (Gothofred in loco:) so that Minutius Felix justly says, (c. 29.) *Est ethnicis totius per Jovis genium pejerare quam regis.*

In imitation of the temple and divine honours appointed by the Triumviri to Julius Cæsar, Dio. xlvii. 18.) and confirmed by Augustus, (Id. li. 20.) altars were privately erected to Augustus himself, at Rome, (Virg. Ec. i. 7. Hor. Ep. ii. 1, 16. Ovid. Fast. i. 13.) and particularly in the provinces; but he permitted no temple to be publicly consecrated to him, unless in conjunction with the city, Rome. After his death they were *very frequent.*

Ib. 300. "The Triumviri consecrated a chapel to Cæsar, in the Forum, on the place where he was burnt, and ordained that no person who fled thither for sanctuary should be taken from thence to punishment: a thing which, says Dio, had been granted to no one before not even to any divinity; except the asylum of Romulus."

To the above we may add the testimony of Gibbon, chap. iii. sect. 5. "The deification of the emperors is the only instance in which they departed from their accustomed prudence and modesty. The Asiatic Greeks were the first inventors, the successers of Alexander, the first objects, of this servile and impious mode of adulation. It was easily transferred from the kings to the governors of Asia; and

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the Roman magistrates very frequently were adored as provincial deities, with the pomp of altars and temples, of festivals and sacrifices. It was natural that the emperors should not refuse what the proconsuls had accepted; and the divine honours which both the one and the other received from the provinces, attested rather the despotism than the servitude of Rome. But the conquerors soon imitated the vanquished nations, in the acts of flattery; and the imperious spirit of the first Cæsar too easily consented to assume an ambition, which was never afterwards revived, except by the madness of Caligula and Domitian. Augustus permitted, indeed some of the provincial cities to erect temples to his honour, on condition that they should associate the worship of Rome with that of the sovereign: he tolerated private superstition, of which he might be the object; but he contented himself with being revered by the senate and people in his human character, and wisely left to his successor the care of his public deification. A regular custom was introduced that on the decease of every emperor, who had neither lived nor died like a tyrant, the senate by a solemn decree should place him in the number of the gods; and the ceremonies of his apotheosis were blended with those of his funeral."

We have an instance of the deification of Romulus in Livy, book i. ch. 16. when, as it was thought, that king was caught up to heaven. "Deinde, a paucis initio facto, Deum Deo natum, regem parentemque urbis Romanæ salvere universi Romulum jubent: pacem precibus exposcunt, uti volens propitius suam semper sospitet progeniem." Also of a prayer, in which his name is ranked immediately after that of Jupiter and Juno, and before that of all the celestial gods. (Liv. liber 1. chap. 32.) "Audi, Jupiter, et tu, Juno, Quirine, Diique omnes cœlestes, vosque terrestres, vosque inferni, audite."

Again, we have an instance of the word Divus, "God," prefixed to the name of Augustus, to whom, after his death a temple and religious honours were decred. (Tacitus, book i. section 11,) "Et ille varie disserebat, de magnitudine imperii, sua modestia: 'Solam Divi Augusti mentem tantæ molis capacem.'"

Again in Tacit. Ann. Book iv, section 36, 37, "Cum Divus Augustus sibi atque urbi Romæ templum apud Pergamum sisti non prohibuisset."

In book iv, section 38, we have the following sentence. "Optumos quippe mortalium altissima cupere. Sic Herculem et Liberum apud Græcus, Quirinum apud nos, Deum numero additos."

In Tacitus Ann. Book xvi, section 21, we read of divine honours

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being decreed to Poppæa, the wife of Nero, who, in the next section is called Poppæam divam, e. g. "Ejusdem animi est, Poppæam divam non credere, cujus in acta divi Augusti et divi Julii non jurare."

Eutropius says of Domitian, "Dominum se et Deum primus appellare jussit; nullam sibi nisi auream et argenteam statuam in Capitolio poni passus est; superbia quoque in he execrabilis fuit." And of Diocletian, he says, "Diocletianus moratus callide fuit, sagax præterea, et admodum subtilis ingenio, et qui severitatem suam alienâ invidiâ vellet explere diligentissimus tamen et solertissimus princeps; et qui in imperio Romano primus regiæ consuetudinis formam, magis quam Romanæ libertatis, invexit; adorarique se jussit, cum ante eum cuncti salutaremtur."

Modestius tells us, that the first cohort in the Roman armies carried, with the eagles, images of the emperors, which the soldiers worshipped."

In Hooke's Roman History, book xi. chap. 6, we read, that in the gymnasium at Alexandria, Antony dressed like Bacchus, and Cleopatra like Isis, were seated under an alcove of silver, and on two thrones of gold, when their two sons were introduced as kings to pay their respects to these pretended deities. "Cum ante, novum se Liberum patrem appellari jussisset, cum redimitus hederis, crocatâque velatus aureâ, et thyrsum tenens, cothurnisque subnixus, curru velut Liber Pater, vectus esset Alexandriæ. Vell. Pat. 2. 82. Krause, p. 387.

Horatii Carm. Book iv, ode 5, commences with the following ascription to Augustus:

"Divis orte bonis, optime Romulæ
"Custos gentis."

On which the Commentator remarks, "Ostendere vult Augustum bonum esse Deum, a diis bonis editum."

In the same ode, is the following expression relating to Augustus:

"et alteris
"Te mensis adhibet deum."

In Hor. Epist. Book, ii. Ep. 1, line 5, addressed to Augustus, we read.

"Romulus, et Liber Pater, et cum Castore Pollux,
"Post ingenia facta deorum in templa recepti."

Pliny's letter to Trajan may be quoted here, a part of which is to the following effect:

"An anonymous libel was exhibited with a catalogue of names of persons, who yet declare that they were not Christians then, or ever

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had been; and they repeated after me an invocation of the gods and of your image, which for this purpose, I had ordered to be brought with the images of the deities. They performed sacred rites with wine and frankincense, and execrated Christ,—none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others, named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians, but had ceased to be so, some three years ago, others still longer, some even twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ."

From the foregoing extracts, we perceive, that both among the Greeks and Romans, it was common to deify distinguished mortals at their death, or even during their lives; and thus we need not be surprised, if amongst a people farther removed from the light of revelation, such practices should prevail. It appears, that the Romans first deified Romulus, the founder of their state, in which we perceive a resemblance to the extravagant ascriptions of the honours of deity to their first emperors by the Chinese. After Romulus, the kings and consuls of Rome were not greeted with divine honours; neither were the kings of the three dynasties Hëa, Shang, and Chow, in China, called Tes. The practice of deifying deceased rulers was resumed under Julius Cæsar and the emperors who succeeded him, as was the case under Tsin-che-hwang, in China, with the Han and following dynasties. It seems, however, that the Romans excluded from the list of deified emperors, those who had disgraced themselves by tyranny; and in a similar way the Imperial ritual, appointing the rites for the worship of the former monarchs of China, omits all those emperors and even dynasties, who are regarded as having acted in opposition to the doctrines of the sages. The Romans in their prayers put Romulus before the celestial, terrestrial, and infernal beings invoked by them; and in a way not much unlike this, the Chinese in the state ritual, arrange the services intended for the honours of deceased monarchs, before those presented to the spirits of heaven and earth; while the prefixing of *Divus* to the name of Augustus, and *Theos* to that of Cæsar, has its counterpart in the practice, to which the Chinese are accustomed, of putting Te before the names of their deified emperors. Even the manner of the apotheosis, as described by Herodian, viz. that of an eagle mounting into the sky, and bearing the soul of the emperor from earth to heaven, is not much unlike that which the Chinese fable of 黃帝 Hwang-te, who is said to have

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been carried up to heaven by a long-bearded dragon; which story has given rise to the Chinese expression with regard to their deceased emperors "he mounted the dragon as a chariot: the driver of the dragon has ascended to heaven: the driver of the dragon has been taken up on high," &c. "which dragon," says Visdelou, "bears some resemblance to the eagle, in the apotheosis of the Roman emperors, who were thought either to have ascended to heaven in the form of an eagle, or to have been borne thither on the wings of the royal bird." See his essay appended to De Guignes, translation of the Shoo-king.

The resemblance between the deification of emperors practiced by the Romans, and that current among the Chinese, holds good in another respect, that it prevailed in both nations, until the Gospel came among them; and as the practice, and all the superstitions connected with it gave way before the influence of Christianity in the days of Constantine, may we not hope that the same result will follow the propagation of the Gospel in China in these latter days. The Apostles, when they began to preach the truth throughout the Roman empire, found human rulers deified, and regularly sacrificed to, after their death; while the divine name was frequently prefixed to that of human beings, both before and after their decease; the Apostles, however, did not object to use the word *Theos*, as generic for God, notwithstanding it was prostituted to such purposes; but finding that it, was used by the peop e for whom they wrote in the sense of the Supreme as well as of inferior deities, they by the sole appropriation of it to divine beings, showed that they disapproved of its application to mortals, and finally the impious ascription of the divine name to mortal men, with the absurd practice of deifying emperors, gave way before the increasing light of the Gospel.

If we were asked whether, with the views entertained by us, we should discountenance the use of the word Te, for an emperor, we should say, just as much as the Apostles would have done the employment of *Theos* before Cæsar, or *Divus* before Augustus; and we have no doubt that, in proportion as the Gospel triumphs, such practices will be discontinued. Let it be observed, however, that we merely speak of discountenancing the use of Te, with such an application, but not of Hwang-te: this latter being a set phrase used in a definite sense which is never mistaken. In the Chinese state ritual, as we have before observed, the word Hwang-te is always used for the emperor, while Te is appropiated exclusively to the Supreme, the former being elevated but two, and the latter three characters above the line. We might fall back, therefore, upon this example.

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But it has been objected, that the word Te is used for emperors by Chinese historians, in the way of regular narrative; and if we take the stream of historical works from the Shoo-king, down to the present time, hundreds and thousands of instances would be found, where Te refers to emperors, to one in which it is used in the sense of God: in reply to which we may say, that the Chinese having adopted the system of deifying deceased emperors, applied to them the same name which they had been in the habit of employing when speaking of Heaven, or the Divinity: thus they say, that Te spoke, and Te acted, and Te issued his commands, &c. But it is observable, that the word Te, in the history of China, is used with reference to none but the first five emperors, ending with Yaôu and Shûn; after their death, the word 王 *wang*, king is employed; and until the tyrant of Tsin, assumed the title of first monarch, was the word Te again applied. The Han dynasty having continued the title of Hwang-te, the word Te is used with reference to deceased emperors down to the present dynasty. As to the number of instances in which Te occurs, we may remark, that in writing historical works, which treat principally of earthly emperors, and rarely of divine rulers, it is not to be wondered at, that the former are mentioned much more frequently than the latter. The same would be the case with histories composed by Hume and Gibbon: and if the English had been in the habit of deifying their monarchs, as the Chinese have, and of using the same term for the Supreme, that they did, by the consent of their wise men, for the virtuous kings of antiquity, and through the flattery of courtiers or the adulation of descendants, for departed monarchs in general, then we should doubtless have found hundreds of instances, in which the term in question was applied to human, to one, in which it was used with the reference to the Divine ruler.

Another objection to Te is, that if employed in translating the first commandment, it would forbid homage to human emperors, and unloose the bonds of civil obedience. Seeing that various dictionaries give the meaning of the word Te, as the honourable designation of the ruling power, and the title of one who rules over the empire, it has been asked, whether, by forbidding the Chinese to have any other Tes besides the one issuing the command, we should not be propagating a precept the most disorganizing and subversive of civil government, that ever was propounded? to which we reply, that there might be some force in the objection, if the Chinese had been in the habit of using the word Te commonly for a living emperor, and if they had never employed it in the sense of superior and invis-

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ible beings, and especially for one to whom they ascribe the production and guidance of all things. As it appears, however, from the Imperial Dictionary, that the word Te is one of the names of Heaven, whom the Chinese regard as the Divinity, and that it was applied by themselves to earthly rulers, only in consequence of their supposed resemblance to the Divine, we might, even on their own principles, insist on the propriety of acknowledging only one Te. For, if it be necessary, as their lexicographers say, that one should imitate Heaven, or the Divinity, in virtue, before he could be entitled to the name of Te, we might ask them, who ever fully and perfectly imitated the Divinity in excellence and goodness? and as no human or angelic being could pretend to overshadow all things with a protective influence as Heaven does, or to shed down natural and moral blessings on mankind like the Divinity, so no one could ever presume to appropriate to himself the name of Te. In like manner, we might argue, as during his life-time, he would not claim such distinction, so after his death, no such honour could be put upon him. Besides we have shewn, that it is not the practice of the Chinese, in state papers and sober writing, to attach to the names of their emperors the word Te, during their lives, but after death, when they are supposed to have mounted the prancing dragons and soared aloft, (as the souls of the Roman emperors were thought to have mounted on eagle's wings to heaven) and when they have been enshrined in the ancestorial temple, and even associated as secondaries in the sacrifices offered to the Supreme in heaven; under such circumstances, and honoured with such worship, it is not wonderful that the Chinese should go the length of giving them the name usually appropriated to the Divinity. The Chinese know very well how to distinguish between earthly and celestial Tes, between visible and invisible beings, who are the objects of adoration: and if it were clearly stated, that they must not put any one on a par with Him whom they call the Lord and Governor of Heaven, and the arbiter of human destinies, and that they should have none other such Tes before him, they would no doubt, see the propriety of it, and would be very far from supposing that by such a prohibition we meant to forbid allegiance to civil rulers.

An attentive reader of the precept contained in the first commandment would see that the person speaking was not a human but a divine being. That he was represented as Jehovah, who had brought the people up out of the land of Egypt, and the house of bondage; and whatever mode be adopted for rendering the incommunicable

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name, whether we use Supreme Lord, or Heaven's Sovereign, or the self-existent One, it will evidently be seen, that some invisible and celestial, some divine and infinitely exalted being is spoken of, who had a right to command, and who possessed authority over the universe. They would recognize in fact the Supreme in Heaven, who was also the most High over all the earth. Now no lord or sovereign could tolerate in those subject to his sway, or who formed part of his dominion, a divided allegiance; he must have all or none. And is it surprising that the Lord and Governor of Heaven, should require his subjects to acknowledge him only as Supreme? or would it be considered as disorganizing or subversive of government, for an invisible and celestial ruler to require from his votaries that they should worship him alone? and when it appears, that the person speaking is the Lord of all, who claims sovereignty over all his creatures, it will then seem highly proper, that he should demand from his people, that they should have none other spiritual and divine Tes before him. It would be evident, that the passage under consideration did not refer to human rulers, but to invisible and celestial beings, and therefore the true meaning conveyed by it would be seen to be, that he who is Lord of the invisible world, requires that men should have no other such Lords besides himself. In fact, the chief Chinese lexicographer explains the word Te as originally meaning the Supreme Divinity, besides a variety of spiritual beings. All well-informed Chinese feel no difficulty in understanding the word, when it refers to divine and spiritual beings, in their own books; and we have not met with a single instance in which interpreters have made any difficulty about the meaning of Te in the ancient classics; nor of any dispute as to whether it referred to a visible or invisible being. We have given hundreds of instances, and could have produced many more, in which the word Te occurs in the sense of divine beings, while it is so used by the common people with reference to the objects of their own worship, in daily conversation, and yet we never met with any who misinterpreted the meaning, or of any dispute arising amongst them, as to the right application of the term. If Te must not be used because some Chinese might possibly apply it to human rulers, we ought to remember that the same argument would apply in the case of the Hebrew word *Elohim*. It is well known that the law of Moses speaks of civil judges as *Elohim*, and sanctions their being so called: if then an Israelite were told, that he must have no other *Elohim* but Jehovah, he might understand it as prohibiting all deference to civil judges. But the Israelites, it may be replied, would

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understand the passage as referring to spiritual beings only, notwithstanding the word was applied to civil judges; and so we may say, that the Chinese would understand Te to refer to invisible and divine beings, notwithstanding the word was used with a civil acceptation.

It has been said, that Taou-kwang is as much a Te or Ruler, as Shang-te is, though he rules in a much smaller space; and if we were to tell the Chinese that they must have no other Tes besides Jehovah, Taou-kwang might complain of our interfering with his sovereignty, and forbid the propagation of our religion in his dominions. But such apprehensions are entirely groundless; because, in the first place, the title given to Taou-kwang in those state-papers which are published under his sanction is not Te, but Hwang-shang, or Hwang-te; in the next place, Taou-kwang himself, and all his progenitors, in their essays and public documents, have been in the habit of using the word Te for the Supreme Being, (as far as they were acquainted with him,) and for inferior divinities, without seeming to imagine for a moment that their subjects would understand by such term, either themselves or their office. Of such uses of the term, there are very frequent instances; among the rest we may notice, that Shun-che, the first emperor of the present dynasty, speaks of "carrying out the business entrusted to him by Te, and of handing it down to future ages." Kien-lung, speaking of his father Yung-ching, says, that "the virtue of his sincerity was such, that he could submit himself to the inspection of Te." In another place the Imperial writer asks, "on whom are we to rely for the staff of life but Te?" Further, Te is said to be "universally acquainted with affairs, how much more with our reverence in worship? looking up to him we supplicate a favourable year, upon which our wishes are perpetually set." Again, the emperor says, that "the clouds and storms encircle the throne of Te, as the people surround the standard of their sovereign." Also speaking of prayer he says, "If there be but the smallest degree of sincerity, it will be perceived by the glance of Te;" for "Te delights in fostering human life;" and "Te will bestow the wished-for rain." "Te alone can discern between the right and the wrong;" and "the sincere thoughts in us are to be ascribed to the virtuous nature bestowed on us by Te." Now in all the above sentences it is manifest that the imperial writers used the word Te in the sense of a Divine Being; by it they certainly did not refer to themselves, neither was there any danger of their subjects understanding the word as referring to earthly rulers. In fact we find that, in the state ritual, the being honoured with supreme adoration, and

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occupying the chief shrine in the imperial sacrifice is Te, to whom the emperor accords the highest honours which the theory of his religion acknowledges. If, grounded on this service, any one were to urge the necessity of confining religious adoration to one, and the propriety of excluding all others, it would not appear so extraordinary as some may suppose; and certainly no Chinese would imagine, from such a requisition, that civil odedience was improper; or that they were not to render to Cæsar the things that are Cæsar's as well as to God the things that are God's. The jealousy of the Divine Being as to the worship paid to any besides himself is purely a doctrine of Scripture: and we could not expect to meet in the Chinese system with a prohibition of having more gods than one; but if such a doctrine were propounded to Taou-kwang, we have no doubt that he would see the justice of allowing, that such a God as the Scripture reveals might well require the sole adoration of mankind: at any rate the emperor could not be so absurd as to suppose, that a human sovereign was alluded to by the use of the word Te, when he knows that from all antiquity down to the present day, all the learned in his nation have been in the habit of using the term in question to designate the Ruler of all.

If it be still urged, that the Chinese would be in danger of misunderstanding the sense of the first commandment, were Te employed for God; we reply, that there would be equal danger of their misunderstanding it, if Shin were used. For according to the 六書故 Lŭh shoo koo, "every thing ethereal and spiritual is called Shin; the soul is the Shin, and the anima is the Kwei of the two-fold breath of nature. In the Imperial Dictionary, we read, that "Shin is ling, spirit," and again, "Ling, spirit, is Shin." In all the above instances, Shin cannot be rendered God, and it is translated spirit by the most celebrated European Sinologues. But as we expect to dwell on this point more fully in a subsequent part of this paper, we shall take it for granted here, that the principal meaning of the word Shin is spirit or spiritual beings. Such being assumed, we ask, what would the Chinese understand by the requisition to have none other Shins before the one making the demand. To have, means not only to possess, but to hold, or regard as existing; and when a Chinese is told that he must not possess nor regard as existing, any other Shins besides the one addressing him, he might possibly understand it as requiring him to renounce the idea of the existence of anything else ethereal and spiritual, or of any other invisible and inscrutable thing, besides the being issuing the command; in

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short, that there are no spirits in heaven, nor on earth, but that one. That a Chinese, taking the native dictionaries for his guide, would be in danger of thus interpreting the first commandment, cannot be denied by any one who considers that his own spirit is a Shin, and that Shin is used in Chinese books for mere spirits, a hundred times to one where it designates divine persons. If it be said, that no sensible Chinese would misunderstand the term, from its connection; we answer, that the same and much more may be said with regard to Te: for Te is used for the author and disposer of all things, as well as for the object of supreme regard, while Shin never is.

Another objection to the use of Te is, that if employed in the first commandment, it would not exclude from religious worship, multitudes of beings who are worshipped by the Chinese; because many of these are called Shins and not Tes, and therefore to forbid only the worship of all other Tes besides Jehovah would not prohibit the worship of the Shins. To this we may reply, that the object of the command was, to prohibit the worship of any other gods besides Jehovah: the word *Elohim* meant gods and not spirits; if spirits were worshipped by any people, and accounted by them in that instance as gods, the command of course would prohibit them; but it would not become necessary in any country where spirits were worshipped, as well as higher beings, that the terms of the command should be altered, and the word spirits employed instead of Gods. The ancient Arabs worshipped spirits or genii, which word, says Sale, "signifies the genus of rational invisible beings, whether angels, devils, or that intermediate species usually called genii." The Jews worshipped angels, (see Col. 2: 18.) and the Greeks *daimones*, whom they considered as intermediate between gods and men; they worshipped also the manes of ancestors, without comprehending them among the *Theoi*; but it was not thought necessary, in either of those languages, to employ the word *malak*, *djin*, or *daimon*, in order to forbid the worship of the beings known under such names. It is agreed on all hands, that the prohibition of all other Tes but one, would exclude a few of the higher sort of invisible beings worshipped by the Chinese: and we may say, the greater always including the less, inferior spiritual beings would of course be prohibited by the employment of that term. If the superior objects of worship cannot be brought into competition with Jehovah, much less can the inferior; and we might say to the Chinese, "even the Tes, other than the Supreme, whose attributes are revealed in Scripture, are not to be adored: how much less those Shins who, when viewed as distinct from Shang-te or the

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five Tes, you admit to be far inferior to these." The word *Elohim* does not cover the host of angels, spirits, or genii among the western nations of antiquity, any more than the word Te does the class of mere spirits among the Chinese; and yet there can be no doubt that the prohibition in the first commandment included them; as the interdiction of the worship of all other Tes besides the one Supreme, would involve the forbidding of the Shins also.

Other passages of Scripture, besides the first commandment have been adduced, in order to shew the impropriety of using Te for God; such as Isa. 45 : 5. "I am Jehovah, there is none else, there is no God besides me." In the chapter from which these words are taken, God is addressing Cyrus, whose right hand he has holden, to subdue nations before him, to loose the loins of kings, and to open before him the two-leaved gates, that he might know that Jehovah, who called Cyrus by name, was the God of Israel. From the above connection, it would appear to any attentive reader, that an invisible and spiritual being was speaking: supposing the word Te were employed, it would be seen that a divine and not a human person was intended by the term, even such a one as could claim preeminence over all the kings of the earth and the spirits of heaven. It would not surprise any one, therefore, to hear such a one declare, that there was no other being that could be classed with him. Emperors would not take umbrage at the statement, (supposing Te to be employed,) neither would their subjects imagine that they were loosed from the obligations of civil obedience, because Jehovah claimed to be the only Te who could form light and create darkness, who could make peace and create evil.

Another passage has been referred to with the same view: Isaiah 44 : 8. "Is there a God besides me? yea there is no God (rock). I know not any." The latter clause of this sentence, if literally rendered, would mean that there was no rock besides Jehovah; which would be a thousand times more stumbling to the Chinese, than to say, that there was no Te besides him; and yet supposing Te employed as the rendering of *tsur*, when the reader came to peruse the context, and found the individual speaking describe himself as the first and the last, he would no more wonder that such a one should claim to exist alone, than that the Te from whom all things came forth, should be considered as the Lord and Governor of Heaven, to the exclusion of all others.

With regard to the meaning of the word Te, we have already shewn, that Morrison gives it various renderings: such as God, the God of

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Heaven, Divine Majesty, Supreme Ruler, Heaven's Sovereign, the Most High, and the Most High God; he also affirms, that the five Tes mean the God of Heaven, and the gods that rule over the seasons. Te, he says, *in loco*, is "the appellation of one who judges the world, or of one who rules over the nations: an epithet of respect and honour to one who rules as a lord or sovereign; an emperor, an independent monarch." We have, in the present essay, produced a number of passages from Chinese authors, in which Te is used; from a comparison of which it will be seen, that the word is employed in the sense of God, whether as signifying the supreme or inferior deities; and that the Chinese understand it in both of these senses, according to the requirements of the context. The meaning of a word in any language is the sense in which good writers in that language use it, and if we can shew that we use the word in the same way in which they have employed it, then we are warranted in the application we make of it; particularly if it should appear, that the Chinese would no more misunderstand it in books published by us, than they do in works composed by themselves. If it be said, that the word Te does not convey the same idea to the Chinese as the word God does to us, we reply, that the word God does not convey any idea at all, except as the persons who use it have been in the habit of attaching some idea to it. The meaning of God according to the *usus loquendi* of the English language, is "the Supreme Being, the Creator and Sovereign of the Universe; also a false god, a heathen deity, as well as a prince, ruler, magistrate, or judge." (Webster.) The meaning of the word Te, according to the Imperial Dictionary, is "judge, sovereign, prince, Heaven or the Divinity, and by metonymy, earthly rulers; also those spiritual beings who preside over the elements, and are honoured with religious worship." In what important particulars do these definitions differ? The usages of Chinese as well as English writers agree in giving these various meanings to the respective terms, and therefore we conclude, that the one as well as the other signifies God.

Another objection urged against Te is, that it would be likely to open a wide door to Arianism, upon the ground that *dominion* is the chief idea contained in the word, and that Te is regarded as the universal sovereign by the Chinese. Under this head of objection, much has been quoted from Waterland, according to whom four things must combine to constitute the nature of God, viz. dominion, spirituality, the being made an object of worship, and the being divested of all frailty; which combined are distinctive of the divine

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nature. Any one of these may be possessed, without the individual possessing them being entitled to be considered as a god; hence angels, magistrates, idols, and apostles, though called gods, are not properly gods, beeause they do not possess all the requisites above mentioned. We conceive that we have shewn from the Chinese classics, that Te and the five Tes, possess all these, while those who are merely Shins, disconnected from Te or the Tes, certainly do not possess the first, and not necessarily the last. We do not say, power or dominion constitute the only attribute of God, but we do say that where a being does not possess dominion he wants one of the main requisites of divinity. It has been said, that the only idea inherent in Te is that of sovereignty; but this we deny, as from the Imperial Dictionary it appears, that divinity is one of the ideas inherent in the term; also that virtue, and that of the highest order, is a necessary ingredient, without which no human being, however high his rule, is entitled to take his stand among the Tes. In process of time it happened, that by usurpation on the part of earthly rulers and by flattery on the part of their subjects, this name came to be applied to the great among men. That a large amount of moral excellence, however, and not extent of earthly dominion, is thought requisite before any can be denominated a Te, is evident from the fact that some who have never been invested with earthly rule, have been elevated to the rank of Te, by those who blindly deified them; such as Kwan-yu, Shĭh-këa, Laou-keun, and others; who have been raised to the rank of gods, on accoun t of their supposed resemblance to Heaven in virtue; while others who have possessed supreme earthly rule, and amongst them the very individual who first claimed to be called a Hwang-te, is excluded from the list of Tes who are worshipped according to the state ritual.

But Te is said not to convey any idea of nature. By the word nature in this connection must be understood the essential qualities and attributes of a thing which constitute it what it is. Now no word used to designate God in any language, with which we are acquainted, except Jehovah in Hebrew, conveys of itself any idea of the essential qualities or attributes of God. It is from the use of the word, and from the application of it to a being or beings, possessing certain given attributes, that we can determine what is the nature of the being or beings referred to. We have shewn, that to the invisible being or beings intended by the use of the word Te in Chinese are ascribed the attributes and qualities of God, as far as the Chinese had any notions of the Divinity: of the word Shin in Chinese,

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we can fearlessly assert are not predicated the distinguishing acts and attributes of God, except in as far as these coincide with the acts and attributes of a spirit; we conclude therefore that the word Te expresses more fully the nature of God than Shin does. The objection that the word selected does not of itself convey any idea of nature, would apply to the translation by the Seventy of the incommunicable name of God (Jehovah) which most evidently and indisputably bore reference to his essential nature by the very ordinary and universally applicable term *Kurios*, Lord. These translators (whose example it is well known is followed by the New Testament writers) did not feel the force of this difficulty, but selected a term descriptive of office and not of nature, and left the difference in nature, between the two kinds of *Kurioi*, (the human and divine) to be gathered from the general strain of revelation. Attentive readers of the New Testament have however felt, that in those cases in which quotations are made from the old, containing the word Jehovah in them, particularly where Christ is prophesied of it would have tended more readily to the elucidation of the doctrine of his divinity to common readers had the original term been retained, Comp. Matt. 3:3. Is. 40:3.

It has been objected, that the word Te cannot properly be applied to express the oneness of the Father, Son, and Holy Ghost, because it is applied to a succession of persons, and does not, say the objectors designate nature; we conceive however, that the term was originally applicable to one being, having one nature or substance, and that its application to a succession of persons, is an incidental circumstance in its history as a word, arising from the peculiar tendency of the Chinese, to reverence their emperors as the sons of Heaven, or even as the Divinity himself. The objection that Te cannot properly be used to express the oneness of the persons in the Trinity, because it is applied to a succession of persons, would be obviated by the consideration, that the emperors over the Chinese people, are by them properly called Tes, in distinction from Hwang-te, only after their death and deification, when they are enshrined in the ancestorial temple, have the Meaou-haou applied to them, and are worshipped as Gods. But the same objection could also have been raised against *Theos* and *Deus*, in the apostles' days, which terms had been applied to the Roman Emperors in succession after their death and even sometimes during their lives. In truth, it is not by anything in the term which we employ for God, that we can ever hope to give to heathen nations accurate ideas on so mysterious a subject as the

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Trinity. We must invent new terms to express that oneness of nature which is involved in the word Godhead. We conceive that Shin, of itself, supposing for a moment that it did mean something divine, could not convey the idea involved in the term Deity, and would need some such adjunct as 性 sing, to give it the meaning of nature; and the same method could be adopted with regard to Te.

We have already shewn from the Imperial Dictionary, that Te is one of the names of Heaven, or the Divinity, and is applied to human rulers only in consequence of their supposed resemblance to Heaven in virtue or quality. It is not then, a title indicative of office, but an epithet expressive of the quality of the person to whom it is attached, and is indicative of the attributes which constitute the being spoken of, what he is. Heaven could not be Heaven, nor could Te be Te, without that 德 tĭh, virtue, which constitutes the essential quality of the divinity; nor could human rulers be designated Tes in the estimation of the Chinese, unless they were supposed to resemble Heaven in this attribute. Te therefore contains in itself the idea of moral qualification, and is applied to both divine and human persons, because in respect of virtue they are supposed to resemble each other.

But let us, in this point of view, test the suitableness of Shin, as the word whereby to express the idea of God in Chinese. The word God conveys the idea of a being possessed of a divine nature. But all the native dictionaries speak of Shin as spirit, or spiritual energy, and say nothing of its 性 sing, nature, still less of its 體 t'he, substance, or essence. If the word 性 sing, nature, were attached to Shin, the Chinese, if they understood it at all, would consider the compound phrase as indicating the nature of a spirit, rather than that of a god: and, if applied to the oneness of the persons in the Sacred Trinity, it would not convey the impression that they were of one divine essence, but that they were possessed of one and the same spiritual nature.

It has been objected that notwithstanding Te has been used with reference to the Supreme Divinity, and others called gods by the Chinese, its having been used for other purposes is an argument against its employment by Missionaries as a translation of *Theos*. To this we may reply, that there is no term in the Chinese language, at all approaching to anything like divinity, which has not been used for other purposes. 天 T'heen, Heaven, the first word that the

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Chinese use in that sense, has been employed for the material heavens, as well as for the Lord and Governor thereof; for a particular divinity, (see Morrison); besides being used for the gods of the thirty-two heavens of the Taouists. It has likewise been used for deified emperors, in which sense it is still employed Shin, the term proposed by some, means, as we shall see in the sequel, spirit, and has been used for separate and individual spirits, as ghosts, elves, fairies, &c. So that if to designate God, a term be required which has never been used for other purposes, we shall not succeed in finding such a term in the indigenous language of China.

ART. II. *Extracts from the Report of the Medical Missionary Society in China for the year 1847; Reports of the Hospitals at Ningpo and Hongkong and of the Dispensary at Amoy.*

REPORT OF THE NINGPO MISSIONARY HOSPITAL TO THE MEDICAL MISSIONARY SOCIETY OF CHINA. BY D. J. MACGOWAN, M. D.

ON account of unhappy differences among the friends of the Society at the South, and the consequent financial embarassments, the Ningpo Hospital was closed early in the season; since which period, the sick have received medicines from the Chapel of the Mission, and from the Physician's private residence, and to some extent have been visited at their own dwellings. Of medicines, there was not an adequate supply, and the time occupied in visiting the houses of the patients limited very much the number of those who were the recipients of the Society's bounty; thus only 1,970 cases have experienced its benevolence.

WOUNDED SOLDIERS.

In the month of October of last year, the inhabitants of the neighbouring city of Funghwa rebelled against their rulers, and expelled them from the city. The insurrection was occasioned by some dissatisfaction, in relation to the payment of the land tax, though the immediate cause of the revolt, was the infliction of corporal punishment by the Chehien, on one or more literary men, who were pleading the cause of the people. The civil and military authorities of this department, with a force of 1,200 men, marched against the insurgents, but suffered a signal defeat before they reached the walls of Funghwa, the disturbance was subsequently quelled. The loss of

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the Imperial troops in the encounter was estimated at first at 100 killed and 300 wounded, subsequently it appeared that only 18 were killed, and 150 wounded. The T'ituh or Governor sent his chair for the Physician to see the wound, whom he had conveyed to one of the Temples. With the assistance of Dr. Yvan of the French Embassy, their wounds were carefully dressed, and such attention paid to them as their respective cases required. With a few exceptions, the injuries were slight, and quickly healed. They were for the most part incised wounds, and bruises, inflicted by spears, arrows, and clubs: no fire arms were used except by the regular army, and then with but little effect.

Among the wounded was the Chehien, or mayor of Funghwa, who was under medical treatment more than two months for an injury received in the action. In the retreat, he was overtaken by an arrow, which entering the lumbar region, pierced him to the spine. His secretary was killed at his side; indeed he appears to have been a courageous officer, and was in the thickest of the fight the whole time, and received in all six wounds. On recovery, he expressed his gratitude in the strongest terms, for the surgical aid which had been afforded him.

Alopecia.

Alopecia, or baldness, is almost a universal affection among the females of this part of the Province of Chekiang. There is scarcely a woman who has attained her 30th year, whose head (with the exception of the parietal, and occipital portion) is not perfectly bald. The affection does not appear under the age of 18 or 20, and is unaccompanied with change of colour, the rest of the hair remaining black until 50 and upwards. It is difficult to assign a cause for the prevalence of Alopecia in this place. In one of the Shetland Islands (where the affection is so common as to give rise to a saying among the inhabitants, "that there is not a hair, between a Fair Isle man and heaven") the cause has been referred to the free use of fish: the same might be suspected to exist here, were it not that the males whose diet is the same, are remarkably exempt from the affection. It cannot therefore be owing apparently to the use of fish, unless the tonsure of the male acts as a prophylactic. Chinese females spend much time at the toilet, and almost entirely confine their care to the combing and arranging of the hair. They employ a simple mucilaginous liquid, obtained by macerating the shavings of the Lien in water, which gives a gloss to the hair, but cannot from its nature

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tend to produce baldness. It might be attributed to the practice of wearing the hair drawn back tightly from the forehead, but as this fashion prevailed at one time among our Western ladies, without occasioning Alopecia so far as information can be obtained, it can hardly be attributed to that cause.

Poisoning by Arsenic.

On first arriving at Ningpo, a box of medicines of the value of sixty dollars was stolen by the coolies or boat-men. In the beginning of the year, a theft of the same kind was perpetrated on a smaller scale, but attended with serious consequences. Whilst changing residences, a man employed in removing the medicines purloined one and a-half pounds of arsenic, taking it for foreign flour. The greater part he made into *cakes*, which were caused to adhere by a small admixture of flour. *Ten* persons partook of these cakes, but happily the quantity taken was so large, that in all but one case, it acted as an emetic, and was promptly ejected from the stomach.

A poor old woman however who ate of them sparingly, died in consequence—all the others escaped, but had for some time, more or less inflammation of the stomach. The parties took all the blame to themselves, and the matter was soon dropped. Much gratitude was expressed to the physician for the relief he afforded them.

General Health.

The city has been remarkably healthy during the past year. Intermittent fever, and diarrhea have chiefly prevailed, but in mild forms. The latter complaint frequently attacks foreigners in the summer season, whish a few hours sailing among the islands of the Chusan archipelago is almost sure to arrest. Lichen tropicus or prickly heat is a source of much inconvenience to foreigners. Towards the close of the hot season, natives, as well as foreigners, are liable to be affected with boils.

Bandaging the Feet.

Ulcers are very common amongst the poor; the worst form of those that have been treated, were on the feet and legs of women. Bandaging the feet, if not the cause of ulcers, certainly prevents to a great extent their cure: they are also affected with corns and other callosities of the feet. Other evils, the result of this pernicious and cruel practice, might be detailed, if this report were intended for the perusal of professional readers. That a custom so barbarous could be imposed upon a comparatively civilized country, whose inhabitants

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number by hundreds of millions, is one of the most singular facts in the history of our race, and illustrates the deference which the Chinese pay to Imperial wishes. The custom, comparatively speaking is of modern origin, and owes its existence to the whim of Leyuh, the licentious and unpopular prince of Keang-nan, whose court was in Nankin. He ruled from A. D. 961 to 976, and was subdued and finally poisoned, by the founder of the Sung dynasty. It appears that he was amusing himself in his palace, when the thought occurred to him, that he might improve the appearance of the feet of a favorite concubine. He accordingly bent her feet, so as to raise the instep into an arch, to resemble the *new moon*. The figure was much admired by the courtiers, who at once began to introduce it into their families. Soon after the province of Kiangnan again became an integral part of the Empire, from which point the new practice spread throughout all provinces and all ranks, until it became a national custom. Many lives were sacrificed by suicide. Those females whose feet had not been bound, were sacrificed by their mothers in law, and despised by their husbands, so much so that many hung themselves, or took poison. About 150 years after the origin of the practice, we find a Poet celebrating the beauty of the "Golden lilies" which he makes just six inches long; from which it would appear that six centuries ago, they were of the same size as those of the present day. According to the theory of Lord Monboddo, and Monsieur Lamark, such continued compression for centuries should have occasioned a material alteration in the structure of Chinese feet, but nothing of the kind is observed; for until they attain their seventh or ninth year, when the painful process of bandaging commences, the feet are perfectly natural, both in size, and figure. This custom, though deeply entwined in the feelings of the people, could be abolished by a single sweep of the vermilion pencil. The present dynasty could abolish the cruel custom with less opposition, than was experienced in introducing that degrading mark of subjection the tonsure. There have been (and now are) in China those who possess the humanity and moral courage to express their dislike of the practice. Among them may be mentioned Yuen, a member of the Hanlin College, a writer of celebrity in the latter part of the last century. In the most popular of his works, entitled "the Sayings not of Confucius," he represents Prince Leyuh, as suffering in purgatory, for the introduction of such a vile custom, and awaiting with much impatience the expiration of the 700 years, which he had been condemned to suffer, before he could attain to his original state of a Priest in Sungsau;

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but in profound ignorance of another punishment, which awaited him on the completion of the first period. Authentic history informs us, that a celebrated robber, during the period of anarchy which ushered in the reigning dynasty, cut off the feet of an immense number of women, and made a pyramid of them. The spirits of these women, several myriads in number, are represented by Yuen, as vociferously demanding of Heaven further chastisement upon Leyuh, whom they regarded as being the author of their sufferings, and small feet, to which the robber had an antipathy. Whereupon the prince was condemned to make a hundred myriad of shoes for those women. It may here be added that Chinese females can scarcely stand, and cannot walk without their shoes.

OPIUM SMOKING.

Remarks on the moral, or political bearing of opium smoking are inexpedient in this place; the subject is merely adverted to from the fact, that applications are continually made for relief, by those addicted to the dreadful habit. Indeed it is extremely difficult for a medical observer, to omit noticing a practice so fraught with painful interest to every humane mind, and so intimately connected with the physical interests of this great empire. A typograpical error in last year's report made it appear, that the *tradesmen* of this department were not addicted to the vice of opium smoking; it should have said, that the *agricultural* class was the healthy portion, in consequence of their inability to procure the fatal luxury. So long as the price of the drug is kept up, the *sinews* of the empire will retain their natural power, and sustain only a reflex injury. The highest functionary in the province lately issued a proclamation against vice and immorality, by Imperial authority. Among the prohibitions was the culture of the 罌粟花 *Ying-suh-hwa*, under penalty of death, if the cultivation be not given up six months after date of the proclamation. A like penalty was threatened against all who sold, or used the article. It is cultivated to some extent in the neighbouring departments, to the south and south west, particularly in districts coterminous with the province of Fokien, where the rulers possess but little power, and want the inclination, or ability to prevent its growth. Twenty years ago, the plant grew wild in waste places; but has gradually become a staple product in many districts. From the capsules of the plant (which are procurable in the druggists' shops here) it would appear that it is the *Papaver Somniferum;* at least, it possesses affinity to the opium of commerce, and of the Pharmacopœias, and must be a

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variety of the same family. The concrete juice is obtained in the same manner, and produces the same effects when smoked, though the sensations are less agreeable, and it is therefore used only by those, who cannot procure the imported article, which perhaps owes its superiority to the great care taken in its growth and preparation. A philanthropic native, deploring the effects of opium smoking on his fellow citizens, issued a handbill containing directions for overcoming the habit. The articles recommended were *Liquorice*, *Honeysuckle* flowers, and half a dozen other articles, equally inert, but sufficiently potent when the accompanying directions were followed, viz: "To refrain resolutely from smoking whilst taking the physic for ten days," if at the end of that period the appetite returned, the physic to be continued. Very few made the experiment, because it was said "the articles were so cheap and common, it could not be that they could effect a great thing." One case came under observation, in which the remedy was successful or seemingly so, for the individual, though a confirmed opium smoker, has not used the drug for four months. Acting on the hint thus given empirical remedies, addressed chiefly to the imagination. have been administered to a number of applicants, which there is reason to believe have been successful in some of the cases. Among the applicants was the *Chehien* or mayor of Hangchow, who left his opium box, as an evidence of his anxiety to be delivered from his bondage, saying, that if the medicines he took with him failed to effect a cure, he would send for more. Several months have elapsed since his visit, during which time he has not been heard from. Several cases of infanticide, and suicide have come under notice during the past year, and are not regarded as extraordinary events by the inhabitants.

Meteorological Phenomena

The climatic features of the department in which Ningpo is situated, exhibit great extremes of heat and cold. For three months in summer the heat is oppressive in the extreme. During the present season, the thermometer has ranged from 96 to 102 in the shade, for many days in succession. In winter, though the thermometer seldom falls below 22°, yet the piercing blasts of the north east monsoon (which resembles the "Bize" of Switzerland and the Harmattan of Italy) deprives the body so rapidly of its caloric, as to occasion the sensation of extreme cold. In general terms it may be said, we have a hot and a cold season, of three months each, with intervening agreeable periods of the same duration. On the 15th of last March, there

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was a fall of dust at Ningpo, apparently of Volcanic origin. It fell also at the same time at Shanghai, but in greater quantities. A vessel about three hundred miles from the coast is reported to have fallen in with a quantity of pumice stone floating on the sea.* If of volcanic origin, the dust may have been wafted, the wind being fair, from one of the Volcanoes of the Japan archipelago; probably from Mount Fusi, which it is well known is subject to frequent eruptions, ejecting dust, which at Dezima has been several inches thick. The estimated altitude of Mount Fusi is 14,000 feet. At ¼ to 4 A. M., on the 4th of August 1846, there was an earthquake at Ningpo, of nearly three minutes duration. A long drought, and excessive heat was previously experienced. The atmosphere was in a highly electric state, and for some days prior to the subterranean commotion, all nature appeared stagnant. The barometer afforded no indication of any approaching change, and at the time of its occurrence, the fall was scarcely perceptible, nor was there any wind. (It may here be remarked that the barometrical variations at this station are very slight. During the whole of last winter Mr. Thom's barometer hardly ever varied more than from 29. 90. to 30°., and during the whole of this summer, it has hardly changed more than from 29. 50. to 29. 60.) The motion of the earthquake was of a rocking kind, and very uniform: causing the beams of houses to creak like the timbers of a vessel, under a press of sail, with a high sea. When the vibration was about half over, there was a loud noise, such as the rushing of a typhoon through a thick forest might be supposed to occasion: it continued for ten minutes, and moved from the south east, to north west, which was evidently the course of the earthquake itself. The tract of country where the phenomenon was experienced was about 140 miles long and 60 broad; after the earthquake, the thermometer fell to 96 being about 4 degrees; the day was hazy, and at night a small quantity of rain fell. There was but little lightning at the time or afterwards. Intelligent natives say "that in the 8th year, 7th month and 24th day of the reigning emperor, (September 1828) in this fu, Funghwa district, and Fungpu neighbourhood, fire issued from a mountain called Kikia (Pencil frame.) The mountain is exceedingly steep, and quite inaccessible, and has a cone (crater?) in its side, near the summit: on that day great thunder was heard, as if in the mountain, when fire issued out of the cave, which continued

* For a more detailed account of the Phenomenon, see communications from Dr. Bellot of H. M. Ship *Wolf*, and Dr. Macgowan in the Journal of the Asiatic Society of Bengal for 1846.

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to blaze for more than two days, when it stopped. Ashes were thrown in all directions. Men did not know what to make of this affair!!

Medical Lectures.

Unavoidable delays have prevented thus far the carrying out of one of the professional objects, which we have ever had in view, viz: the communication of anatomical, and physiological instruction by means of lectures, to native practitioners and their students. Several native surgeons are waiting with some impatience, the arrival from Paris, of the long expected models, by which the attempt is to be made, of lecturing on the elementary principles of Medical and Surgical Science.

The chief design of professional labours in this place (and that to which it is hoped all others may be subordinate) has been the dissemination of Gospel truth, and the conversion of idolaters to the Saviour of the world.

Acknowledgements.

Thanks are due to Dr. McCartee of this city, for kindly taking charge of the hospital for a season, when otherwise operations would necessarily have been relinquished; and also to the following individuals:—

Captain Bamfield. 11 Blankets.

M. A. A., for Medicines.

Drs. Lewell, Little and Kowand of Philadelphia, for Books and Medicines.

To Dr. Thompson of New London U. S. A., for a box of Medicines, valued at 100 dollars, shipped by the *Areatus*, and daily expected.

The Publishers of the American Journal of Medical Sciences, kindly send a copy of their work to this station.

We are also favored with the N. Y. Journal of Medicine, and the American Journal of Insanity, by their respective Editors Drs. C. A. Lee and A. C. Brigham.

H. B. M. Consul, R. Thom, Esq., kindly contributed to the society the sum of 50 dollars.

Brief Statement of the Patients Treated at Ningpo, from 1st September, 1845 to 31st July, 1846.

Intermittent Fever,	236
Diarrhœa,	167
Diseases of the skin,	321
Opthalmia,	414
Wounds, Ulcers &c,	272
Miscellaneous,	560
Total	1,970

Of these 1,638 were Males and 332 Females

Ningpo, 22nd August, 1846.

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REPORT OF THE DISPENSARY AT AMOY, FOR THE YEAR 1846,

BY DR. W. H. CUMMING.

MORE than a year has passed since Dr. Hepburn's departure left me in charge of the Amoy Dispensary. In the mean time the Society has appointed me to fill his place as its agent at this station, and as such I would give a brief account of the affairs of the Dispensary since June 1845.

During this period the number of patients received has been less than in the preceding year. The monthly average of entries in 1844 was 200, whereas during the past year it has been 70. Making allowance for the absence of Dr. Hepburn, there is still a decrease of 30 per cent, which is worthy of notice. And I am happy to be able to state, that with this diminution in the number of cases received and entered upon the books of the Dispensary, there have been more persons *under treatment* than in any former year. Ignorance of the language, and inexperience of the habits of the people, formerly led us to receive without hesitation, all who were not apparently incurable. Men from a distance sought our aid, and were readily admitted, who could not follow the prescribed course of treatment. Many of these did not return, and many more came for a few days only. Others, knowing that we rejected as hopeless many long standing cases, made false statements respecting the dates of the diseases. Gross falsehood of this kind was occasionally detected, but many were received in good faith whose cases were far beyond our skill. Thus were many names enrolled of persons who derived no benefit from our advice. During the last year a great change has taken place in this respect. The examination of the patients has been more carefully conducted, in order to elicit the truth from the error and confusion of their careless, inaccurate and often wilfully false representations. Cross questioning is not more important in legal than in medical practice, and while unable from ignorance of the language, to employ this most valuable test, the diagnosis cannot be confident nor the prognosis sure. Many cases have thus been rejected, which would formerly have been admitted. Many applicants not residing in Amoy or its vicinity have been told, that unless they came to the city, nothing could be done for them. Of these some have never returned; others more anxious to be treated have spent weeks or months in Amoy. The majority of these applicants can scarcely be made to comprehend the motive of refusal: they seem to think that a little additional entreaty is alone necessary

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to ensure their reception. They are often most pertinacious in their requests, and appear unable to see the folly of hoping to be cured in one or two days of long-standing disorders.

Of those admitted, many still fail to fulfil their promise of regular attendance, but in this respect there has been a great improvement. This change has been useful to all concerned. To the patient it has in many cases spared much useless suffering, while to the physician it has given many hours, which must otherwise have been wasted to no purpose. And as the study of the language has demanded and still demands much of the physician's time, it is important that none should be needlessly devoted to hopeless cases. A longer acquaintance with the people serves to show more clearly their unwillingness to undergo the long-continued treatment which many diseases require. Accustomed to consult ignorant pretenders to medical skill, they are ready to take the prescribed remedies for a few days. But if they are then conscious of no improvement, they can rarely be induced to persevere. Yet there are many exceptions to this remark and their number is constantly increasing.

Another fact of interest is, that many of those formerly treated have returned to seek remedies for new disorders, and that they frequently bring their relatives and friends for the purpose of seeking aid. Should these cases multiply, we may hope to have in Amoy a number of steadfast friends, on whom our influence may be physically and morally good.

Conjunctivitis (ocular),	76	Entropium,	8
Conjunctivitis (palpebral),	37	Blenorragic conjunctivitis,	3
Keratitis,	80	Iritis	56
Blepharitis,	17	Affections of the lachrymal passages	4
Opacity of cornea,	14	Miscellaneous affections of the eyes	17
Granulated lids,	2	Trichiasis,	5
Vascularity of cornea,	11		
Pterygium,	9		339

In more than two-thirds of the cases of Iritis, the right eye has been affected alone, and in less than one third of the cases the left eye has been alone diseased. The cases in which both eyes have suffered are only eight per cent of the whole number.

Keratitis, being the disease which offers the smallest chance of mistake, has been selected in order to show the manner in which the Chinese improve the offer of gratuitous treatment. These facts will show at the same time that much time is really wasted by the physician and patient. Of 49 cases of Keratitis admitted, 5 never returned; 16 ceased to attend after two or three days, so that they derived no benefit from the treatment; 24 remained long enough to receive

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benefit varying from a slight improvement to almost entire restoration; only 4 were discharged cured. It is due, however, to the patients to say, that of the above-mentioned 24, about one-half remained from 20 to 137 days, and we must not wonder that their patience failed after so prolonged a treatment.

Syphilis Primary, secondary, and tertiary),	90	Orchitis,	1
Blenorrhagia,	10	Hydrocele,	4
Epididymitis,	2	Amenorrhea,	1
			108

Of the 90 cases of Syphilis, 46 were affections of the skin, some of them of two or three years duration. The frequency and persistence of this form, and the great variety of the ulcerations of the throat are worthy of remark. I have not yet (during more than four years practice among the Chinese here), seen one case of syphilitic ulcerations of the throat. It would be an interesting inquiry whether this peculiarity is observed in India and other w in climates.

Scabies,	60	Erysipelas,	2
Eczema (chronic),	9	Lichen,	1
Herpes (zoster, circinnatus, and phlyctenodes),	6	Lupus (which had completely destroyed the nose),	1
Prurigo,	5	Pityriasis,	1
Ecthyma,	4	Miscellaneous (of difficult diagnosis),	8
Porrigo favosa.	3		
Impetigo,	2		
Lepra vulgaris,	2		104

Lupus seems to be a rare affection here. The above-mentioned case is the only one I have yet seen in or near Amoy. There are some cases of diseases of the skin here, which seem entirely different from those known in Europe, and of which the elementary lesion seems different from those admitted by classic writers on this subject.

Cough (these cases have not been classified),	30	Hæmoptysis,	3
Asthma,	12	Laryngitis,	1
			46

During the year many cases of tubercular phthisis have been observed, but as nothing could be done, their names were not recorded. There are many cases of hæmoptysis among these, but I have recorded only those that have been admitted for treatment. To-day (Sept. 15) three well-marked cases of tubercular consumption presented themselves. It is said to be more frequent among the rich than among the poor. If this be true, it probably results from the greater mortality among the children of the poor, while the superior hygienic position of the rich protracts the fatal period.

Anasarca generally succeeding intermittent fever,	10	Tertian intermittent fever,	29
Continued fevers,	6	Quartan do. do.,	29
Quotidian intermittent fever,	23	Double quartan do. do.	1
			25

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The quartan fevers have been treated with great success this year. No paroxysm has occurred after the fifth day of treatment; and in most cases none after the second day. Fowler's solution has been invariably employed, usually in doses of from 7 to 10 minims, given three times daily. In a few cases the dose has been increased to 15 minims. In no case has any untoward accident occurred. In two or three cases in which the bowels seemed irritated by its use, an equal quantity of laudanum was added. This completely obviated the necessity of relinquishing the medicine, and the result was equally attained. I enter into these details because many estimable practitioners avoid this remedy, and such statements as these will tend to give them confidence in this much slandered preparation.

Rheumatism,	16	Lumbago,	3
Arthritis (gout),	6		
			98

The last year has presented six cases of arthritis of which four have offered all the symptoms of the classic podagra. Two of these had been and are still addicted to the excessive consumption of ardent spirits. The other two were poor agricultural labourers, and a careful examination could elicit nothing explanatory of the origin of the disease.

Angina,	1	Diarrhea,	14
Gastralgia,	40	Dysentery,	10
Gastralgia and Pyrosis,	33	Congestion of liver,	3
Pyrosis,	8	Jaundice.	4
Indigestion,	7	Ascites,	5
Gastritis,	1	Miscellaneous medical cases,	36
Enteralgia,	4		
Enteritis,	1		167

These have been for the most part cases of debility following fevers. The convalescence is often very tedious. Though the Chinese pharmacopeia is rich in articles reputed tonic, the high price of those most esteemed keeps them out of the reach of the poor. The American ginseng is much inferior (in public estimation) to the Tartar or Corean plant. As all European experiments of late have been made with the American root, would it not be well to compare this with the Asiatic?

Abscesses,	10	Enlarged parotid,	1
Ulcers,	18	Ranula,	1
Panaris,	4	Meliceris,	1
Phlegmon,	3	Hœmorrhoids,	1
Anthrax,	3	Fistula in ano.	1
Hernia,	2	Miscellaneous surgical cases,	15
Polypus nasi,	2		
			62

The Abscesses here recorded are all of the more important kind, either from their situation or magnitude. As the Chinese here do not venture to use any instrument more formidable than an acupunc-

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ture needle for giving issue to pus, serious evils often follow simple abscesses. Extensive *fusées* often occur, followed by atrophy of muscles and fixity of tendons. Panaris is frequent and often makes sad havoc. The cases here recoreded had already gone so far as to ensure the rigidity of the fingers affected. Several cases have been treated from the commencement and have not been noted. The case of Ranula was very remarkable. Not only was there a tumour on each side of the frænum, but one near the right submaxillary gland. The former was punctured, but the patient would not allow the last to be opened. Among the miscellaneous surgical cases is one of an operation for the removal of a steatomatous tumour from the neck of a woman. The tumour was superficial and about the size of a hen's egg; the operation involved no organs of importance, yet on the second day, there was such pressure on the œsophagus and trachea that swallowing was almost impossible and breathing impracticable except in an erect position. These symptoms so unusual in superficial wounds of the neck, were relieved by a large dose of croton oil and did not return. It is an incident worthy of note from its rarity in such cases.

P. S.—Dr. Cumming is now absent on a visit to America, and the Dispensary temporarily closed.

To the Committee and Friends of the Medical Missionary Society, Hongkong,

Communicated by Benjamin Hobson, M. B. London, *Member of the College of Surgeons.*

Gentlemen,—My letter to the Secretary, dated July 1845, informed the Society of the arrangements I had been able to make for the conducting of this hospital during my absence in England.

The Rev. V. Stanton, kindly took charge of the premises, disbursed in the most careful manner the moneys for the monthly expenses of the hospital, and by a judicious superintendence promoted in many ways the prosperity of the institution.

It is I believe from a represeutation sent in by Mr. Stanton, that the local government of Hongkong has given a grant of $300 a year, to defray the expenses incurred by the frequent cases of injury and loathsome disease met with on the public roads by the police, to which the hospital has often afforded an asylum, while in other cases

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received too late for cure, the hospital funds have been necessarily expended to inter the friendless dead.

I have been truly rejoiced to find that the hospital has not been obliged from want of medical attendance to close its doors for even a single day, since it was first opened in June 1843. Many indeed have been the changes during my absence, which are painful to refer to. Two professional brethren who took the deepest interest in this institution, and who generously came forward to relieve me of my hospital charge, are now in the Providence of God numbered with the dead. Alfred Tucker of the *Minden's* Hospital, and Francis Dill, Colonial Surgeon, were both severe losses to this colony, and there are many friends yet remaining who sincerely deplore their sudden and unexpected removal from our midst. I can only say I acknowledge and remember their disinterested kindness and valuable assistance to myself with much feeling and gratitude.

It becomes me also not to forget the long continued and disinterested services which Dr. Balfour has so cheerfully rendered to this Institution since the demise of Drs. Tucker and Dill. From a pure, benevolent regard to suffering humanity, Dr. Balfour regularly attended this hospital to give his advice to all that applied, which demands from me and all the friends of the Society a public expression of our thanks.

For the four years this hospital has been in operation, 12,139 patients have been registered on the books, chiefly men and children from the colony, and from the villages and towns on the main land who have often come long distances, paying their own expenses going and coming, purposely to be healed. The numbers have not been so great as at Shanghai and Canton, the native population here being smaller and more scattered, but in no hospital yet established in China have there been more in-patients, or more serious cases received. Of course the non-residence of a medical officer for two years has been a disadvantage to the Institution, and from this cause, and also from less sickness prevailing in the colony, the number of applicants has been reduced. The applicants for medical aid are chiefly of the poorer class, and in many instances beyond the limits of surgical skill From examining the books I find that cases of severe contusion, wounds andulcers have been frequent. Of cutaneous diseases, Psora, Psoriasis, Eczema, Lichen and Leprosy have been the most common Fluxes and Chronic diseases of the absorbing and secreting glands, and different forms of fever, periodic and remittent, have been the principal and most important diseases of the internal organs and gen-

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eral system. But the list of patients plainly shews a diminution in the amount of fever cases as compared with the years 1843-44. so that Hongkong, especially the west end of Victoria, is now regarded as a very healthy settlement by the Chinese. Disorders of the visual organs both in this and in all the hospitals on the coast have been, by far, of the most frequent occurrence. And it is a remarkable fact among other strange and peculiar characteristics of the Chinese, that diseases of the eye should be so common and so universally prevailing among them, and that for so long a period this nation should continue ignorant of their nature and mode of cure. For example, the cornea, the transparent part of the eye is without a name to describe it. Cataract is quite unknown to be an opacity of the crystalline lens or its capsule, and the whole internal structure of this admirable piece of mechanism is grossly misunderstood, arising doubtless from want of anatomical knowledge. And so long as it is considered unfilial and wicked to make any breach or wound upon the dead, there is not much hope that this obstacle to improvement will be removed. It is singular however that the Chinese medical practitioners, in their attempts to cure these common ophthalmic diseases, did not hit upon the idea of expanding their knowledge by the study of comparative anatomy. But no. All study of animated nature is neglected and despised; error is preferred to truth, and the ignorant sayings of their ancient literati, before the splendid discoveries of modern experimental science. The time however will come when this abject deference of the Chinese to the wisdom of their sages, this slavish adherence to ancient custom, and dislike to all innovation and change (for it is nothing less than a state of intellectual bondage), must give way to the onward march and superior light of true science and religion. Dark superstition and spiritual ignorance at present rests upon the people; the free exercise of thought and intellect is suspended, and all moral improvement prevented by the withering, benumbing influence of a base idolatry. To raise them from this state is surely a most worthy object of benevolence and mercy. And if we are enlightened and blessed with the knowledge of Christianity, we shall doubtless feel it a pleasure and a privilege do all we can to extend similar advantages to the innumerable heathen people around us. The liberalizing influence of a Christian education and the benevolent operations of Missionary hospitals are worthy of all encouragement and patronage; but it becomes us all to remember that it is only by the power of Divine Truth that any great change in the moral and intellectual improvement of this people can be effected

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You will pardon me, Gentlemen, for introducing these sentiments in this short report. It is simply for the purpose of removing any false impression that some may entertain of the indispensable, reforming nature of Medical Practice among the Chinese: and also to afford me a public opportunity of declaring my opinion, that Medical Missions are only valuable in my eyes as they directly promote the extension of Christianity. For no other object surely than this, the noblest of all, could men be found willing to forfeit all secular advantages, and to come hither, just with a bare measure of support, to devote themselves to the service of the Chinese. And yet I have heard it said that the only hope of revolutionizing the moral, intellectual and social condition of the Chinese, is by medical practice and education. I think they are very important and very desirable among a people so exclusive and prejudiced as the Chinese are proverbially known to be; at the same time let us not limit the Divine power, but subordinate all such benevolent efforts to the fulfilling of our Saviour's great command, to teach the Gospel to all nations.

There have been no sectarian views or national prejudices disseminated in this hospital, but from its first opening to the present time, it has been made to combine the two-fold character of a benevolent and religious institution. I have sought to sustain the genius of Christianity by works of mercy, kindness and charity. Religious exercises have been conducted every day in the Canton dialect in the morning, and in Fok-keen or Te-chew in the evening. From these, and from the religious books distributed, a large amount of information has been communicated, not only to the patients but also to their fellow villagers and townsmen, on their return home. A few have expressed a concern to know more of these new doctrines, and some have been willing to become Christians, but without sufficient knowledge to justify Baptism, with the exception of one, whose views and knowledge of Divine Truth are more satisfactory. It is doubtless discouraging to see so little fruit of one's labors: but to prevent a hasty judgment that all such efforts are useless, I beg to state that the uneducated class of the people and the variety of dialects that we meet with here, together with the exceeding apathy and indolence of the native mind, are great obstacles to a ready intelligibility and appreciation of the instruction imparted.

I have now to state in a few words that, owing to circumstances that have transpired since my return hither, I feel it my duty to resign my charge of this hospital. The circumstances are simply these. The London Missionary Society, whose agent I am, is desi-

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rous of re-establishing its Mission at Canton, where there is no English Missionary stationed, nor has there been, permanently, since the death of Dr. Morrison. Medical Missions having a natural tendency to disarm prejudice and conciliate the good will of the natives, there is no locality more desirable for their peaceful and benevolent operations than that city. Much undeserved odium and obloquy have been cast upon the character of foreigners, especially the English, alike injurious to our good name and holy religion, which doubtless we should be rejoiced to see done away, though it is not easy to say how these bad impressions and irritated feelings are to be removed. With the blessing of God I have confidence that moral means judiciously applied will effect what hostilities and arms can never accomplish. These latter may be overruled for good, but it is not in their nature to conciliate angry feelings!

Having stated the above, it only remains for me to say, that I have received instructions to *endeavour* in a quiet and unobtrusive manner, by friendly intercourse with the people and healing the sick, to obtain a permanent locality in the midst of the Chinese in Canton, and so prepare the way for other English Missionaries to settle there. With the present hostile feelings and their strong dislike to rent houses to foreigners, I dare not be sanguine of certain success. It appears, however, my duty to try, and I have already made arrangements through the kindness of a friend to rent part of his house till I can meet with a more suitable and permanent residence in another part of the suburbs.

An offer has been made by the Committee to Dr. BALFOUR to take charge of these premises, but at present he cannot clearly see it to be his duty to accept of the offer, but kindly proposes to come and visit the sick every day, as before, for a few months to come; after which I trust some permanent arrangement can be entered into by the Committee, to the mutual satisfaction of the friends and supporters of this useful charity in Hongkong.

The property belonging to the Hospital—with a donation of £86 18s. 0d. from "A Friend to the Medical Missionary Society," through Rear Admiral Hope, and transmitted to me by the London Missionary Society—I shall hand over to the Committee of Management.

The usual expenses for each month have been for

Superintendent,	$5
Dispensary Coolie,	6
Water Carrier,	5
Watchman	5
Incidental Expenses of the Dispensary, as, Leeches, Pork-fat, Yellow-wax, Paper, &c., from $3 to	5

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For aiding poor destitute in-patients (of which the number is not small), 30 copper cash, (about the value of a penny) to 10 or 14 patients each day, from 9 to 12 dollars a month.

The whole expenses, including an allowance for Native assistants, have amounted on a general average to $50 a month.

I beg to say a few words, before I close this report, on the Medical School which I had hoped to be able to form here. When I proposed the plan to the Medico-Chirurgical Society, it met with a warm reception, and the members pledged themselves to give the utmost assistance in every possible way to the formation of such a school; but two of the most active members have been removed by death, and since then the Society has ceased to exist. The boys I had mainly depended upon to receive medical instruction, are now in America and England, and those remaining in Hongkong, who are sufficiently advanced to be benefited by it, were previously engaged for other pursuits. The moneys I have collected from persons in England, (chiefly personal friends) amount to about £350, part of which has been paid into the hands of the Treasurer of the London Missionary Society; part into Barclay and Bevans' Bank by the Chinese Association in London, and the remainder into the Oriental Bank of this place, the sum being far short of what would be required to carry the original project into effect. From these causes, and from unexpected changes in my own plans, I have been necessarily obliged to abandon the formation of the proposed school. I do not, however, abandon the hope of its practicability some future day, and in the mean time, I have decided to appropriate those donations intended for general use, to the fitting up of an Hospital in Canton—and those which were given specially for education, to that purpose on a modified plan. The total receipts and expenditure of the above, I shall faithfully account for to my subscribers in the proper time.

For the local aid I have formerly received from this Society, first at Macao and afterwards here, to assist me in practising among the Chinese, as a Medical Missionary, I desire to return my sincere thanks. I do not leave this hospital without some regret, nor without hope that one will soon be found to fill my place, who will carry on its varied operations, in a manner more efficient and more worthy of patronage than my own has been.

With cordial good wishes for the increasing prosperity and usefulness of the Medical Missionary Society in China.—I remain, gentlemen, respectfully yours.

BENJAMIN HOBSON.

Chinese Hospital, Hongkong, 1st December, 1847.

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ART. III. *An Address to the foreign Residents in China, warning them against the use of beef as an article of food.* By the native Scholars and Gentry of Shánghai. Translated for the Repository, by Z. Z.

We have heard that the people of Great Britain and other honorable natious (residing in China), do all reverently, with the utmost degree of sincerity, worship and serve the High Ruler[1]; just as in the Central Flowery land, also, there are indeed none who do not serve the High Ruler. Those who serve the High Ruler ought to conform to his will[2], love all that he loves, and hate also all that he hates. This may be called, conforming to Heaven[3]. Not to do thus is to rebel against Heaven; than which no sin can be greater.

The love of life (or caring for its preservation) is an attribute of the High Ruler; those, therefore, who entirely conform to the will of Heaven, in like manner never do not love life and hate death[4]. Now in this loving of life and hating of death all men are alike, and so also are men and all other beings[5].

In all the world it is only the perfectly sincere who are able to perform perfectly all that is required by the dictates of their nature; when able to do this for themselves, they can then perform the same for all other men and for all other beings, so as not really to deviate from [the dictates of] natures.

But we need not stop here to speak of Heaven's love to man and its care for his life, since man is the most intelligent of all beings, and the life of even the smallest of these Heaven never does not love. This is what is meant by the attribute, "the love of life."

If we speak of other beings in regard to the finer qualities, such as benevolence, justice, propriety, and wisdom, they are not the same as man; but in regard to the grosser qualities, such as perception and emotion, they are not in the early stages of life at all different from man.

When Mencius disputed with *Kautsz* regarding nature at birth, he did not say that man at his birth was endowed with passions different from these of other beings, but only that there was a different principle in their natures.

This word nature *(Sing* 性*)* is composed of two others, *life* and *heart* (*Sang* 生 and *Sin* 心); hence we know that care or regard for life is a part of the very nature of all beings. And this is the Heavenly principle[6].

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But as beings are of different grades, some great and others small, so the love or regard should be of different degrees. Among the ancients, the horse, the ox, the sheep, the fowl, the dog and the swine were regarded as domestic animals, which men ought to rear; or in other words, these six kinds of animals are those which men ought to feed and nourish.

Now though all beings in the world ought to be fed, so that they may be quietly preserved, in accordance with the purpose of Heaven and Earth in creating and providing for them; yet among them distinctions are to be made. Fowls and pigs are animals which men have always eaten. But the dog, being a trusty animal, is not to be eaten. So the horse, being faithful, and the sheep dutiful, are not to be eaten. The ox likewise, which is employed in agriculture to supply the place of human strength and to provide for man's support, has merits that cannot be surpassed. Why then should he be eaten?

There are, however, in China, occasions on which the use of the slaughtered ox is indispensable; but it is so only when the great sacrifices are to be offered; which heavy penalties, as a warning against rashly killing him, are to be inflicted upon those who may presume to do so on their own private accounts. Of all animals, which our Sacred Books forbid men to kill, without cause, the ox is the most important.

But with the people of your honorable nations, since you have no use for the ox on sacrificial occasions, it is never necessary to kill him. Yet we have heard, that, among your officers and merchants, beef is considered as an indispensable article of daily food. Moreover according to what we have heard, your method of slaughtering him is widely different from that in China. A hole is dug in the ground, and the animal's feet are so placed therein, that he cannot move at all; and then the butcher, with a heavy bludgeon, gives him such a blow on the top of his head as at once to destroy his life. When the ox is about to be killed, and knows that he must die, his tears flow like rain; and his appearance is such as human eyes cannot bear to see, and his groans such as human ears cannot endure to hear. And yet this is done by all and that day by day!

Now in the single port of Shánghái the number of oxen slaughtered each day cannot be less than several hundred. But if we were to take in the whole number, at the five ports, it would be innumerable!

Oh alas! All men have one and the same heart. This heart has one and the same principle of reason. And this principle of reason

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is Heaven①. Shall man, then, act in conformity with heaven and show regard to the life of the beast? Or, shall he, rebelling against Heaven, destroy that life.

In China there are severe laws prohibiting the slaughter of the ox, and printed essays warning men against eating the flesh of oxen and dogs. These we need not here repeat. But considering the practical habits of the gentlemen of several foreign nations, who consume many hundred times more beef than is clandestinely used by our own people, we could not but put forth this address, earnestly hoping that you will conform to the pleasure of Heaven, show regard to life and spare the ox! Of other animals you can use for food whatever and as many as you please. Thus regarding the life of this animal, is doubtless one of the ways in which may be manifested your reverence of the High Ruler!

So far I have followed the native gentry of Shánghái. The copy of the Address before me is without date and signature, yet evidently a veritable one, internal and external evidence warranting it being so considered. In itself, as it regards the particular object for which it was intended, it is worthless, a pitiful exhibition of the childish folly of the wise men of China. Indirectly, however, the paper has interest, and I have marked several parts by inserting figures as given above.

1. Here we have the astounding announcement, that the inhabitants of Christendom and pagan China all worship one and the same Being! The original runs thus: *Wan Ta Ying kwoh, kih koh kwei kwoh, kiái kih k'i shing king fung sz' Sháng ti; tsih Chung Hwá yih twán wú puh king Sháng ti ché:* 闔大英國及各貴國皆極其誠敬奉事上帝即中華亦斷無不敬上帝者.

Recently, and in an official document, in a translation of a dispatch from the imperial commissioner, Kíying, his excellency is represented as using the following language, "*God is my witness*," &c. The document, to which I refer, was published in one of the Hongkong newspapers, in November or December of 1847, if I rightly remember, and was translated by the Rev. Mr. Gatzlaff. I do not know what was the Chinese word or phrase used by Kiying for the Deity; but presume it was the same phrase which I have translated above by the words, "*High Ruler*." If so, then we have the translater of Kíying's dispatch abetting and sanctioning the gentry of

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Shánghái in their strange assertion, that all China and Christendom worship and serve one and the same God—than which nothing can be more false.

2. The word which I have here translated *will* is *sin*, 心, literally the heart: the whole phrase is *tí sin*, 帝心, Ruler's heart: I have rendered it "*his will*," substituting the pronoun for the noun, and giving "will" as the proper meaning of the word "heart" in this connection.

3. "Conforming to Heaven," in the original is *Shun t'ien* 順天. Here the subject appears under an appellative different from that in the two preceding notes; but the sense is the same. "High Ruler" in the first, "Ruler" in the second, and "Heaven" all refer to and designate one and the same Being, whether real or imaginary.

4. By what is here said it is plain that "the High Ruler" and "Heaven" are synonymous, and denote a Being supposed to possess moral qualities capable of loving, hating, &c.

5. This "putting men and all other beings" on an equality with Heaven, the High Ruler, is true Chinese philosophy, bathos, or whatever else it may be called.

6, 7, 8. For all that the Chinese sages, and the modern gentry after them, have written about "*nature*," "*the principle of Heaven*," &c., &c., the reader is referred to the Chung Yung, and other Chinese Classics. The passage referred to, in the paragraph, ending with the words, "heavenly nature," will be found in sec. 22. of the Chung Yung; but in quoting it the gentry have slightly altered the phraseology.

9 "Heaven and earth" are here coupled as the great parents of all things. Of course the honor and reverence due to Heaven are equally due to Earth. But enough. Let those whom it concerns see to it, that the minds of the learned gentry of the self-styled "Celestial Empire" are disabused in this matter. If in any way they have had reason to suppose that they themselves and foreigners worship the same Being or Beings, let it be so no longer.

Z. Z.

ART. IV. *Journal of Occurrences; nautical observation; communication from Su; notice from the British consulate.*

We are indebted to Captain Ager of the *Earl of Clare*, for the following notice of a dangerous reef. It is most desirable that all commanders of vessels should communicate whatever similar discoveries they make, as they may thereby be the means of saving both life and property of much value.—Ed H. R

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The ship *Earl of Clare* from Bombay towards China, on the 31st March last, at noon, being in lat. 17.50 N., and lon. 124.40 E., discovered shoal water alongside, and saw the bottom distinctly about 20 yards from the ship; large white shells and dark coloured rock.

Immediately under the ship apparently no bottom, and the water not discoloured, as it was over the shoal.

From the nature of the bottom having been seen so very distinctly, I cannot but pronounce it most dangerous, being immediately in the fair track for ships bound through the Pacific Ocean, from the Pellew Islands towards the North Bashees.

The position of the danger may be considered correctly ascertained, as we had sights for latitude at noon, by three good instruments, as also for longitude, the chronometers being found correct on making the Bashees and Lema Islands, in a run of five and eight days respectively, after seeing the shoal.

On R. Blanchford & Co.'s general outline chart for 1843, is marked "Lord Anson's Shoal," being nearly in the latitude and longitude of the one above named. There must have been some reason for marking it down, although I can find no mention of it anywhere else

I must remark that so satisfied am I of its position and existence, that there is no other danger, for which I would keep a better look-out, or give a wider berth in passing.

(Signed) M. AGER.

Victoria Hongkong, 8th May, 1841.

From the China Mail, May 11th 1848.

Seu, High Imperial Commissioner &c., &c., sends the following communication;

The late High Imperial Commissioner, Keying presented a memorial to the Throne, requesting that the same rate of Transit Duties on Calicoes might be levied at the Pih-sin Custom House in Chekeang, as at Heu-shoo, which is in the neighbourhood. To this application the Imperial reply was, "Let the Board of Revenue deliberate and report on this subject. Respect this!"

I now received a communication from the Board, stating that every description of Foreign Cotton Manufactures, paid at the Heu-shoo Custom House 2 mace 2 candareens per hundred catties, or per pecul weight, whilst 1-2 mace were paid per piece at Pih-sin. Since the difference in the amount is very considerable, the tariff of duties on Calicoes at Pih-sin ought, as proposed, to be the same as that at the Heu-shoo Custom House in the neighbourhood, in order to equalize the rate of duties levied.

To this representation an Imperial reply was received, saying, "Let it be done as proposed. Respect this!"

Whilst transmitting this information to the Superintendent of the Pih-sin Custom House, I thought it my duty to submit it also for the consideration of the Honourable Envoy, and wish you much happiness, addressing the same,

To His Excellency, Her Britannic Majesty's Plenipotentiary, Samuel George Bonham, Esq., &c., &c.,

Taoukwang 28th year, 3d month, 26th day, (20th April 1848.)

(True Translation) CHARLES GUTZLAFF, *Chinese Secretary.*

The following notice was lately issued from the British consulate at Canton.

The Provincial Government having violated and set at nought the 5th article of the Treaty of Nanking, and having sent a positive denial of reparation to the remonstrances and requisitions of the undersigned H. B. M. Officiating Consul at this port, he is constrained to request that all British merchants having duties and tonnage dues to pay into the Imperial Customs will withhold the same pending the pleasure of H. M Plenipotentiary, to whom the points at issue have been referred.

ADAM W. ELMSLIE, *H. M. Officiating Consul.*

British Consulate Canton, May 10th, 1848

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THE

CHINESE REPOSITORY.

VOL. XVII.—JUNE, 1848.— NO. 6.

ART. I. *An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language.* By W. H. MEDHURST. *(Continued from page 242.)*

HAVING gone through the arguments for and against Te, we come now to the consideration of the other term which has been proposed as the proper rendering of *Theos*, viz. Shin. Our first business, however, in discussing the propriety of this term is to ascertain the meaning of it; which we shall do, by reference to the principal Chinese dictionaries, and then to standard writers who have made use of the term.

In the 說文 Shwŏ-wán, we have the following sentence, "The Shin or Shins of Heaven are those which lead out all things." Taking this sentence as it stands, neither the number nor the nature of the Shin, can be definitely made out, but only the business in which the Shin or Shins of Heaven are engaged. Kang-he quotes the above expression, and adds the explanatory observation of one 徐 Tseu, (whose authority is often referred to in the Imperial Dictionary), saying that "申 Shin, (the primitive of 神 shin) means to lead out. Heaven manages or directs the sending down of the 氣 k'he, to influence all things, hence it is said to lead out all things." Here it is evident, that the sentence from Tseu is adduced, with a view of elucidating the previous one quoted from the Shwŏ-wan, and by this latter sentence we find, that the principal person or being acting in this affair is 天 Theen, Heaven; that the thing which is

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employed by Heaven in effectings all things is the 氣 k'he; and that the manner of the said K'hes influencing things is by leading them out; this latter idea is included in the word 神 Shin, which comes from 申 shin, to lead out. The t'heen, Heaven of the one sentence is therefore the 天 t'héen, Heaven, of the other; or the Divinity from whom the power to influence originally procceds. The 氣 k'he of the second sentence is also the same with the 神 shin of the first; and as Heaven manages or directs the sending down of the K'he to influence all things, so Heaven employs the Shin to lead out all things. By ascertaining the meaning of the word 氣 K'he, therefore, we shall be able to discover something of the import of 神 Shin. On referring to the Imperial Dictionary, under the word 氣 k'he, we are told, that k'he means breath, or to breathe; after which the lexicographer goes on to say, that 形 hing, form, or body is the mansion of life, and 氣 k'he breath or spirits, is the origin of life. K'he therefore means spirit, opposed to form. Then, after quoting some passages from the Yih-king which will afterwards come more fully under our consideration, he says, with reference to the word in question that "氣 k'he, is the fulness or essence of the Shin;" and in order, in this connection, to assure us of the true meaning of K'he, he adds, "K'he is that which is inhaled, and exhaled, which goes out and comes in:" or in other words the breath, or spirit. From all the above we learn, that K'he is spirit as opposed to body, that it is the expiration of the breath, and that it is the fulness of the Shin

Under the word k'he, Morrison gives, "Fume; vapour; halo; ether, the primary matter; the breath; spirit, in low sense, as the *anima* or animal soul, of brutes and human beings; animal spirits, &c." 氣 K'he thus corresponds in a great degree to the *Psyche* of the Greeks, which meant breath; life; the soul as opposed to the body; also the *anima mundi*, which was supposed to pass through all lands and seas, depths and heights.

In the passage under consideration, 氣 K'he doubtless means the breath of nature, or the spirit of Heaven; the anima which Heaven sends down to influence all things. In this respect, Shin corresponds with it; the one being the finer, and the other the grosser spirit of nature. 天神 T'heen shin, therefore, is not the God of Heaven, but the spirit of Heaven, which like the k'he, breath of nature, is employed by Heaven, or the Divinity, to influence and lead out all things Some have thought, that 天神 t'heën shin, in the above sentence, signifies the God of Heaven, because it is thought to

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be synonymous with 天主 T'hëen choo, occurring in the second sentence, which those advocate this opinion say, means "the Lord of Heaven," or God. To this it may be replied, that all the best-informed Chinese teachers, who form their opinions independetly of any foreign bias; tell us, that 天 t'hëen, Heaven must be taken alone, in the sense of the Divinity, and that 主 choo, is undoubtnedly a verb here, signifying to rule or manage, or take the superintendance of. In addition to which opinion we may say, that we do not remember to have met with the phrase 天主 t'hëen choo, in the sense of the Lord of Heaven, in any of the Confucian classics, or the Commentators of that school. Buddha is spoken of, in one of the Buddhistic works as the 天主 T'hëen choo, Lord of Heaven; and a Taouist writer of fiction has put into the mouth of Shun the expression 天主文帝 T'hëen choo ta te, the Great God who is Lord of Heaven; but with these exceptions, the phrase, as far as we have seen, does not occur in any writer of note: and Morrison says, that it was introduced by the Roman Catholic Missionaries. The phrase 天主 T'hëen choo, quoted by some from the 史記封禪書 She ke fung shen choo, is found to be a mistranslation, owing to a want of attention to the stops. The passage runs thus, "八神, 一曰天, 主祠天齊, pă shin, yĭh yuĕ t'hëen, choo sze t'hëen tse, of the eight Shins, the first is called (the Shin of) Heaven, who presides in a temple at T'hëen tse." Thus the characters Thëen choo are not to be read together, but must be considered, the one as a substantive, and the other a verb, as we have above rendered them; while the Shin in the one sentence, corresponds to K'he in the other, according to the verbal explanation of the Chinese teachers, who say, that the Shin of Heaven, is the K'he of Heaven.

In the second definition of Shin given by Kang-he, he quotes the 皇極經世 Hwang keĭh king she, which, says, "that the Shin of Heaven resides in the sun, while the Shin of a man resides in the eye." Here it is evident, that the Shin of Heaven cannot mean the God of Heaven, because it is a corresponding phrase with the Shin of a man: and as the Shin of a man cannot be the god of a man, because it is something that belongs to him, and not that which presides over him; so the Shin of Heaven is something which belongs to Heaven, and not that which presides over it; and even if the Shin of Heaven (in the sense of God) might be said to reside in the sun, the Shin or god of a man cannot be said to dwell in his eye. The most probable interpretation is that which the Chinese teachers put

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upon it: viz. that 神 Shin here means the 神精 tsing shin, animal spirits, rather animation and vivacity. The phrase 人之神 jin che shin occurs in the Commentary on a portion of Măng-tsze, which passage may serve to throw some light on its meaning here. "Măng-tsze said, of that which is found in man, there is nothing better than the apple of his eye: which cannot conceal a man's wickedness. When the breast is honest, apple of eye is clear, but when dishonest, dim." Upon this the Commentator remarks, "When a man comes into contact with another, his 神 Shin, or spirit rests in his eye; hence when he is honest at heart, his Shin or spirit is pure and clear; but when dishonest, his Shin, or spirit, is scattered and confused." The phrase tsing shin is applied by Morrison to the animation said to be existing or wanting in a picture of the human countenance. The phrase therefore means, the light or vivacity of heaven dwells in the sun, as the light or vivacity of man dwells in the eye.

In the third class of definitions given by Kang-he, the word Shin is coupled with 明 ming, and must be understood in the sense of intelligent and clear. Under this head, the lexicographer quotes the Shoo-king, where Yaou is said to be 聖 sage-like and 神 shin, intelligent; De Guignes thus renders this phrase "Elle fut relevee par une grande sagesse, et par beaucoup de penetration." The Commentator on this passage says, that "speaking of his 聖 shing, sage-like qualities, and of his being above common apprehension, he is called 神 shin, inscrutably intelligent." The lexicographer then quotes another work, which says, that "聖 shing, sage-like, means understanding every thing; 神妙 shin meaou, inscrutably mysterious and not to be calculated on." The 易經 Yih king is then quoted, which says, that "whatsoever is inscrutable in the superior and inferior principles of nature, is called 神 Shin." When a thing is fixed, says the commentator on this place, it may be ascertained, and that which may be ascertained, is not fit to be called 神 Shin. Kang-he then quotes another work, saying, "Shin is the utmost point of change; it may be said to be more mysterious than all surrounding objects, and cannot be judged of by visible appearances." Morrison has rendered this passage as follows: Spirit is so called from its being the most inscrutable of all things." He then goes on to observe, "They explain spirit, so as to denote, not an independent intelligent being, but an invisible intelligent essence, that prevades every thing, and is always present with

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material forms. 萬物有迹可見,而神任其中,無迹可見,然神不離乎物也,則萬物之中,而妙不可測者神也故曰妙也, wan wŭh yew tseĭh k'ho kĕen, urh shin tsae ke chung, woo tseĭh k'ho kĕen, jen shin pŭh le hoo wŭh yay, tsíh wan wŭh che chung, urh meaou pŭh k'ho tsíh chay shin yay, koo yuĕ meaou yay. All material existences have traces which may be seen; but the spiritual essence which is in them has no trace that can be seen, yet spirit is never absent from matter; thus that *admirable* (or subtle) and inscrutable something, which is in all material existences is *spirit* which is from this circumstance called subtle, (inscrutable or admirable.)" To return to Kang-he: then follows a quotation from Máng-tsze, stating that "sagelike and not to be comprehended by others is called 神 Shin:" which is thus rendered by Julien, "qui sanctus est, et non potest percipi, dicitur spiritualis vir; i. e. homines ille quem, sanctum *onta*, percipere non possunt, spiritualem vocant." He adds, "non omnes sancti percipi non possunt. Ut vero quis celsissimum sanctitatis gradum ita attigit ut ejus virtus, jam tum subtilissima et maxime defæcata, sensus effugiat, continuo dicitur 神 shin, spiritualis vir." Thus, in the citations given under this class of meanings, we see nothing that rises above the idea of what is spiritual or spirituality. Inscrutability and mystery are as applicable to spirituality as they are to divinity: but to say that a thing is above human comprehension, does not imply that it is divine.

In the next definition of Shin given in the Imperial Dictionary, we meet with the words 鬼神 Kwei Shin combined; under which the lexicographer says, "the 魂 hwăn, soul of the 陽 yang, superior principle of nature, is Shin, and the 魄 p'hĭh, anima of the inferior principle of nature is Kwei." Here two words are employed to explain Shin and Kwei, which are evidently allied to spirit and have no necessary connection with divinity. And lest we should suppose that anything like divinity was intended by Shin, Kang-he goes on to tell us, that "the expandings of the 氣 k'he, or breath of nature, constitute Shin, and its contractings, Kwei." In order the better to comprehend the idea of the lexicographer, we will here quote the observations of Visdelou, who says, "Some, with regard to the etymology of the word interpret the term Shin by another of the same sound, which signifies to extend one's-self; and the term Kwei, by another of the same denomination meaning to fall back, to bend

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one's-self back, to shrink up: and by this extension and contraction, which they call the going and coming, or the systole and diastole of nature, they figure the vicissitudes of nature in its alternate generation and decay: for they do not imagine that the Kwei Shins, considered as the innate properties of the Yin and Yang, are of natures subsistent of themselves, solely the forms of the things: neither distinct even from the things which they compose, and of which they are an intrinsic and essential part."

In the 六書故 Lŭh shoo koo, we have the following, "that which is 精靈 tsing ling, *ethereal* and *spiritual*, is called Shin. All Shins come from Heaven, but when we speak of them distinctively, then those which belong to heaven are called Shins, those which belong to men are called Kweis, and those which belong to earth are called K'hes; spoken of unitedly, they are generally called Shins. Shin is the production of the male or superior principle. Kwei is the production of the female or inferior principle. With respect to man, the soul is his Shin, and the anima is his Kwei. Hence the Le-ke says, 'the K'he, or spirit (of nature) is the fulness of the Shin, and the 魄 p'hĭh, or anima (of nature) is the fulness of the Kwei.' With respect to the five viscera of the human body, the heart stores up the Shin: as that is the faculty which leads out and expands. Every empty spiritual thing, that is inscrutable in its transformations, is generally called Shin. The Yĭh-king says, Shin is spoken of as more mysterious than all surrounding objects." What idea is to be gathered from all this, but that Shin means spirit? There can be no doubt that Shin according to this author conveys the idea of whatever is ethereal and spiritual, intangible and inscrutable. In man, Shin is the soul, it takes up its seat in the heart, and at death it constitutes his Kwei, or manes. Further what the Kwei is in man, such is also the Shin of Heaven, and the K'he of earth, it is the soul of nature or the *anima mundi*, the *Psyche* which passes through all lands and seas, heights and depths. From this we gather most assuredly that Shin is spirit, and no sanction is by this author given to the idea that Shin means God.

It will serve to afford us some additional evidence of the meaning of Shin as spirit, if we consult the Imperial dictionary under the correlative terms with which it is occasionally interchangeable. Under the word 靈 ling, (which is thought so fully to represent the idea of spirit, that a writer in the Chinese Repository, argues for its adoption as the most suitable rendering for *pneuma*,) we read "that Shin is to be explained by ling," in order to shew this a passage is

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quoted which says that "the 精氣 tsing k'e, ethereal spirit of superior principle of nature is called Shin, and the 精氣 tsing k'he, ethereal spirit of the inferior principle of nature is called Ling." Again, quoting the Shoo-king, man is said to be of all things the most *ling:* under which head the lexicographer says, ling is to be explained by Shin: thus we have two words explained backwards and forwards by each other; as though they were entirely synonymous, and perfectly equivalent in signification. Now as ling does not in its general and obvious meaning signify divine, so we contend that this is not the primary and radical meaning of Shin; but as ling means spiritual, and with reference to the mind of man intelligent, so Shin means spiritual likewise. Kang-he quotes a sentence from the Book of Odes, where ling appears to mean miraculous, or the work of spiritual beings. Again quoting a writer on the same book, he says, that "whatever is ethereal and intelligent with regard to Shin, is called ling or spiritual." Under the word 鬼 kwei, the Imperial Dictionary says, that "Kwei is that to wchih the 精魂 tsing hwăn, ethereal soul reverts; and that when the 精神 tsing shin, pure spirit leaves the body, each part reverts to its proper place: hence the reverting is called Kwei." Under the word 魂 hwăn, Kang-he says, that "the 魂魄 hwăn pĭh, finer and grosser parts of the human soul are the names of 神靈 shin ling, spirits: the 靈 ling, or spirit that attaches itself to the body is called 魄 pĭh, and the 神 shin, or spirit that attaches itself to the 氣 k'he, breath, is called 魂 hwăn, or soul. One talks of a man's pĭh having asked a question of his hwăn; upon which the commentator remarks, that "the pĭh is the 陰神 yin shin, more concealed spirit of a man, and the hwăn is the 陽神 yang shin, more manifest spirit of a man." Here it is evident, from the connection of Shin with hwăn, the soul, and from its interchangeability with ling, spirit, that the meaning of it must be spirit and not divinity.

In the 五車韻瑞 Woo-keu-yun-suy, we have the meaning of Shin given by a variety of quotations from various works in which Shin is found; in explaining the meaning of the term this writer quotes the 說文 Shwŏ-wăn, about the T'hëen shin leading out all things, and then gives the explanation of the word Shin from the 廣韻 Kwang-yun dictionary, saying that it means ling, spirit. Here then we have the declared opinion of an intelligent lexicographer that the word Shin means spirit; while he adds no other meanings;

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but only quotes those passages from the Yi-king and Máng-tsze which we have already met with in Kang-he. We have thus seen that the chief Chinese dictionaries understand Shin in the sense of spirit, or spiritual energy and intelligence. No one of them appears to have given to Shin the sense of divinity, either when explaining that term itself or its correlatives. Those who propose Shin therefore as indicative of divinity or as the generic word for God, are unable to derive any support from the principal dictionaries of the language, compiled by the Chinese themselves: while on the contrary the chief lexicographers give to it the meaning of spirit. The incongruity of using a term in a sense which is sanctioned by no standard native lexicon, will appear very striking to those who have been accustomed to quote Johnson or Webster as authorities in English, and the Dictionary of the Academy in the French language.

From the lexicographers we pass on to the classics, referring especially to those parts in which the word Shin is explained, in order to ascertain its meaning, and with this view we will first consult Confucius himself.

In the Le-ke, sect. 8, page 45, one of his disciples called Tsae-gno, addressed the sage, saying, "I have heard of the names of the Kwei Shins, but I do not know what they mean." To which Confucius replied, "the 氣 k'he, or spirit is the fulness of the Shin, and the 魄 pih, or *anima* is the fulness of the Kwei: to unite the Kwei with the Shin is the perfection of the true doctrine" From the paraphrase it appears, that "that which enables a man to move about is the k'he, or spirit; while the grosser particles of the human form constitute the pih, or *anima*. At death the more 靈 ling, or subtile part of the spirit constitutes the Shin, and the more 靈 ling, or subtile part of the *anima* constitutes the Kwei. During life the spirit and *anima* are united: at death the 氣 k'he, spirit ascends, and the 魄 pih, *anima* descends, and they thus become divided; but the sage would consider the Kwei and the Shin, as still combined, in order to establish his instruction."

Confucius continues, "All living men must die, and at death return to earth, this is called the Kwei: the bones and flesh decay under ground, and thus covered up, become common earth; while the 氣 k'he, spirit is diffused and expands aloft; this becoming brightly illumined, ascends like a fragrant vapour, or produces a mournful feeling, which is the 精 tsing, essence of things, and the display of the Shin." The paraphrase says, "the 氣 k'he, the human spirit

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must some time become exhausted, and death is that which man cannot avoid; at death the 魄 pih, or *anima* descends and returns to earth; this is called the Kwei: the 氣 k'he, or spirit, however, diffuses itself and expanding abroad, becomes either a light that appears occasionally, or a fragrant vapour, or something that causes men's feelings to be depressed and mournful; these are the 精靈 tsing ling, subtile essences or ethereal spirits of things, and thus it is that the acting of the Shins cannot be concealed." The critic says, "when men's bodies are united with their spirits they live; at death the body and spirit separate, the 精靈 tsing ling, subtile essence of the spirit expands, and mounting aloft becomes a 神靈 Shin ling, spiritual intelligence, 光明 kwang ming, bright and shining." In the above extracts we are plainly told, that the origin of the Shin is the spirit of man, which at death mounts aloft and becomes a spiritual intelligence.

The sage continues. "Because these were the subtile essences of things, men invented a most honourable appellation for them, and clearly designated them Kwei Shins, that they might be patterns for the common people, and that all might venerate and submit to them."

The critic says, that "the Kwei Shins are originally the souls and *anima* of men and things, but if they were merely called souls and *anima*, the designation would not be sufficiently honourable: the sage therefore alluding to them as the subtile essences of men and things after death, gave them this very honourable title of Kwei Shins (or spirits.)"

From this we perceive, that the sages of the Confucian school took their idea of the Kwei Shins from the souls and *anima* of deceased men and animals. But fancying that these souls or *anima* sometimes manifested themselves by means of a bright halo, or a fragrant vapour, and that they afforded protection to their descendants, they conceived the phrase, soul or *anima*, not to be sufficiently dignified, and therefore called them Kwei Shins, spiritual beings.

In the Lun-yu, book 6, page 3, K'he-loo, another of the disciples of Confucius, asked about serving the Kwei Shins? when Confucius replied, "not being able to serve men, how can you expect to serve the Kwei."

The paraphrast enlarges on these words of Confucius, thus: "Men and Kwei, or visible and invisible beings, are the same. The way in which to serve the Kwei Shins, is precisely the way in which we ought to serve our fellow-men." Nan-heen observes, on the words

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Kwei Shin, that "when taken together that which advances, and is inscrutable in its approach is the Shin: while that which departs and does not return is the Kwei. Speaking of them separately, then whatsoever in heaven, earth, hills, rivers, wind and thunder can be connected by K'he, or spirit, is universally called Shin; while ancestors and deceased parents, who are sacrified to in the ancestorial temple, are all called Kwei. Using these words with reference to men and things, then that which collects and lives is the Shin, while that which scatters and dies is the Kwei. Using the words with reference to the human body, then the 魂 hwăn, soul, and 氣 k'he, spirit, constitute the Shin, while the 魂 pĭh, *anima*, and the 體 t'he, substance constitute the Kwei."

Here we have a brief, but comprehensive description of the Kwei Shins, in which they are characterized by that advancing and receding, expanding and contracting feature which is exhibited in the etymology of the words: in explaining which, whether with reference to the economy of nature, the invisible world, or the human frame, the Chinese author uses only such terms, as are connected with spirit. Shewing that the prevailing idea in his mind was that Kwei Shin meant spirit, or spiritual energy.

In the Le-ke, 2d sect. 51st page, there is a reference to the practice of calling back the souls of the departed, where it is said that, "men's looking for their deceased parents to return from the invisible world, shews that they understood the method of seeking after the Kwei Shins." A commentator says, that "when they called back the *anima*, they expected that the 魂神 hăwn shin, soul would come from the invisible world, which was the method of seeking after the Kwei Shins." The paraphrase says, that "the invisible world is the habitation of the Kwei Shins: they expected the 魂氣 hăwn k'he, soul and spirit (of their parents) to return from the unseen world, therefore it is said they looked for them to come back from the invisible regions." Here the identity of the Kwei Shins with souls and spirits is too strong to be denied, the terms in fact being used interchangeably, as importing the same thing.

In the 樂記 Yŏ-ke section of the Le-ke, page 25, a commentator gives this explanation of 神明 Shin ming usually rendered "spiritual intelligences:" he says, "that which is 感 kan, capable of being influenced, and 應 ying, answers, in 不測 pŭh tsĭh, an incomprehensible manner, is called 神 Shin, a spirit; and that which

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is 虛 heu, evanescent and 靈 ling, spiritual, 不昧 pŭh mei, without obscurity, is called 明 ming, an intelligence."

The paraphrast on this passage says, "when we see the 精 tsing, grosser fluid or substance, which belongs to the inferior principle, attaching itself to the 氣 k'he, breath or spirit, which belongs to thes uperior principle of nature, uniting and congealing, collecting and completing the forms of things, we recognize the production of the superior principle. But when the soul and spirit quit the *anima* and substance, and suddenly wandering abroad, bring about the change of things, we recognize the transformation of the inferior principle."

Choo-foo-tsze, remarking on this passage says, "with regard to man, his 精 tsing, grosser fluid or substance is the *anima*, which constitutes the fulness of the Kwei; and his 氣 k'he, breath or spirit is the soul, which constitutes the fulness of the Shin. When the substance and the spirit combine to form things, what things are there divested of the Kwei Shin? but when the soul wanders, a change takes place; whereupon the *anima* descends."

He goes on to say, "the Kwei Shin is nothing more than the 氣 k'he, breath or spirit; that which contracts and expands, recedes and advances is this 氣 k'he, spirit. Between heaven and earth, there is nothing but this 氣 k'he, spirit. The 氣 k'he spirit of man is constantly and uninterruptedly in connection with the 氣 k'he spirit of heaven and earth: only men do not perceive it; no sooner does an emotion arise in the mind, than it communicates itself to the spirit or spiritual energy, and thus influences this something that contracts and expands, advances and recedes."

When one asked, whether the Kwei Shin was not the 氣 k'he breath or vital energy? Choo-foo-tsze replied. It is some thing like the 一 靈 Shin ling, spirit residing in this 氣 k'he, vital energy.

One asked, whether what is called the Kwei Shin in heaven and earth is the same with what is denominated the soul and the anima in man? To which Choo replied, "the soul and anima are predicated of men when they die; whilst alive these same principles are called 精 tsing, substance, and 氣 k'he, spirit. That which heaven and earth possess in common with man, is of the same kind, and is called the Kwei Shin. The soul of the inferior principle of nature is the Shin, and the anima of the inferior principle of nature is the Kwei: the Kwei is the 靈 ling, spirit of the inferior, and Shin is the 靈 ling, spirit of the superior principle."

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One Lew she the said, when living things are produced, there is not one of them divested of the 氣 k'he, spirit or breath, which is the fulness of the Shin : nor is there one of them destitute of the 魄 pĭh, *anima*, which is the fulness of the Kwei; thus man is the conjunction of the Kwei and Shin ; or as Morrison has rendered it, "the union of figure and spirit." See his Dictionary, Part 1, vol. 1, page 59.

From all the above, and much more that might be quoted, we gather that the Kwei Shin in man refers to his 精 tsing, animal fluid or substance and 氣 k'he, breath or spirit, which while men are alive are thus denominated, but after death, the one ascending becomes the Shin, and other descending the Kwei. The inference therefore is, that the Kwei Shin, but especially the Shin, with regard to man, means his spirit or spiritual energy.

We quote, as corroborative of the views of Shin elicited above, the following passage from the Taou-tih-king.

"When a man can bring into subjection his 魄 p'hĭh anima, or sensitive soul, holding fast at the same time the oneness (of his spiritual nature,) he perhaps may be able to preserve them from separation" The Commentator on this passage remarks, "that which makes the 魄 p'hĭh, anima or sensitive soul, differ from the 魂 hwán, rational soul, is that the anima is 物 wŭh, matter, and the soul is Shin, spirit." Then after quoting the preceding passage from the Book of Diagrams, the Commentator says, "the anima is matter, therefore it is mixed and disposed to settle; the soul is 神 Shin, spirit, therefore it is single and capable of change." Here we have the most distinct evidence, that Shin means spirit in opposition to matter, and that it corresponds to the human soul.

A writer in the work called 本義參匯 Pun e hwae tsan, commenting on the 2d section of the 16th chapter of the Chung-yung, has the following remark, "萬物之生莫不有氣·氣也者神之盛也 莫不有氣 氣也者鬼之盛也, wan wŭh che săng mó pŭh yew k'he, k'he yay chay shin che shing yay, mó pŭh yew p'hĭh, p'hĭh yay chay kwei che shing yay, in the production of all things, there is nothing divested of this 氣 k'he, breath or spirit, which spirit is the fulness of the Shin ; so also there is nothing divested of 魄 p'hĭh, anima, which anima is the fulness of the Kwei." Here the writer extends the idea of the breath or spirit, combined with the anima or essence, from men to the myriad of things: contrasting at the same time the spirit of the finer portion with the anima

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of the grosser portion, and asserting that they severally constitute the fulness of the Kwei Shins. From which we may gather something of the way in which the Chinese passed over from the Kwei Shin of the human body to the Kwei Shin of nature; and that this idea of 氣 k'he, spirit, and 魄 p'hĭh of anima, pervading nature, as well as the human frame, was the link which combined these things together in their imaginations. As therefore the spirit and anima in man are identical with the Kwei Shin, or manes and spirit, when passed into the invisible world; so the spirit and anima possessed by every living thing at the commencement of its being, were supposed to constitute the fulness of the Kwei, and the fulness of the Shin in nature. The conclusion we draw from this is, that the Kwei Shin in nature means the spirit that dwells in nature, as the Kwei Shin of a deceased man means the spirit that dwells in man. The word therefore signifies spirit in both cases, and will be fully represented by that term in our language. Nan-hëen, as we have seen considers them all as of one class; viewing the Kwei Shins unitedly, then that which advances is the Shin, while that which recedes is the Kwei. But viewing them separately, then whatever in heaven or earth has a 氣 k'he spirit passing through it, connecting at with the other parts of nature, is called Shin while the manes of ancestors are called Kwei. With reference to man, the soul and spirit constitute the Shin, while the anima and grosser substance are characterized as the Kwei. Spirit, therefore, is the prevailing idea attached by the Chinese to the word Shin, whether viewed in the cosmogony of nature, or in the constitution of man. We know that the soul of man is spirit, which the Chinese tell us constitute the Shin; they also tell us, that the soul of the principle of nature is the fulness of the Shin; we therefore argue, that the word in the latter case means spirit likewise; the fact is that which is called Kwei Shin in heaven and earth, is the same with what is denominated soul and spirit of man.

We may here refer again to the meaning of the Shin and Kwei, given in the dictionary, as being the soul of the superior and the anima of the inferior principles of nature, and that the expanding of the 氣 k'he, breath of nature, constitutes the Shin, while the contracting thereof is to be regarded as the Kwei; shewing that with respect to nature, as well as man, the words are to be understood in the sense of spirit, or something similar thereto.

To shew that the word 神 Shin, with reference to man, bears the meaning of spirit, we shall quote a number of expressions from

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the 五車韻瑞 Woo keu yun suy, and other sources. 精神 Tsing shin, is a well known phrase for the animal spirits; as may be seen by a reference to Morrison, passim. The same characters revesed 神精 shin tsing, mean idea, sentiment; 神昏 shin hwăn, signifies the mind beclouded; 神旺 shin wang, the spirits exhilarated; 養神 yang shin, to nourish one's spirits; 勞神 laou shin, to harrass one's spirits; 娛 | yu shin, to exhilarate one's spirits; 怡 | e shin, to delight one's spirits; 損 | sun shin, to injure one's spirits; 守 | show shin, and 抱 | paou shin, to keep up one's spirits; 費 | fei shin, to exhaust one's spirits; 練 | lëen shin, to exercise the spirit; 傷 | shang shin, to wound one's spirit; 寧 | ning shin, to compose one's spirit; 潛 | tsin shin, the spirit plundged in meditation; 凝 | ying shin, to settle one's spirit; 釋 | shĭh shin, to relieve one's spirit; 駭 | hae shin, to disturb one's spirit; 留 | lew shin, to detain one's spirit; 出 | ch'hŭh shin, and 神馳 shin che, to allow one's mind to wander: 存 | tsun shin, to preserve one's spirit; 心之神明 sin che shin ming, means the intelligence of the mind; 眼 | yen shin, the spirit or vivacity of the eye; 詩 | she shin, the spirit of poetry; 酒亂 | tsew lwan shin, wine disturbs the spirit; 聚精會 | tseu tsing hwuy shin, to collect and gather one's spirit; 官止 | 行 kwan che shin hing, though the members stop, the mind goes on; | 交 shin keaou, communion of spirits; 氣合于神 k'he hŏ yu shin, the breath united with the spirit; 筆有 | peĭh yew shin, to manifest spirit in one's style of writing; 錢可通 | tsëen k'ho t'hung shin, money can penetrate the spirit; | 童 shin tung, an intelligent youth; 神色不變 shin sĭh pŭh pëen, his spirit and countenance did not change: compared with 神色泰然 shin sĭh t'hae jen, "he preserved his spirit and countenance in great composure." Morrison. The following are all from the same author: "心領神會 sin ling shin hwuy, to comprehend in the mind. 丰神瀟灑 fung shin seaou sha, a high degree of ease and gaiety; 人神 jin shin, man's spirit; 在人之靈神 tsae jin che ling shin, the intelligent spirit in man; 聽講要存神細聽 t'hing këang yaou tsun shin se t'hing, when listening to the master's explanations, the scholar must keep his soul or spirit from wandering: 令人心散神飛 ling jin sin san shin fei, to cause a man's

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mind to be dispersed, and his spirit to fly away from its proper place; 精神健强 tsing shin këen këang, strong constitution and good spirits: 神精元氣 tsing shin yuen k'he, animal spirits and good temperament; 凡精神所處皆力 fan tsing shin so keĭh ch'hoo keae leĭh, all parts to which the animal spirit extends its influence are said to have strength: 氣化 k'he hwa, and 神化 shin hwa, mean aerial transformations; 留神於此 lew shin yu tsze, keep your mind on this; 神明 shin ming, spiritual intelligence; 養精神 yang tsing shin, nurse your animal spirits; 流通精神 lew t'hung sting shin, cause the animal spirits to flow and circulate: 魄人陰神 pĭh jin yin shin, pĭh is man's yin, spirit; 魄附陰之靈 pĭh foo yin che ling, pĭh is the spirit attached to the material form of man; 魄人之精爽 pĭh jin che tsing shwang, pĭh is the aminal spirit which gives hilarity; 心藏神 sin chwang shin, the heart contains the human spirit; 機神相貫 ke shin sëang kwan, let the impulse and spirit of the composition be uninterrupted; 蓋題之精神多在虛字也 kae te che tsing shin to tsae heu tsze yay, for the essence and spirit of the composition often (or much) consist in the particles; 中題精神血脉處學者須先認得明白 te chung tsing shin heuĕ mĭh ch'hoo hëŏ chay seu sëen jin tĭh ming pĭh, the spirit and vein of the theme must, in the first place, be by the student clearly understood: 古文贊動人精神者莫如國策 koo wán tsung tung jin tsing shin chay mŏ joo kwŏ tsĭh, for rousing men's energies and spirits, no ancient writing were equal to the (discourses on) national politics; 太飽傷神 t'hae paou shang shin, repletion (in eating) hurts the animal spirit."

In addition to the above phrases, we may refer again to what we have advanced in the former part of this paper, regarding the 神 shin of Te approaching and retiring, approving and enjoy the sacrifice, on the occasion of the state services at the winter solstice: as well as what we have observed respecting 神 Shin of Wăn-wang ascending and descending in the presence of the Supreme, in the realms above; from which we have argued, that Shin in such cases cannot mean the divinity, but must mean the spirit of Te, and the spirit of Wăn-wang, respectively. But it will be perhaps objected, that all these refer merely to Shin as an adjunct of a being, while all instances of the application of Shin, to be of any avail in the present argument, must refer to its use in the concrete. To this we

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reply, that the meaning of the word Shin, when it refers to a being or beings, is the very point in discussion; one party affirming that it means spirit, and the other maintaining that it means God. The best way to determine, therefore, what is the meaning of the term in the concrete, will be to ascertain its signification in the abstact: this we think we have done by the appeal to native dictionaries, and by the quotations we have made from native authors. In most if not all of these, it is capable of the clearest proof that Shin cannot mean divinity, but that it does mean spirit, or spirituality; particularly in those instances where reference is made to the human constitution. It would appear also, from the terms employed when speaking of man being the same as those which are used when treating on cosmogony, that the process of thought in the mind of the Chinese writers was from themselves to the worldaround them; particularly as the terms suit the constitution of man better than they do that of nature; as therefore soul and mind, which are the original terms employed, undoubtedly mean spirit, so we may argue that the words Kwei and Shin, which are explained by these, mean spirit also. If this be so; if the Kwei is the soul of their inferior, and Shin the soul of the superior principle of nature; just as Shin, when applied to man while living, invariably refers to his mind and spirit, and when dead to his soul and manes, and thus both have spiritual signification in the abstract, we must conclude that the words bear a similar meaning in the concrete. Should it be still contended, that the Chinese have used the words in one way in the abstract, and in another way in the concrete, we can only say, that such would be contrary to all the analogy of language, and to all the known habits of the human mind. The words spirit and divinity are both of them concrete and abstract, and supposing that we knew the meaning of them in the abstract respectively, it would be perfectly allowable for us to infer the concrete therefrom; but it would not be proper for us to confound them, or to substitute the one for the other. A being whose chief characteristic was spirituality, we should call a spirit, but we should not call him a divinity; so also were another being proposed for our consideration, whose chief characteristic was divinity, we should thence infer that he was a divinity, to express which the word spirit would not be an adequate term. The two ideas are perfectly distinct, and we ought not to make either of them mean that in the concrete, which they do not import in the abstract.

We are not, however, left without evidence, that Shin and Kwei in the concrete mean spirit: as far as the Kwei is concerned, we

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know that the most frequent application of it is to the manes of departed individuals, which are certainly spirits, and viewed as a class of separate intelligences, they must be considered concrete. When a person is dead and exists only as a spirit, we can hardly say that his manes is an abstract quality. These manes are in many instances called Shins as well as Kweis, and the worship of the common people, according to the Confucian system is paid to the manes of the dead only.

But the question recurs, are the 神 Shins and the 祇 K'hes, when viewed in the concrete to be considered as spirits or gods: we conceive that the proofs which we have already brought that Shin in the abstract means spirits, are sufficient to warrant us in inferring that Shin in the concrete means spirit likewise. We shall, however adduce a few more.

In the 郊特性 Keaou-tĭh-sing section of the Le-ke, we have a reference to the performance by the villagers of the 禓 shang, ceremony, which the commentators say, was the same with that called 儺 *no*, the expelling of 強鬼 hëang kwei, hurtful spirit, and 疫氣 yŭh k'he, noxious influences, which the villagers wished to drive away from every house; when they came to the dwelling of Confucius, he did not forbid the ceremony but fearing lest the 神 shins, spirits, or manes of the ancestorial temple, should be disturbed thereby, he arrayed himself in his court-dress, and stood on the eastern steps of the ancestorial temple, in order to preserve in peace the 神 shin spirits who dwelt there; wishing the 神 shin, spirits to confide in him and rest contented. According to the Book of Rites, a great officer should put on his court-dress, in order to sacrifice; therefore, Confucius arrayed himself in this robe, that he might afford the 神 Shin, spirits something to rely on. Kang-he says, under the word 儺 *no*, that the ceremonies for 儺神 no shin, exorcising spirits were of twelve kinds, and were used for the purpose of 追凶惡 c'huy heung gŏ, expelling evil and pernicious influences. From which it appears, that the 鬼 kwei exorcised on the occasion were evil spirts, and that they were also called 神 Shins, on account of their spiritual nature. That they belonged to the class of spirits, is also evident from the concern manifested by the sage, lest the 神 Shins (or spirits) of the ancestorial temple should be disturbed by the above-mentioned services. The Kweis being spirits, the Shins were spirits likewise, though the former referred to on this occasion were evil, and the latter good

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In the Le-ke, book 4, page 49, we have an account of the services performed by the ancients towards the Kwei Shins; when men are said to have recited their supplications and pronounced their blessings, in order to bring down the 上神 shang shins of the upper world, together with (the manes of their first ancestors. The commentator tells us, that "the Shins of the upper world refer to the 天神 T'hëen Shins." Another commentator says, that "上神謂在上精神之魂 shang shin wei tsae shang tsing hwăn che shin, the Shins of the upper world are the Shins of the ethereal souls that are above;" and again, "指其精氣謂之上神指其七親謂之先祖 che ke tsing k'he wei che shang shin, che ke tseĭh tsin wei che sëen tsoo, referring to the pure spirit they use the term Shins of the upper world, and with reference to the seven grades of predecessors, they employ the term first ancestors." Here the phrase "Shins of the upper world" is evidently used in the sense of spirits.

In the same book, page 46, speaking of "arranging the ceremonies according to the contractings and expandings of the Kwei Shins," a commentator says, "鬼者精魂所歸,神者引物而出.謂祖廟山川五祀之屬 kwei chay tsing hwăn so kwei, shin chay yin wŭh urh ch'hŭh, wei tsoo meaou san chúen woo sze che shŭh, the Kwei signifies that to which the soul reverts, and the Shin that which leads out things; both are spoken of with reference to (the spirits of) the ancestorial temple, the hills and rivers, the five parts of the house, and such like."

In the 雲漢 Yuh-han section of the Book of Odes, we have a reference to the 魃 pŏ, demon of drought, who is called by the commentator 旱神 han shin, the spirit of drought These imaginary beings are thus described by another commentator in the Imperial edition of the classics, (who quotes the 神異經 Shin-e-king, classic on spirits and prodigies) thus: "To the south, there is a race of men, about two or three feet high, with naked bodies, and eyes in the crown of their heads, who move as swift as the winds, and are called 魃 pŏ; whenever they are observed, the country is visited with a great drought; some call them 旱母 han moo, the mother of drought; for they are 鬼魅之物 kwei me che wŭh, devilish and monstrous things." Here it is evident that the word Shin is used in the concrete, and as clear that it does not refer to gods but to spirits; and, like our word spirit in English, is capable of being employed to signify invisible intelligences both good and bad

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Kang-he, under the word 魅 me, says, that "the 魑魅 che me are produced by 異氣 e-k'he, unusual vapours of the hills and rivers, and are injurious to men." He says also that they are "monstrous hobgoblins, with human faces and beasts' bodies, having four legs, and much addicted to deceiving people." Morrison says, that 魅 me, is an unnatural monster, demon, fairy or elf, that proceeds from mountains, to frighten and injure human beings; described as having a human face, the body of a brute, with four feet, and delighting in seducing or tempting mankind." It will be seen that the word Shin is used in the quotation from the Odes in the concrete; and that its signification is that of a spirit of a malevolent kind: those who persist in translating the word Shin, when used in the concrete, by god or gods, will find some difficulty here, as the attributes ascribed to the being referred to in this connection, are not those of a god, but those of a spirit, which may be either good or bad, human or divine, according to the connection in which it is found; thus corresponding in every respect to the word spirit in western languages.

In the 左傳 Tso-chuen, we have a reference to Kwei Shins as distinguished into 神 Shin and 厲 keen, or regular and irregular spirits. The latter are described as 螭魅罔兩 le-mei-wang-lëang; 螭 le, which the commentator tells us are 山神 san shin, mountainous Shins, with beast's bodies; 魅 mei, he says, are strange appearances, and 罔兩 wang lëang are 水神 shwuy Shin, water Shins. The whole are described by Morrison as "superhuman and monstrous appearances of an infernal or diabolical nature; mountain fairies or elves; malevolent and diabolical spirits." Here it is plain that the term Shin is used in the concrete, and refers not only to spirits, but to spiritual beings of a mischievous kind; affording another evidence that we have not mistaken the meaning of the word Shin, in translating it spirit, because it is applicable to good and bad spirits, with those of heaven and those of earth. Certain it is that Shin, though in the concrete here, cannot be understood in the sense of God.

In the 周禮 Chow-le, sect. 3, page 1, The great Baron is appointed "to attend to the ceremonies used towards the celestial Shins, the terrestrial K'hes, and the human Kweis." A commentator in explaining these terms, says, that "those which belong to heaven are called Shins, because they are the most mysterious of all things, and invisible." Here the attributes ascribed to the Shins,

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viz. that of being mysterious and invisible, are characteristic of spirits and not distinctive of divinity.*

(In the Chow-le, sect. 5, page 27, one is said to be charged with expelling 水蟲 shwuy chung, water insects, which are called 狐蜮 hoo hwŏ, a kind of devil (Morrison), "for exorcising which he used an earthen-ware drum, and a fire-stone stick, as if he wished to kill the 神 Shin," and when these means prove ineffectual, and it appeared that "some 妖神 yaou Shin, mischievous Shins, had got possession of the place," he was "to take a beam of elm, with a cross piece of ivory, and sink these in the water when the 神 Shin would die." Here it is plain that Shin is to be understood in the sense of a malevolent spirit, and not a god.

In the next sentence, an officer is appointed to shoot the infelicitous birds, and animals of ill omen, who could be heard but not seen; for this purpose he was to take a particular bow, and fire at these monsters in the night season; but if there was any 妖神 yaou shin, mischievous Shins, possessing these infelicitous birds and beasts, he was to shoot at them with another kind of bow In all this we see, that Shin is to be understood in the concrete likewise, in the sense of a ghost or hobgoblin, but not in that of a divinity.

In the 左傳 Tso chuen, in the chapter giving an account of the 7th year of 昭公 Chaoukung, one asked 子產 Tsze-san, whether 伯有 Pih yew was able to become a 鬼 kwei, sprite? To which Tsze-san replied, in the affirmative: adding the following exposition of the principle referred to.

* In the works of Choo-foo-tsze, sect. 51, referring to the above passage, we have the following remark: "those which belong to heaven are called Shins, because they continually flow and move about without cessation, therefore the word Shin is especially applied to them: but men also have their Shins; only while these are still attached to the body, are they called Shins; after their dispersion they are called Kweis."

Further on, he observes. "Those connected with heaven and earth are called Shins and K'hes, which are the approachings of the 氣 k'he, spiritual energy; while those belonging to men are called Kweis, which are the recedings of the said energy."

In the same section, in reply to a question as to the meaning of the words above quoted from the Chow-le, Choo-foo-tsze says, "This is to dintinguish those who possess the pure and clear part of the spirit of nature as the Shins; such as the sun, moon, and stars, which change and revolve in an inscrutable manner: 祇 K'he, means to point out, and alludes to anything that has traces which are discernible, such as the hills and rivers, grass and trees; which are some measure more distinct than the heavenly bodies: as to men, when dead (their spirits) are called Kweis." Here it will be seen, that the above definition of the Shin, contains in it more the idea of spirit than divinity.

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"When men are born, and first transformed, (the matter thus produced) is called the 魄 p'hĭh, anima or grosser substances." Upon which the Commentator remarks, that "the 魄 p'hĭh, anima or grosser substance, refers to the 形 hing, outward form; adding, that at the first production of a man, a form appears; and this outward form of the 神 Shin, spirit, is called the 魄 p'hĭh, anima or grosser substance; this refers to the man at the commencement of life." Tsze-san continues his remarks, "After men have been born some time the 陽 yang, superior or moving part of the 魄 p'hĭh, anima, is called the 魂 hwăn, soul." Whereupon the commentator observes, "The 魄 p'hĭh anima belongs to stillness, and principally consists of stillness: but as soon as stillness begets motion, that constitutes 陽 yang, superior or moving part (of anima) The 陽 yang, superior part of the 魄 p'hĭh, anima, is the 氣 k'he, spiritual energy; and the spiritual energy of the 神 Shin, spirit, is called the 魂 hwăn, soul. This refers to the man some time after he has been born." Tsze-san goes on with his remarks, "When the influence of circumstances is subtile and abundant, then both the soul and anima become vigorous." The Commentator here states, "That a man's station, has a great effect upon his 氣 k'he, spiritual energies, through the influence of which the 魂 hwăn, soul becomes vigorous; and his nutriment has a great effect upon the 體 t'he, substance of his body, through the influence of which his 魄 p'hĭh, anima, becomes vigorous." Tsze-san further observes, "hence it is, that when a man possesses sublimity and brightness, he passes over to the state of 神明 shin ming, spirituality and intelligence." The Commentator explains this by saying, that "subtility refers to the period when the 神 shin, spirit is not yet displayed; and brightness to the period when the 神 shin, spirit is not harmonized; thus it is, that when subtilities are accumulated, they bring a man to the state of a 神 shin, spiritual being, and when brightness is accumulated, it brings him to the state of 明 ming, an intelligent being." Tsze-san closes by saying, "That when any common man or woman is put to a violent death, the soul and anima are capable of attaching themselves to people, and thus becoming a mischievous spirte."

The subject of discourse in the above extract, is the spirit of a murdered man which was supposed to have become a ghost, and haunted people. The philosopher, who was consulted on the subject, admitted that such an event might happen, because the usual course

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of things was departed from; the man had not been suffered to live out his days, nor to nourish his spiritual energies, until he had arrived at the condition of a spiritual and intelligent being. The ideas generally entertained by the Chinese, on the subject of the human spirit and spiritual beings, are briefly but fully set forth in this extract. First, at the birth of a man, there is the grosser substance or anima, which is the outward form inclosing the inward spirit; after some time, motion or action commences, which constitutes the superior or moving part of the anima: this superior part of the anima forms the spiritual energy, and this spiritual energy of the shin or spirit, is called the soul. This soul, by nourishment becomes vigorous, and when a man possesses subtility and brightness, he gradually arrives at the state of spirituality and intelligence, or becomes a spiritual and intelligent being. Thus then, the Shin has its foundation in the 氣 k'he, spiritual energy, and arrives at its perfection in consequence of cultivation. This perfection, however, is not divinity, but spirituality and intelligence: and the Shin at its highest stage of improvement is but a spirit, and not a god. Deprived of the nourishment, and suddenly cut off, before perfection is attained, it becomes a discontented ghost, and haunts people: in this state, it is still a spirit, but a mischievous one, while its malevolent propensities may be cured, and the soul appeased, by sacrifice.

In the works of Choo-foo-tsze, section 51, page 3, we read, that "wind and rain, thunder and dew, the sun and moon, day and night, are the traces of the Kwei Shins; but these are honest Kwei Shins of the open day; with respect to those which are said to whistle about the rafters, and strike against one's breast; these are the depraved (Kwei Shins) of darkness. There are also a kind of Kwei Shins, who on being prayed to, are said to return answers, which to be ascribed to the same principle; only some are fine and others coarse, some great and other small." Here it is evident, that the Kwei Shins of the second class alluded to are ghosts, and as the Kwei Shins that are prayed to are attributable to the same principle, it is clear, that the latter as well as the former are spirits.

With reference to 神怪 Shin kwae, ghosts and hobgoblins, a number of stories are related of persons who professed to have seen them, whereupon Choo says that he did not entirely discredit their testimony, and when he recollected the monstrous appearances that were depicted on the famous tripods of Yu, he thought that such things might have existed. We merely bring up the subject here, however, to shew that such ghosts where called Shins, in which case

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the word must be understood as referring to spiritual beings, and not divinities.

Again, speaking of ghosts, Choo says, "Those who believe in Kwei Shins insist upon it that there are such things in the world, others as confidently deny their existence. These elves obtain some vitiated portion of the spirit of nature, but we have no occasion to be frightened at them. Therefore Confucius did not speak about these monstrous things; not that he denied their existence, but that he did not wish to converse about them.

On the 21st page, speaking of the discontented ghosts of persons who have been murdered appearing at times and annoying people, the philosopher remarks that "the sages all die contentedly, and no one ever heard of their becoming 神怪 Shin kwae, ghosts and hobgoblins. Hwang-te, for instance, Yaou and Shun, did not become 靈怪 ling kwae, sprites and elves after their death." Here the words Shin kwae, and ling kwae, are used interchangeably shewing that they both refer to the same thing, viz. spiritual, and not divine beings.

On the 22d page, one asked, "whether the Kwei Shins were not 精氣 tsing k'he, spirits and 魂魄 hwăn pĭh, souls? To which the philosopher replied' "Certainly; take for instance the human body; we are able to laugh and talk, and possess a certain amount of knowledge and intelligence: how is this brought about? So also in the empty air, winds, and rains suddenly occur, and as suddenly thunder and lightning, how are these things effected? It is all to be ascribed to the mutual action of the superior and inferior principles of nature, and to the Kwei Shins." Here we have an express declaration of the philosopher that the Kwei Shins are souls and spirits, illustrated by a reference to the actions of the human body, as well as the phenomena of nature, which are equally ascribed to the Kwei Shins; the effects being produced in the first instance by the souls of men, and in the latter by the spirits of nature The Kwei Shins, therefore, are spirits and not divinities.

In a work called 子史精華 Tsze sze tsing hwa, the Essence of the Philosophers, and Historians, we have a chapter on the Kwei Shins, from which we extract the following remarks of 管子 Kwan-tsze, who lived prior to Confucius, and was the prime minister of Hwan, the duke of Tse, at one time the paramount of the empire. Some dragons were said to have fought in a certain part of the country, when Kwan-tsze came to inform the prince of it, say-

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ing, "Heaven sends its messengers to the borders of your country: I propose that you immediately direct the great officers to order the attendants to put on black clothes that they may be like these celestial messengers." When the people of the empire heard of this measure they said, "How inscrutably wise is this Hwan, the duke of Tse! Heaven sends its messenger to visit his borders, and without the necessity of raising troops, eight princes of the empire (on hearing of the visit of the celestial messengers come to pay their court to the duke. This is indeed taking advantage of Heaven's majestic display, to influence the whole empire to submission." Thus, adds the philosopher. "The wise serve themselves of the Kwei Shins, (or spirits) while the simple believe them." Here the dragons, who are termed celestial messenger, or angels, are also called Kwei Shins (or spirits.)

In another place, Kwan-tsze observes, "that underneath the ground, in a certain region, there was one 清商 Tsing shang, who is described as a 神怪 Shin kwae, spiritual monstrosity (or fairy,) on which account water was not to be obtained there."

Further on we read, that "the duke Hwan was once on an expedition to the north; when, approaching the valley of Pe-urh, he stopped and saw something before him; he drew his bow and was about to shoot; but before he let fly, he asked his attendants, is that a man which I see before me? On the attendants replying, that they saw nothing; the duke continued, our expedition will certainly be unsuccessful! I feel a great doubt and misgiving; for I see before me a man only a foot high, but perfect in all his parts; he wears a hat, and holds up his clothes on the right side, while he runs swiftly before the horse; our expedition will certainly be unsuccessful! I am in a great doubt: how can it be that there are men so small as that? Kwan-tsze then said, I have heard that the 神 Shin, spirit of the Tăng hill, called Yu-urh, is only a foot high, and perfect in all his parts. When a lord paramount of the empire flourishes, then the 神 Shin, spirit of the Tăng hill appears; his running swiftly before the horse, as you describe, intimates that he wishes to lead the way; his holding up his clothes, shews that there is a river in front of us; and his doing this on the right side, intimates that we must cross over a little to the right. When they came to the river of Pe-urh, the guides informed them, that crossing over to the left, the water would be up to their caps, but on crossing to the right, it would only reach to their knees Thus they crossed to

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the right, and got safely over." From the above we perceive, that the object which the Duke thought he saw was a sort of mountain fairy, here called a Shin or spirit.

Then follows an extract from the writings of 墨子 Mih-tsze, who lived shortly after the time of Confucius, to the following effect: "The Kweis (spirits) spoken of ancient and modern times are simply these; there are for instance, the 天鬼 t'hëen kwei, celestial kweis (or spirits) there are also the Kwei Shins (or spirits) of hills and rivers, and there are those which result from human beings dying, and becoming Kweis (or spirits)." In this passage, the spirits of heaven, and the manes of the dead, are alike called Kweis.

We have then an extract from the writings of 列子 Lëĕ-tsze, as follows: "The 精神 tsing shin, animal spirits of man belong to heaven, and his bones to earth; that which belongs to heaven is pure, and capable of dispersing; that which belongs to earth is muddy, and disposed to collect: when the 精神 tsing shin, spirit and the body separate, each reverts to its true place, hence this is called 鬼 kwei, because Kwei means to revert, and return to its own dwelling. The Book of Hwang-te says, "When the spirit enters the door, the bones return to their original place: what then is left of us?" Here 精神 tsing shin is evidently used for the human spirit, in distinction from the body.

The same philosopher tells us, that a certain stupid old man, once took it into his head to remove a mountain, by carrying the earth into the sea; and when remonstrated with, as to the impracticability of the undertaking, he replied, "the mountain never grows, but my posterity will increase, without intermission; why then should you doubt, but that the mountain will be one day levelled?" The Shin (spirit) of Tsaou-shay hearing this, became alarmed at the man's incessant perseverance, and announced the matter to 帝 the Supreme: the Supreme being moved by the sincerity of the man, ordered 夸 Kwa and 蛾 Gno (spirits,) to take up the mountain and remove it."

In the writings of 楊子 Yang-tsze, we have the following: "One enquired, how it was that in the Chaou country, there were always so many Shins (spirits) appearing? To which the philosopher replied, 神怪 Shin kwae, spirits and hobgoblins are vague and uncertain things; seeming as if they were, and yet as if they were not, therefore the sages forbore to speak of them." Here the word Shin occurs in connection with strange and superhuman appearances, it must therefore be understood in the sense of spirit, and be taken in

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the concrete.

The same philosopher says, "The awe-inspiring character of the 靈場 ling chang, spiritual world is suited to the darkness of night." Upon which the commentator says, "That the spiritual world refers to the awe-inspiring character of the Kwei Shins, which when displayed at night inspires dread." Here the term Kwei Shins is used to explain the spiritual world, to which the darkness of night is said to be best adapted; the most suitable word to express the Kwei Shin in this connection therefore is spirit, taken in the concrete.

淮南子 Hwae-nan-tsze says, "when any have met with a violent death, their Kwei, (ghost) is disturbed, but after a time, their Shin (spirit) is allayed." Here both Kwei and Shin, are used for the human spirit after death, in the sense of ghost and spirit.

The same writer says, "It is a common saying, that when people sleep in a door-way, the Kwei Shins (spirits) tread on their heads. But if the Kwei Shins (spirits) be original transformations (or existences) they would not have to wait for doors and windows to be opened, in order to enter, for they go out and in as it were upon empty nothingness; thus they do not tread at all. Now doors and windows are the outlets through which wind and air come and go; while wind and air are the mutual coming in contact of the superior and inferior principles of nature; when they part asunder they cause sickness: the common people, however, ascribe these effects to the Kwei Shins (spirits) in order to explain them." The philosopher here does not seem to have much faith in spirits, and would rather ascribe the effects alluded to, to their natural causes. Supposing spirits to exist, however, he describes them in terms that suit the nature of spiritual rather than that of divine beings.

In the Book of the 晉 Tsin dynasty, we have the following relation: "One 阮瞻 Yuen-chen is spoken of, who maintained that there were no Kwei Shins (spirits), and no one was able to argue him down; because he always maintained that the principle of order was sufficient to account for everything in the visible and invisible worlds. One day a stranger called upon him; after announcing his name, and talking about the weather, they began to converse about the principle of order; the stranger was very clever in argument, but Chen having conversed with him for some time about the affair of the Kwei Shins (spirits) reduced his antagonist to great straits; the stranger being overcome in argument, became angry, and said, "The Kwei Shins (spirits) have been universally maintained by sages and philosophers throughout all ages, and how is it that you alone deny

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their existence? for even I, your servant, am a Kwei, (spirit): whereupon he assumed another form, and immediately vanished." Here we have the word Kwei in the sense of spirit or ghost, and used synonymously with the term Kwei Shin, immediately preceding, in a passage where the whole discourse is evidently about the existence of spirits.

One 王充 Wang-k'hĭh has said, "That the Kweis existing between heaven and earth, are not all produced from the 精神 tsing shin, animal spirits of dead men, but are in many instances the results of our imagination dwelling on such subjects." He also says, that "the heavens display their forms on high, (i. e. the sun, moon, and stars,) the 氣 k'he, spiritual energies of which descend and produce things; when these spiritual energies harmonize, they nourish life, and when they do not harmonize, they injure and destroy. Originally these forms exist in heaven, and when they descend, their bodies appear on earth; thus it is, that Kweis are seen, which are the result of the spiritual energies of those forms. The forms alluded to are the substances of the stars, which may become men or brutes; thus it is, that sick people (indulging their diseased imaginations) sometimes see, as it were, the bodies of men or brutes."

蔡邕 Tsae-yung, in describing the 疫神 yŭh shin, spirit of pestilence, says, that "the Te 顓頊 Chuen-heŭh had three sons, who went away as soon as they were born, and became Kweis. The first took up his residence in the Yang-tsze-këang, and became 瘟鬼 wăn Kwei, the spirit of pestilence; the second dwelt in the 若水 Jŏ-shwuy river, and became a 魍魎 wang-lëang, hobgoblin; and the third remains in the holes and corners of human dwellings, and is fond of frightening children." Here the term 疫神 yŭh-shin, is synonymous with 瘟鬼 wăn kwei, and both mean the spirit of pestilence: shewing that Shin, taken here in the concrete, must mean spirit.

We have a reference to these pestilential spirits in the Chow-le, which says, that "the 方相氏 Fang-sëang-she, (or wild looking men of terrific appearance) were to see to it, that they covered themselves with a bear-skin, (in which were four gilt eyes,) being clothed with a black coat and red petticoat, holding in their hands weapons of war, and leading on their attendants, that they might at the proper season search through the dwelling, and drive out (the spirit of) pestilence." Wang-ling-chuen, commenting on this passage, says, that "all the 氣 k'he, spiritual energies of the male and female

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principle of nature, are at first advantageous; on the completion of their work, they retire; but when they stay they become injurious. The Yuĕ-ling section of the Le-ke, directs that in the last month of spring there should be an exorcising at the gate of the city, which is called the finishing of the spiritual energies of spring, lest any of the cold vapours should remain. In the middle of summer, there was an exorcising at the emperor's place, which was called the extending of the spiritual energies of autumn, lest some of the hot winds of summer should be still concealed. In the last month of winter it was directed, that the officers should perform a general exorcising, which was for the purpose of driving away all the corrupt and pernicious spiritual energies of the whole year. When these spiritual energies remained, and came in contact with things, they produced calamities and pestilence, in which there were Kwei Shins (or spirits), who inhabited the region between the audible and the spiritual, in order to superintend these matters: therefore they were exorcised in order to drive them away and disperse them, that nothing might remain."

That the Kwei Shins refer to spirits, we may gather from Morrison, who has thus translated the terms in the following sentences, 鬼神之理聖人難言之 Kwei shin che le, shing jin nan yen che, as to the doctrine of spirits, the sages spoke of it with difficulty; 鬼神以祥使 kwei shin e tsang she, spirits operate by prodigies; 鬼神體物而不可遺 kwei shin t'he wŭh ruh pŭh k'ho e, spirits embody material objects and are present with all things: 鬼神 Kwei Shin, he says are spirits general, and 惡神 gó shin, Morrison calls evil spirits: can we imagine these to be evil gods.

The same writer also frequently interprets Shin, when taken in the concrete, by the word spirit, as in the following quotations from his dictionary; 神降而尸乃食 shin keang urh she nae shĭh, the spirit descended, and ate of the victim sacrificed: 致甘神 che ke shin, (this was done in order to) bring back the spirit; he adds, 神之來光景昭聽無聲視無兆 Shin che lae kwang king chaou, t'hing woo shing she woo chaou, circumstances manifest the advance of spirits, but no voice is heard nor omen seen; 白靈 Pĭh ling, and 百神 Pĭh shin, are used interchangeably, shewing that Shin as well as Ling are both synonymous in the concrete.

Some have asserted that, because 神 Shin is said to have a 聲

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ling, therefore ling in the case referred to must mean spirit, and Shin in the same connection must signify God; we therefore add another quotation from Morrison, shewing that he had a different idea of the phrase as thus combined: for 神之靈 Shin che ling he says, means "the intelligence of spirit."

Having quoted Morrison, we will pass on to consider what views have been entertained by other Chinese sinologues, as to the meaning of word Shin, and in so doing we shall find that they have with united voice, from the earliest period, given to it the meaning of spirit.

The first witness we shall adduce on this point, is De Guignes; who says in his dictionary, that Shin means "Spirit; genius; mind; the more subtile part of matter; the spirit of heaven; that which is excellent and superhuman; a living man; the anima; a man far excelling others; a king; virtue inherent in things, which though not directly perceived by the senses is exhibited in different effects and operations; the inherent force of the superior material principle, and thus synonymous with 魂 hwăn; the extension of matter; spirituality." In all the senses above given, the idea of its meaning divinity, or god, is not once suggested. The same author, under the word 祇 k'he, says, that it means "the spirit of earth." Under the character 靈 ling, which is synonymous with 神 Shin, he says that it means, "the mind; the soul: the intellectual power of the souls, whatever excellence exists in things, beyond the power of man to scrutinize, &c." Under 鬼 Kwei, which is the correlative of Shin, De Guignes says, that it means "genius; soul; a dead man; the manes of men; the genii of men; a phantasm; a spirit; a shade; a demon. Kwei Shin, the operative power in matter."

The manuscript Latin Dictionary, under the word Shin, says that it means "spirit; the first active principle of generation; a man whose virtue exceeds the thought of the generality."

Gonçalves, in his Chinese and Portuguese Dictionary, says that Shin means "spirit; mystery;" in which senses he intimates, the phrases 神明 Shin ming, and 神妙 Shin meaou are to be understood. He then quotes "陰陽不測之謂神 yin yang pŭh tsĭh che wei shin, that which is inscrutable in the superior and inferior principles of nature is called Shin, mysterious; also 伸者爲神屈者爲鬼 shin chay wei Shin, keŭh chay wei kwei, that which is extended is called Spirit, and that which is contracted is called demon; he also quotes a verse, "精丨到處文章老 tsing shin taou ch'hoo wan chang laou, when a man's animal spirits

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travel everywhere, his compositions will be mature." In his Portuguese and Chinese Dictionary, on spirit, Gonçalves has 神 shin, 神明 shin ming, 精神 tsing shin; for the human spirit, 人心 jin sin, 神 shin, 人靈 jin ling; for animal spirits, 血氣 heuĕ k'he, 神氣 shin k'he; for spiritual, 神 shin; 靈 ling: for spirituous, 志氣如神 che k'he joo shin.

Premare, in his list of antitheses p. 206, gives 神 Shin, spiritus, as opposed to 形 hing, corpus; and among his proverbs, p. 139, he has, "人老無能神老無靈 jin laou woo năng, shin laou woo ling, homo senex nihil potest, spiritus qui senuit nihil exaudit." In this latter instance, Shin is undoubtedly concrete, in the sense of a being honoured with religious worship, and yet Premare renders it spirit, and not god. He renders the phrase, p. 126, "瞞神謊鬼 mwan shin hwang kwei, imponere spiritibus?" in which case the word is also concrete. We quote a few more from the same author: "神行而已 Shin hing urh e, mente sola nimirum aguntur. 神明之宅 Shin ming che tsĭh, spiritus intelligentis domus:" upon which he remarks, "sic appellatur corpus, seu cor carneum, in quo residet anima, quæ vocatur 心 sin." Again he says, "身與神爲耦 shin yu shin wei gnow, corpus est anima compar." In another place, Premare presents us with a sentence, in which both 帝 Te and 神 Shin occur. Speaking of a most excellent king, Sun-tsze says, "如是百姓貴之如帝高之如天親之如父母畏之如神明 joo she pĭh sing kwei che joo te, kaou che joo t'hëen, ts'hin che joo foo moo, wei che joo shin ming, hoc pacto populus eum colit velut ipsum Dominum, illum extollit usque ad cœlum, illum amat tanquam patrem et matrem illum veretur sicut spiritum intelligentem." Again, we have the two words contrasted, "主之者謂之帝妙之者謂之神, choo che chay wei che te, meaou che chay wei che shin, qui rebus omnibus dominatur, is appellatur Dominus, et qui pulchritudinem illis addit vocatur spiritus" p. 156. We quote again from Premare, "人心其神矣乎 jin sin ke shin e hoo, animus hominis ille annon est spiritus? p. 151. 此先王之教之神也 Tsze sëen wang che keaou che shin yay, atque is erat priscorum regum docendi spiritualis modus; p. 154. 形天 hing t'hëen, visibile cœlum, 神天 Shin t'hëen, spirituale cœlum; p. 155. 非天下之至神其孰能與於此 fei t'hëen hëa che che shin, ke shŭh năng yu yu tsze, quid istud poterit, nisi sit in toto mundo ma-

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xime spiritualis et intelligens; p. 170. 乃聖乃神乃文乃武 Nae shing nae shin, nae wăn nae woo, loquitur de eo, qui simul est et sanctus, et spiritus, et pacificus, et bellator, page 180. 至誠感神矧茲有苗 che ching kan shin, shin tsze yew meaou, summa sinceritas movet spiritum quanto magis hos populus *miao?* 天且弗違而況於人乎況於鬼神乎 t'hëen tseay fŭh wei, urh hwang yu jin hoo, hwang yu kwei shin hoo, cœlum non est contrarium, multo minus homines repugnant, longe minus spiritus adversantur? page 182, 惟天高高在上至虛至公至神至靈 wei t'heen kaou kaou tsae shang, che heu kung, che shin che ling, solum cœlum altissimo velut in solio sursum est, summe purum, summe justum, summe spirituale, summe intelligens, page 193; 神遊而已 Shin yew urh e, sola mente pervenitur." page 245. The author from whom we have above quoted, has long been looked upon as an authority in Chinese; there is perhaps no European writer on the language, who ever equalled him in justness of apprehension, and in felicity of expression, when commenting on the Chinese classical writings. It is evident from the quotations made, (and they are all that we could find on the subject, in his "Notitia Linguæ," extracted from Chinese authors,) that he had an idea of Shin meaning divinity or god, and that in his opinion the Shin of classical writers, is every where to be rendered spirit.

Remusat, in his Elemens de la Grammaire Chinoise, page 30, has the following antithesis: "神格人來 Shin kĭh jin lae, spiritus accedit, homo venit." On page 43, he has "孝乎鬼神 heaou hoo kwei shin, pius erga genios, spiritusque." On page 52, 人心其神矣乎 jin sin ke shin e hoo, hominis intelligentia ea spiritualis! On page 108, he has "神 Shin, bon genie, 鬼 kwei, mauvais genie, forme le composé kwei shin (esprit ou genie) en general."

La Charme, in his translation of the Book of Odes, edited by Julius Mohl, has the following renderings, "神之聽之 Shin che t'hing che, sic spiritus cum id audiverit," page 120. "神保是格 Shin paou she kĭh, spiritus defensor adest dexter," page 122. (This phrase 神保 Shin paou, is in the next sentence of the Book of Odes, expressed by 靈保 ling paou, which undoubtedly refers to something spiritual.) "神嗜飲食 Shin che yin shĭh, Spiritus dapes et vinum probavit," page 123 "田祖有神

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Tëen tsoo yew shin, Spiritus qui agris colendis præest," page 125 神罔是怨神罔是悔 Shin wang she yuen, shin wang she tung, sic spiritui nullus conquerendi, spiritui nullus ægre ferendi locus erat," page 149. 百神爾主矣 Pih shin urh choo e, spiritus omnes te regem agnoscant et præsidem," page 164. "神之格斯不可度斯 Shin che kih sze, pŭh k'ho t'hŏ sze, Quo se spiritus contulerit, et ubi adsit intime præsens, quis tandem sciat?" page 173. "恭敬明神宜無悔怒 Kung king ming shin, e woo hwuy noo, Quandoquidem spiritus tanta intelligentia præcellat, et illi tantum honorem tribuerimus, quis iræ et vindictæ relinquitur locus?" page 179. "惟嶽降神 Wei yŏ këang shin, Montibus *Yo* suus est spiritus," page 180. "何神不富 Ho shin pŭh foo, Quod spiritus in nos beneficia et opes non conferat;" page 190. "懷柔百神 hwae jow pih shin, In spiritus omnes pius est," page 195.

De Guignes, in his translation of the Shoo-king, has rendered Shin in the following manner: "徧于羣神 pëen yu keun shin, en général à tout les esprits; page 14. 神人以和 Shin jin e ho, les esprits et les hommes seront unis; page. 20. "鬼神其饗 Kwei Shin ke e, J' ai les suffrages des Esprits;" page 28. "至誠感神矧斯有苗 che ching kan shin, ch'in sve yew meaou, Les Esprits se laissent toucher par un cœur sincere, à plus forte raison devons-nous l'esperer d'Yeou-miao;" page 29 "上下神祇 shang hëa shin k'he, aux Chin et aux Ki supérieurs et inférieurs." Note. "Les *Chin* et les *Ki* sont des Esprits. Aujourd hui les *Chin* sont les Esprits des vents, des tonnerres; les *Ki* sont les Esprits des rivieres, des montagnes, &c." page 87 "神后 Shin how, l'admirable Heou." page 88. 山川鬼神亦莫不寧 san chuen kwei shin yih mŏ pŭh ning, tout étoit reglé dans les montagnes, dans les rivieres, et parmi les Esprits," page 93 "鬼神無常享 kwei shin woo chang hëang, Les Esprits ne regardent pas toujours de bon œil les cérémonies qu'on leur fait," page 99 "慢神 man shin, il ne fit aucun cas des Esprits, page 101. "俾作神主 pe tsŏ shin choo, qu'il vouloit mettre à la tête des affaires qui regardent les Esprits." page 102. "事神則難 sze shin tsih nan, il n'est pas aisé de servir et d'honorer les Esprits," page 125. "恭肅神人 sŭh kung shin jin, vigilans et respectueux dans les devoirs que vous rendez aux Esprits et aux Hommes," page 192. "宗伯掌邦禮治

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神人和上下 tsung pih chang pang le, che shin jin, ho shang hea, Le T'song-pe, a soin des cérémonies, a l'Intendance sur ce qui regarde les Esprits et les hommes, et met l'union et l'accord entre ce qui est en haut, et ce qui est en bas." Note. *L'accord entre le haut et le bas*, dénote les prieres et les cérémonies pour rendre les Esprits propices, page 253. But it is unnecessary to quote further from this author, as it appears that in every instance he translates Shin by spirit, and never by God.

Amiot, who is quoted by De Guignes, in the Appendix to his Shoo-king, page 346, says, that "Hwang-te offered sacrifice to the Kwei and Shin, which he translates the superior and inferior spirits; he says further, that Ti-ko rendered homage to the 神 Shin, spirits: Yaôu ordered Shun to sacrifice to Shang-te, and all the 神 Shin, spirits. Shun ordered Pih-yih to fix on particular rites, for honouring 神 Shin, the spirits of heaven, 祇 k'he, those of earth, and 鬼 kwei, the manes of men. The founder of the Hëa dynasty was full of respect for the Kwei Shin; and his successors imitated his example in the worship of spirits. Ching-t'hang was full of reverence for the superior and inferior 神 shin, spirits. Woo-yih, one of his successors, caused a statue to be made of wood, to which he gave the name of 神 shin, spirit; and caused those who incurred his displeasure to play games with this pretended spirit. This statue, says the commentator, represented a spirit of heaven, and is the first example found in history of a visible representation of a spirit. The last king of this dynasty had no respect nor veneration for heaven, or the 神 shin, spirits; and to punish his impiety Heaven deprived him of the empire. Under the Chow dynasty, the worship of 神 shin, spirits was one of the most essential articles; the spirits who were sacrificed to were the 神 shin, spirits of heaven, the 祇 k'he, spirits of earth, and the 鬼 kwei, manes of men. Besides the sacrifices which were offered to certain spirits in particular, there were others which were offered to spirits in general. Wăn and Woo made the worship which they rendered to spirits one of the most essential points in their religion: in heaven, ancestors, and the spirits we have the three objects of their veneration."

Visdelou, among some notices relative to the Book of Diagrams, appended to De Guignes' Shoo-king, page 414, has the following remark, "The Book of Changes treats of spirits, which are sometimes called Kwei Shins, and sometime Shin alone: one text affirms that all the virtue performed by the Kwei Shins comes from (the sci-

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ence of) numbers; and another that the sages established their laws by the favour of the spirits." Again, page 419, "the Kwei Shins (spirits) injure the full and do good to those who are low."

The same writer, in the above work page 433, says, "As regards the term *Shin* whether standing alone, or compounded with *Kwei Shin*, none of our terms can give it a perfect rendering. If we translate it by the term spirit, it is inadequate: and if by the word *gods*, it goes too far. For the *Shin* of the Chinese is an appellation common to all intelligences, even to that of man. And further, to speak as the Chinese, all rational spirits, i. e. all spirits in which exists the human faculty of understanding, are ordinarily called Shin. What is more, all that animates the body is often called by this name, especially when to the term 神 Shin is added that of 精 tsing, semen, in order to make of these two terms the tsing shin, which is *semen et spiritus rationales*; a mode of speech in common usage to signify the state of a vigorous body, full of the juices, *semine que et spiritibus turgentem*."

P. Martin says, "the Chinese, in all their writings, make mention of good and bad angels, which they call Shin and Kwei."

Frigaut says, that the emperor alone sacrifices to heaven and earth while the grandees of the realm offer to all the spirits of the mountains, rivers, &c.

Du Halde, in his 3d vol. page 16 after telling us that the chief object of worship among the Chinese was the Supreme Being, the Lord and chief Sovereign of all things, called Shang-te, says, "that they likewise pay an adoration, but in a subordinate manner, to inferior spirits; depending on the Supreme Being, which according to them preside over cities, rivers, mountains, &c. On the 23d page, speaking of the times of Hwang-te, B. C. 2,620, it is said, that "he increased the pomp and solemnity of the sacrifice offered to Shang-te, but his reign was disturbed by the conspiracy of nine tributary princes, who endeavoured to unhinge the worship of the state, and for the fear of Shang-te, they were desirous of substituting the fear of 神 Shin, spirits, and so had recourse to magic and enchantments; they pretended to disturb houses with malignant spirits, and terrified the people with their delusions: the people then assembled in the temple, on the solemn days on which the emperor sacrificed, and demanded that sacrifice should likewise be offered to these spirits."

Julien, in his translation of Mencius, has the following, "百神享之 pih shin he ne che, centum spiritus gratahabuerunt, book 2. page 81 君子所過者化存者神 keun tsze so kwo chay

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hwa, tsun chay shin, id quod sapiens pervadit mutatur; quia ubi residet, sicut spiritus. Note. Ubicumque residēt, occulta vi, veluti spiritus, omnes animos penetrat, movet, atque virtutis igne, etiam inconscios, inflammat: book 2, page 190; 聖而不可知之謂神 shing urh pŭh k'ho che che wei shin, *qui* sanctus est, et non potest percipi, dicitur spiritualis-*vir*, book 2, p. 231.

The same author, in his Vindiciæ Sinicæ, p. 36. says, 此先王之教之神也 tsze sëen wang che keaou che shin yay, atque is erat priscorum regum docendi spiritualis modus." And in his Exercises Pratiques, p. 193, he has 百神 pĭh shin, à tout les Esprits.

Pauthier, in his Reponse a l'examen critiques, p. 60, calls 百神 pĭh shin, tous les esprits.

The Emperor Yung-ching, in a decree which he published, as quoted by Winterbotham, says, "Some of the principal officers of our provinces, have given a wrong interpretation to the meaning of our orders transmitted to them, regarding the means of preventing the damage occasioned in the country by destructive insects, and have understood them in a sense quite different from our intention. They have erroneously concluded that I have fallen into the ridiculous error of those, who believe in the *spirits* called Kwei Shins, as if I imagined that prayers offered up to these intended beings, could remedy our present afflictions. My meaning, therefore, is as follows. Between the T'hëen, or Supreme Being, and man there is a relation, a certain and infallible correspondence, as to what concerns punishments and rewards. When our plains are desolated by inundation, drought, or insects, what is the cause of our calamities? they are perhaps occasioned by the emperor himself, who deviates from the integrity and justice so necessary to good government, to bring him back to a sense of duty. To prevent calamities, there are no means more certain, than to keep a strict watch over ourselves, to live in fear, and to strive for perfection. When they tell you to pray and invoke spirits, what do they mean? It is at most only to implore their mediation, to represent to T'hëen, Heaven, the sincerity of our respect, and the fervor of our desires."

Sir George Staunton, the elder, in his account of Macartney's Embassy, has rendered Luy-shin, "the spirit which commands thunder."

The present Sir George Staunton, in his translation of the Laws of China, has the following renderings: "凡社稷三川,風雲雷雨等神,及聖帝明王忠臣烈士,載在祀典

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應合致祭神祇. fan shay tseĭh san chuen, fung yun tëen yu tang shin, keĭh shing te ming wang, chung chin lëĕ sze, tsae tsae sze tëen, ying hŏ che tse shin k'he, the local genii, the genii of the hills, the rivers, the winds, the clouds, and the lightnings, also the ancient holy emperors, enlightened kings, faithful ministers, and illustrious sages, shall all be severally honoured and commemorated by the oblations and other holy rites, which the ritual code prescribes." "不當奉祀之神而致祭者杖八十 Pŭh tang fung sze che shin urh che tse chay, chang pá shĭh, any officer of government, who commemorates or performs sacred rites to the honour of any spirit or holy personage, to whom neither honours nor oblations are decreed by the laws of the ritual code, shall be punished with 80 blows." "凡私家告天,拜斗,焚燒夜香,燃點天燈七燈,褻瀆神明者杖八十, Fan sze këa kaou t'hëen, pae tow, fun shaou yay hëang jen tëen t'hëen tăng tseĭh tăng, sëĕ tŭh shin ming chay chang pă shĭh, If any private family performs the ceremony of the adoration of heaven and the north star, burning incense for that purpose during the night, lighting the lamps of heaven, and also seven lamps to the north star, it shall be deemed a profanation of those sacred rites, and derogatory to the celestial spirits: the parties concerned therein shall accordingly be punished with 80 blows." "凡師巫假降邪神 fan sze woo këa këang sëay shin, Magicians who raise evil spirits," &c. "凡盜大祀·天神地祇御用祭器帷帳等物皆斬. fan taou ta sze, t'hëen shin te k'he, yu yung tse k'he wei chang tăng wŭh, keae tsan, All persons guilty of stealing the consecrated oblations offered up by the emperor to the *spirits* of heaven and earth, or any of the sacred utensils, clothes, &c. shall in all cases be beheaded."

In the translation of the testamentary edict of Këen-lung, given by Sir George Staunton, in Appendix, No. 1, he has rendered 天神地神 t'hëen shin te k'he, the spirits of heaven and earth. So also in the translation of the edict issued by Këa-k'hing, on ascending the throne, (Appendix No. 2,) Sir George has rendered 皇神 Hwang shin, the Imperial spirit, and 聖神 Shing shin, sacred spirit, both which terms were employed by Këa-k'hing with allusion to the soul of his departed progenitor. In Appendix No. 8, Sir George has rendered 聖神 shing shin, by Holy Spirit, where the reference is the same as the preceding.

In the Syrian inscription, 天神 t'hëen shin is used for the angels

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which came to announce of the introduction of the birth of our Saviour. This inscription gives an account of the introduction of Christianity into China a thousand years ago; it is therefore an entirely original and independent testimony, and presents us with the views of the first Christians in China with regard to the meaning of Shin. From this we learn, that they did not understand Shin in the sense of God, to express which they have adopted a Syrian word Aloha, (and perhaps 帝 Te, in the account given of the representation of the Deity, which was painted on the walls of the temple;) but Shin undoubtedly in their view conveyed the idea of spirit, and therefore they have used it for angels, whom they call the spirits of heaven.

The Mahomedans, who came to China as soon, if not sooner than the Syrians, have adopted the word Shin for angel, while they call God simply 主 choo, Lord. In an account of the introduction of Mahomedanism into China, in the second year of 觀貞 Chin-kwan, A. D. 633, we have a reference to the works of creation, in which the 眞主 Chin choo, true Lord is said to have made 天地人神 t'hëen te jin shin, heaven and earth, men and spirits. Where it is evident, that Shin is not to be taken in the acceptation of God, both on account of these Shins having been created by God, and from the fact of their being arranged after men. This also we must regard as an independent testimony, that Shin is to be taken in the sense of spirit. A Chinese author thus describes the Mahomedan religion, "回回地雖接天竺而俗與之異,不供佛,不祭神,不拜尸,所尊敬者惟一天字 hwuy hwuy te, suy tsëĕ t'hëen chŭh, urh sŭh yu che e, pŭh kung fŭh, pŭh tse shin, pŭh pae she, so tsun king chay, wei yih t'hëen tsze, although the country of the Mahomedans borders upon India, their customs are different; they do not worship Buddha; nor sacrifice to spirits; nor bow down to the representative of the dead; but that which they honour is merely this one word Heaven."

In a brief Chinese lexicon by Bayer, printed at Petersburgh, 1730, we have 神 Shin, spiritus.

Callery, in his Systema Phonetica renders Shin, "spiritus; genius; idolum; mysterium."

Basin, a recent French wri er ca'ls Kwei Shin, the genii.

Collie, in his translation of the Four Books, says, "If the Chinese mean anything by what they say on this subject, it seems to be that the Kwei Shin is some extremely fine subtile spirit, employed by heaven and earth, the Great Creators, as the substratum of all things

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and the secondary cause of all the phenomena of nature; perhaps gravitation or the electric fluid."

Milne, in his Indo-Chinese Gleaner, Vol. III. no. 16, says, "In native Chinese books, the word Shin seldom, if ever denotes the Deity, and in so far we are of M. Remusat's opinion." Again, "Shin is daily and universally used, but rarely in the high sense of Deity." Further, "Shin very generally signifies a spirit, a spiritual existence, something divine, an intelligent spirit, like the soul of man," &c.

To the above we add the definition of Shin given in Dr. Morrison's Dictionary: "Every evanescent, invisible, inscrutable, spiritual operating power or cause, is called Shin; a spirit; the human spirit; Divinity; God, in the sense of heathen nations; divine; spiritual; the animal spirits." From the above we perceive, that Dr. Morrison considered the first and primary meaning of Shin to be spirit: the human spirit; &c. while divinity or God, in the sense of heathen nations, is given as the secondary meaning; implying that the word is only to be thus rendered, when the exigency of the case requires it. In other parts of Morrison's Dictionary, he has rendered Shin by spirit, as we have previously seen, nearly as often as he has translated it God; and in those instances in which he has called Shin, God, the phrases are similarly constructed, and the meaning nearly the same with those in which he has represented Shin and Kwei Shin by our word spirit and spirits. He appears, therefore, to have vacillated in his opinion as to the real signification of the term, and to have thought at one time, that it meant spirit, and at other times God. It is well, known, that he has in his translation adopted the word Shin for God, though not invariably, having sometimes used 神天 Shin t'heen, * the spiritual heavens, 1 Cor. 6: 20, which latter term he has adopted in his tracts almost universally. If we carefully examine his translation of the New Testament, we shall find that he was very far from considering Shin as an exact equivalent for Divinity.

* The phrase Shin t'hēen has been already given from Premare, as meaning "spirituale cœlum." This sense has been attached by Morrison himself to the phrase, as will appear from a work of his own, published shortly before his death, entitled the Domestic Instructor: in the 4th volume of which, he shews that there are two significations of Heaven, viz. the 形體之天 hing t'he che t'hēen, material and the 神靈之天 Shin ling che t'hēen, spiritual heavens; the first of these, he says, is devoid of spirituality and intelligence, while the second possesses both. That which he calls the 神天 Shin t'hēen, spiritual heavens, is the Creator and governor of all things; and that which he calls the 形天 hing t'hēen, material heavens is visible, and to be reckoned among created objects.

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Indeed with the exception of employing it to express *Theos* in the Scriptures, he seems to have taken a view of it very much in accordance with the meaning given to the term by the Chinese and European writers, whom we have quoted above. This will appear very plainly by referring to those passages of the New Testament in which spirit occurs. These amount to 380, and have been rendered by Morrison in a great variety of ways. He has employed for the purpose of expressing *pneuma*, the following terms: 心 sin, the heart; 靈 ling, spirit; 靈魂 ling hwăn, the soul; 性情 sing tsing, disposition; 氣 k'he, breath; 風 fung, wind; 鬼 kwei, devil; and 神 shin, which he has elsewhere adopted for God. The latter two terms have frequently the addition of 風 fung to them, and sometimes 靈 ling is prefixed to 神 Shin. But the cases in which the word 神 Shin occurs as a constituent part, and evidently as the translator thought an important element, in the phrase used in translating *pneuma*, amount to about 150; and the cases in which Shin is used alone or with the addition of 聖 shing, (the word holy not being in the text) amount to 30. We are not surprised that he should feel dissatisfied with 風 fung as a term for spirit, as it cannot adequately express the idea intended; but we allude to it now, for the sake of remarking on the term which he has selected to serve as a qualifier, or as a substitute; a term which, notwithstanding he had already adopted it for God, and therefore had strong reason for avoiding it if possible, yet in his estimation conveyed so fully the idea of spirit, that he felt constrained to use it: proving in fact, that Morrison did not regard the radical meaning of Shin to be divinity, but that he thought spirit to be the prevailing idea conveyed by it; while it could be considered as only sometimes referring to divinities. But Morrison has not only used Shin in conjunction with other terms to express the idea of spirit, he has actually employed it alone in the sense of spirit, both abstract and concrete, both good and bad, proving, that he considered it as fully conveying that idea. Thus in Luke 1: 17. In the *spirit* (Shin) and power of Elias; and 1: 47. My *spirit* (Shin) hath rejoiced in *God* (Shin) my Saviour; (here spirit and God, in so short a sentence, are translated by the same word.) Again in Gal. 6: 18. The grace of our Lord Jesus Christ be with your *spirit* (Shin.) 1 Peter 3: 18. Quickened by the *spirit* (Shin) 1 Peter 1: 11. The *spirit* (Shin) of Christ which was in them. The same phrase is used, Eph. 1: 17. for the *God* (Shin) of our Lord Jesus Christ The phraseology in Matt 12: 43, 45 Seven

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other *spirits* (Shin) more wicked than himself: is similar to that employed in Rev. 1: 4. The seven *spirits* (Shin) which are before his throne. Rev. 16: 13. Three unclean *spirits* (Shin) like frogs. Rev. 16: 14. *Spirits* (Shin) of devils. Rev. 1: 82 Every foul *spirit* (Shin.) If Dr. Morrison considered that Shin ought in every instance to be rendered God, as now insisted on by the advocates of Shin, particularly when found in the concrete, he must be looked on as having introduced into his translation of the New Testament the rankest polytheism, making its writers, and even our Lord himself, appear as if they maintained that there was indeed a plurality of Gods, not only in the opinion of the heathen, but in their own. But we must give him the credit for not wishing to convey that idea, and conclude that he considered Shin as fully and properly meaning spirit. So also in the Old Testament repeatedly, where *ruach* occurs in the Hebrew, as 1 Kings 2: 21. There came forth a *spirit* (Shin) and stood before the Lord. 2 Chron. 18: 20. Then there came out a *spirit* (Shin), and stood before the *Lord* (Shin choo), and said, I will entice him: and the Lord said unto him, wherewith? and he said, I will go out, and be a lying *spirit* (Shin) in the mouth of all his prophets. Dan. 5: 12. an excellent *spirit* (Shin) was found in Daniel. Eccles. 3: 21. Who knoweth the *spirit* (Shin) of the man, that goeth upward, and the *spirit* (Shin) of the beast that goeth downward to the earth. In this the translators of the Bible have used the word Shin in a sense in which the Chinēse themselves have never employed it: as it is confined with them to the intelligent spirit of man; and is not applied, that we remember, to the mere sensual spirit of the brute. And (not to quote more largely,) 1 Sam. 16: 14, 16: 23, and 18: 10. a *spirit* (Shin) from the Lord troubled him, &c. In other passages where the terms *pneuma* and *ruach* occur, Dr. Morrison uses the Chinese phrases, which it has been shewn the Chinese lexicographers and classical writers employ as explanatory of and synonymous with Shin; such as 靈 ling, 氣 k'he, &c. in this respect conforming to Chinese practice, though with imminent hazard of leading those Chinese who accurately investigated his translation into the idea that there was a great deal of inconsistency in the views entertained by Scripture writers; as they would sometimes find Shin used for an adjunct of a being, in the sense of spirit and soul; sometimes as a concrete for Deity; denying in one place that there were any other Shins but one, and then in another place declaring that there were seven Shins before the throne. But the most inconsistent feature of the whole is using the same term for

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the pure and holy God, and for an impure and fallen angel; without the slightest intimation of any difference between them. Surely that cannot be a suitable term for the Deity, which can be used with equal propriety for his grand adversary. If Shin is to be understood in the sense of Deity, this application of the term to the author of evil is inexplicable: Divinity in itself conveys the idea of goodness and perfection, and cannot be properly applied to those beings who are destitute of every good quality: spirit, on the other hand, is capable of being applied to holy and unholy beings: understanding Shin in the sense of spirit, there is no impropriety in speaking of the Spirit of God as a Shin, and of applying the same term to mischievous demons; as the Chinese speak of 正神 ching shin, correct Shins, and of 邪神 sëay shin, corrupt Shins; but it would not be proper in any language to employ the same term as generic for gods, that can be applied with equal propriety to devils.

We will now refer to the Manuscript Harmony of the Gospels, Acts, and Pauline Epistles, which was copied at Canton in 1738–9, by order of Mr. Hodgson, jun, and after having been collated with great care, was deposited in the British Museum; this manuscript was transcribed by Dr. Morrison, with the assistance of a learned native, and taken with him to Canton in 1807. Regarding his subsequent translation, he writes, "the Gospels, the Epistles, and the Revelation, are entirely my own translation; the middle of the volume is founded on the manuscript deposited in the British Museum." The Harmony of the Gospels, therefore, is a separate and independent testimony from Morrison's version, and we shall now examine it with regard to the sense in which its unknown author understood the word Shin. Here let it be premised that the Compiler of the Harmony has used Shin throughout for God, and therefore he, as well as Dr. Morrison, had the strongest reason for avoiding it when translating spirit, lest the reader should be confounded by the ambiguity attaching to so important a term, and not know when to understand it in the sense of God, and when in that of spirit. On looking into the Harmony, we find that the author has in the majority of instances rendered Holy Spirit by 聖神 shing shin, and has adopted the same phrase even when the word Holy does not occur in the text, as in Luke 4: 1. twice; John 1: 32, 33. 3: 5. 7: 39. This was perhaps to distinguish this term from that used to designate God, which was represented by Shin alone. Such a practice, however, has not always been followed: for the writer has

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in various instances rendered spirit by Shin alone; both when referring to the spirit of God, and the spirit of man. As a specimen of the former take the following: Luke 2: 27. He came by the *spirit* (Shin) into the temple. John 3: 6. That which is born of the *spirit* shin is *spirit* (Shin.) Here we cannot help remarking, that the impression upon the writer's mind of Shin's meaning spirit, and not God, must have been very strong, or he could not have risked the possibility of his readers misunderstanding this passage to such an extent as to suppose, that if they were born of God, they should become gods. Connected with verse 8. "So is every one that is born of the *spirit* (Shin.) In Matt. 12: 31. He that blasphemeth against the *spirit* (Shin.) Again Luke 4: 18. The *spirit* (Shin) of the Lord is upon me. In which latter case, the word "Lord" is omitted. So in Matt. 3: 16, the *spirit of God* is rendered 聖神 shing shin; in which instance the word "God" is omitted. John 4: 24. God (choo) is a *spirit* (Shin.) Here the translator was evidently at a loss; being impressed with the idea that Shin meant spirit, and was indeed the most appropriate term to express spirit, in this important passage, (the only one in the New Testament where the spirituality of God is distinctly stated), he felt bound to employ that term: and yet having used the same term for God, he did not know what to do; as it would have been a mere truism to say Shin is a Shin, and would not have conveyed the idea intended; he therefore, rather than swerve from his purpose to express spirit by Shin, resolved in this instance to alter the usual term for God, and to express it by Choo, Lord. A more striking proof surely could not be adduced, that in the mind of that writer, and he the first, as far as we know, to adopt Shin for God, (through the influence of whose example Morrison and those who follow in his wake, have doubtless been led to do the same,) the word Shin conveyed more exactly the idea of spirit than God. Further, in John 14: 17 15: 26, and 16: 13, the same writer has rendered the spirit of truth, 眞理之神 chin le che shin. And in Matt. 12: 18. I will put my *spirit* (Shin) upon him With reference to the spirit of man, we find that he has also employed Shin, as in the following: Luke 1: 47, My *spirit* (Shin) hath rejoiced in my Saviour. The word God in the latter clause of the sentence being omitted, lest the use of shin for both God and spirit should confound the reader. In this respect we see that he has been more consistent, though not so faithful, as Morrison. Luke 1: 80, strong in *spirit* (Shin.) And in Acts 7: 59, the same author has got, Into thine

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hands I commend my *spirit* (Shin): which Morrison has rendered 魂 hwăn, soul. In Luke 10: 21. The author of the Harmony has mistaken the sense of the passage, and said, Jesus rejoiced in 聖神 Shing shin, the *Holy spirit:* from which we gather, notwithstanding, that he understood Shin in the sense of spirit.

Marshman, in his translation, has followed the Roman Catholic version, combined with Morrison's, altering only a few synonymous words. In the rendering of spirit, however, he has used 風 fung, throughout. There exists a translation of the Gospel of Mark, made by Johannes Lassar, at Serampore, and published before Marshman's compilation appeared; in which, in Mark 1: 10, the word for (Holy) Spirit is 神魂 shin hwăn, *soul:* and where evil spirit was intended, as in Mark 9: 20. 魄 pĭh, the *anima* is employed.

In endeavouring to ascertain the meaning of Chinese words, about which there is any dispute, it is common to appeal to the Manchow language; because the Manchourians understand the Chinese better than any other foreigners, and the Manchow language being polysyllablic, and capable of inflection like European tongues, is adapted for expressing an idea more distinctly than the Chinese: on which account it is the invariable practice of the Continental Sinologues to appeal to the Manchow, in any disputed case regarding Chinese terms. In a Chinese and Manchow Dictionary, published by Imperial authority, and entitled 清文鑒 T'sing-wan-këen, the mirror of the Manchow language, the word 神 Shin, is expressed by Entouri, the word 鬼 kwei, by Houtou, and the phrase 神祇 shin k'he, by Entouri ouetchekou. Entouri, in the adjective form, and lengthened out to Entouringue, means according to this dictionary 神靈 shing ling, spiritual, and is used for 聖 Shing, Holy. It is possible that this class of words is derived from Edoun 風 fung, wind, or 氣 k'he, spirit, and has thus come to stand for spirit and anything spiritual. To shew that Entouri is to be taken in the sense of spirit, we may refer to a Manchow and French Dictionary, based on the Dictionary of M. Amiot, and edited by M. Langlés, Paris, 1789. In this work we have the following quotations. "Entouri, spirit (Shin in Chinese); Entouri ouetchekou, the spirit of earth, (Shin k'he in Chinese); Entouri houtou, an evil spirit; Entouringue, holy; Entouri nialma, a holy man; a sage. Entouringue etchen, an august prince; (Shing keun in Chinese) Houtou, spirit; Houtou entouri, devil, an evil spirit; Houtouringue, a detestable man. Edoun, the wind, the 氣 k'he,

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or spirit of heaven and earth." From the above it is evident, that Amiot and Langlés understood the word Entouri in the sense of spirit, and this is the word which represents 神 Shin in the Chinese Manchow Dictionary. To shew that the French Lexicographers are not alone in the meaning thus attached to Entouri, we will now refer to the Manchow New Testament, published by the Bible Society, of which the following is a brief history. The translation of the New Testament into Manchourian, was first made at the instigation of Dr. Paterson in 1822, who engaged a person named Lipofsoff, formerly sent by the Russian Government to China, for the purpose of studying the Manchow and Chinese languages, in which pursuit he had spent fourteen years at Peking. Regarding this gentleman and his labours M. Remusat wrote in 1825, that "the translation executed by him, was the best specimen that he had yet examined, either in Chinese or any other of the eastern dialects, being by far the most idiomatic and faithful." The greater part of the edition of the New Testament executed by Lipofscff was, however, destroyed in the flood which happened at Petersburg in 1824. Ten years afterwards, a manuscript translation of the Old Testament into Manchourian, which had been made at Peking, was discovered at Petersburg, and transcribed by Mr. Swan, but it does not appear to have been printed. In the same year 1834, the Bible Society Committee, anxious to proceed with printing the New Testament, engaged Mr. G. Borrow, (who had already made himself master to a certain extent of the Manchow language) to go to Petersburg, and obtaining further knowledge of that tongue, to carry an edition of 1,000 copies through the press. It is to a copy of this last which we are now about to refer. This version in rendering the word spirit has adopted Entouri; for the Holy Spirit, Entouri Entouringue has been used. In some instances Entouri has been used alone for demons and devils, but occasionally coupled with houtou. This then is additional evidence that Entouri, and by consequence Shin, was understood in the sense of Spirit. The translation now referred to has used Apkai Etchen, Lord Emperor of Heaven, generically for God throughout, and never once employed Entouri, shewing that its authors did not consider that term as adequate to express the idea of God, even when used for the gods of the heathen, the god of the belly, or the god of this world.

In a Cochin-Chinese Vocabulary by Father Morrone, we have Thien Than, corresponding to 天神 T'heen shin, given for angels, or the spirits of Heaven The Than of the Cochin-Chinese is the

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same as the Shin of the Chinese, which according to this vocabulary, means spirit. Thus "Than, spiritus; Thanh than, sanctus spiritus; Qui than, dæmon. Thay vi, sedes spiritus tutelaris." This is elsewhere expressed by "Than vi than chu, sedes animæ; tabella superstitiosa." and is doubtless the 神主 Shin choo, or parental tablet of the Chinese. Via is said to be "spiritus animalis; spiratio." In this we see another proof, from an independent source, that Than or Shin means spirit, because it is synonymous with vi or via, the Chinese 氣 k'he, which means spiritus animalis; and in this as well as in the Thanh than, Holy Spirit, we perceive a striking resemblance to the Entouri Entouringue of the Manchow Dictionary.

Kitto, in commenting on the word Spirit, says, "It is one of the most generic terms in either the English, Hebrew, or Greek languages. Its leading significations in Scripture may be classed under the following heads. 1. The primary sense of the term is wind. 2. Breath, as of the mouth. 3. The vital principle which resides in and animates the body. In close connection with this use of the word is another, 4. In which it has the sense of apparition; spectre. 5. The soul; the rational, immortal principle, by which man is distinguished from the brute creation. 6. The race of superhuman created intelligences; such beings are denominated spiritual beings, because they have no bod es like ours. To both the holy and sinning angels the term is applied. In their original constitution their natures were alike pure spirits. The apostacy occasioned no change in the *nature* of the fallen angels, as spiritual beings. 7. The term is applied to the Deity, as the sole, absolute, and uncreated spirit; as "God is a spirit." This, as a predicate, belongs to the Divine nature, irrespective of the distinction of persons in that nature; but its characteristic application is to the third person in the Divinity, who is called *the Holy Spirit*, because of his essential holiness, and *the Spirit*, by way of eminence." We know of no term in Chinese which more exactly suits the above definitions, with the exception of the two first, than Shin; and if its correlative K'he, with which it is often used interchangeably, and by which it is explained, be taken into the account, then all the definitions of spirit given by Kitto, may be included within the range over which the Chinese terms used to represent spirit extended. So also with regard to the 21 definitions of spirit given by Webster, the word Shin in Chinese will agree with almost the whole of them, shewing that those have not mistaken its meaning who have represented it by that term. Indeed there is no other term in western languages that will suit the various shades of meaning

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attached to Shin in Chinese, and certainly in no language with which Europeans are familiar can the word God be shown to be of so extensive a signification as Shin. Seeing than that Shin cannot be rendered by God in a vast number of instances, and may in almost every case be expressed by spirit, we conclude that Spirit and not God is the proper meaning of the term.

ART. II. *Translations of official documents, relating to the late consular proceedings of Mr. Alcock, H. B. M.'s consul at Shánghái, with notes thereon, &c.*

MENTION was made, in a previous number, of the deputation, from the British consul at Shánghái, to the governor-general at the Old Southern capital, Nanking. We now subjoin a translation of a document from the governor-general, to whom that deputation was sent.

No. 1.

"Lí grand guardian of the heir apparent of the Great Pure Dynasty, president of the Board of War, and governor-general of the Two Kiáng, hereby gives this communication.

"On the 27th day of the 2d month (March 31st) Mr. Vice-consul Robertson and Mr. Interpreter Parkes arrived at the provincial city; and I the governor-general immediately received them, with due formalities, to an interview; at which they delivered into my hands a dispatch, informing me that in consequence of Dr. Medhurst and others having been beaten and wounded by sailors at Tsing pú, and after a long time the offenders not having been arrested and brought to trial, that therefore, in accordance with the provisions of the Treaties, this dispatch was sent, setting forth the particulars, &c. &c.

"On examination of this case, I find that, when the táutái (Hienling) made his report to this office regarding this matter, I immediately, in conjunction with *Luh* the governor of Kiángsú, appointed and deputed *I'*, the acting commissioner of justice, and *Wú* an intendant in waiting, to proceed in great haste and lead on and direct the magistrate of *Tsing pú*, and other officers to take the principal and secondary criminals, many of them already arrested, and deliver them over to the authorities at Shánghái to be faithfully examined and punished according to law. By this time they will have completed their commission. But whether the said *táutái*, in managing this affair, has erred and failed in his duty or not, I have dispatched *Fú* the commissioner of finance of Kiángning, and *Chun* a táutái in waiting, and directed them to proceed by land to Shánghái, and there, in concert with the aforesaid officers *I'* and *Wú*, to make an investigation, and arrange and settle the affair; and thus show our purpose to afford security and protection to the foreigners.

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"By managing in this way, the duties on the foreign shipping will be duly paid as heretofore, the grain junks will quietly move out to sea, and the extent of territory for the excursion of the English will be secured to them in conformity with the limits originally fixed. Thus both nations, by their respective observance of the Regulations, will maintain the provisions of the Treaty of perpetual peace.

"Thus, as it behooves me, I forward this dispatch for your information, hoping it may reach you accordingly."

(Táukwáng 28th year, 2d month, 29th day) Nanking, April 2d, 1848.

The above dispatch was, we presume, addressed to the British consul at Shánghái; and was probably brought down by the vice-consul on his return from Nánking.

The next document we have to give is a joint communication from the governor-general and governor, and was issued for the purpose of removing from the táutáiship, or office of intendant, one incumbent and placing therein another to act in his stead.

No. 2.

Lí grand guardian of the heir apparent president of the board of War, and governor-general, &c. &c. and "Luh, vice-president of the Board of War and governor of the province of Kiangsú, hereby jointly make this communication for the purpose of appointing temporarily an intendant (táutái) for the management of public business.

"Whereas Hienling, the intendant of the departments of Súchau, Sungkiáng, and Táitsang, has erred and failed in the performance of his duties, therefore he is to leave the same. Thus the office is left without an incumbent.

"Now we have ascertained that the intendant *Wú*, who is waiting for an appointment, is worthy of being temporarily entrusted with the management of the duties of the said office. It is right for us, therefore, with dispatch to appoint him to the said office, which we accordingly hereby do.

"When this communication reaches the said intendant *Wú*, let him at once obey and take the temporary management of the duties of the office. Let him also after having entered thereon at once make due report to us thereof for our examination. Oppose not a special communication.

"*To Wú, by imperial appointment an intendant in waiting, and clothed with the title of salt inspector.*"

This dispatch, as it has fallen into our hands, is without date, but we presume that our copy has been made from the original. The next document we know is authentic, at least the translation was made from a paper bearing the impress of the seals of the táutái. It will be seen that the duties of his office are of a mixed nature.

No. 3.

"*Wú, military intendant of the departments of Súchau, Sungkiáng, and Táitsáng in the province of Kiángsú, and Superintendent of the customs, hereby announces to the ——— ——— &c., &c., the date of his receiving this office.*

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"WHEREAS I have been appointed by the governor-general, &c. &c., to act in the office of military intendant in the departments of Súchau, Sungkiáng and Taitsáng, and also to superintend the (foreign) intercourse and maritime customs; I accordingly on the 4th day of the 3d month (April 7th) of this year—the former intendant (Hienling) having on said day delivered over to me by the hands of a deputy the seals of office—did on that very day receive the same and enter on the duties of the office.

"And accordingly it is right and my bounden duty to have this communicated to you,——— ———, that hereafter you may transact your official business with me."

These three are the only documents we have seen relating to the change of the incumbent in the táutái's office. There have been, for several days, various rumors: that the Tartar general of Nánking has sent up a remonstrance against the governor-general Lí, for receiving the English deputation with so much honor; that the governor-general and the governor have both been degraded; and that the imperial commissioner, Kíying, would visit Shánghái. This he has not done, and probably will not do. Early in the month Hienling and the magistrate of Tsingpú were summoned to proceed, "with fire dispatch," to Nánking, which they did. And it has been reported in Shánghái, on good authority, that his majesty the emperor has sent down his reply, to the memorial from Nánking reporting for approbation the temporary appointment of *Wú* to act as táutái, &c. We subjoin, as No. 4., in this series of documents, the emperor's reply.

No. 4.

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"WE KNOW IT."

This brief edict will very soon, in the ordinary course of cabinet business be followed by another, giving further directions regarding this matter. In the mean time, Wú, *alias* "Mr. Samqua," is doing his best to fulfill satisfactorily the duties of his new post. The two chief sources of solicitude with him must be first to secure protection to the foreign residents, and then to extend this same protection to the native sea-going craft. During the first month he was in office, only four cases of piracy were reported to him, whereas—during the twelve immediately preceding months, there had been reported more than two hundred.

From all that we have heard and seen, we think there is reason for believing, without hesitation, that the late consular proceedings are being followed by most salutary results—that their effect has been to inspire in the minds of both the officers and the people a

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"wholesome respect" for British rule—and that, in consequence thereof, greater security and more freedom are now enjoyed by the foreign residents than at any other time since the opening of the port in 1842. It is said, at the time we write this—May 15th—that one half of the foreign residents of Shánghái are in the country—some gone in one direction and some in another—to the hills, to the green tea country, to the banks of the Yángtsz' kiang, &c., &c. Among those who have been out, or are now absent, are mentioned the names of at least three of the foreign consuls. The enjoyment of this security and freedom is as it ought to be. In this season of the year, when many of the residents have abundance of leisure, free exercise in the open country—beyond the nuisances of the city, is not only a most rational recreation, but it is highly essential and necessary for the preservation of health. Such restrictions as have, almost from time immemorial, been submitted to in Canton, are alike unnatural and unwholesome, and withal wholly incompatible with the spirit of the age. It is strange, and much to be regretted, we think, that Sir Henry Pottinger and the other plenipotentiaries in China, when negotiating *treaties of peace* with the Chinese government, ever condescended to recognize such restrictions. As they have now, alas! the sanction of the treaties, they must be tolerated—but we hope only until there may be opportunity to renew those treaties.

ART. III. *Colonial Surgeon's Report for* 1847. From the China Mail, May 25*th*, 1848.

TABLE No. 1.—*An abstract of Sickness and Death among the Police, their Wives and Children, and Prisoners, in the Island of Hongkong, during the year* 1847.

1847	Police						Prisoners		Total Deaths in both Police and Prisoners
	Indians, &c.		Europeans		Total				
MONTHS.	No. of Sick	No. of Deaths	No. of Sick	No. of Deaths	Sick	Deaths	No. of Sick	No. of Deaths	
January,.....	32	1	15	0	47	1	12	0	1
February,.....	34	0	12	0	46	0	9	1	1
March,.....	20	0	11	0	31	0	7	1	1
April,.....	24	0	8	0	32	0	8	0	0
May,.....	22	0	16	0	38	0	10	0	0
June,.....	26	1	9	0	35	1	5	0	1
July,..	29	0	17	0	46	0	7	0	0
August,.....	18	1	18	0	36	1	13	3	4
September,.....	23	0	17	0	40	0	16	4	4
October,.....	8	0	18	0	26	0	16	3	3
November,.....	13	0	19	2	37	2	13	0	2
December, ...	37	1	20	0	57	1	12	0	1

Total No. of Police who Died during the year 6

Total No. of Police and Prisoners who Died during the year, ... 18

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Five of the number of deaths shewn in the foregoing Table, were by violence, viz :—two prisoners were shot by the sentry, attempting an escape from prison ; and three were killed by a fall of stone, while at work on the roads. The Table exhibits the number of persons who have reported themselves sick during each month, and who have consequently been visited by the Colonial Surgeon. In most instances, it should be observed, (and this is especially the case amongst the Indian policemen) the sickness was so slight as to require only for its cure a night's undisturbed rest. Amongst the prisoners, the prevailing complaints were of Itch, Secondary Venereal Eruptions, and Scorbutic Ulcerations of the legs, toes, and fingers. The Table, therefore, records a greater number of cases of sickness than really deserved the designation.

The aggregate of the monthly returns of sick, both as regards the Police and the Prisoners, would afford a very fallacious estimate of the number of men actually sick, inasmuch as severe or chronic cases remain on the report from one month to another, and would count as separate cases. To obviate a misunderstanding on this point, the following Table is annexed.

TABLE No. 2.—*Shewing the number of Policemen, &c., and Prisoners actually Sick in* 1847 *; the number of Deaths, and the per centage of Deaths to the number of cases of Sickness.*

No. of Policemen actually Sick			*Actual No. of Prisoners of all nations, Sick*	*Total No. of Sick, both Police and Prisoners*	*Total No of Deaths in Police and Prisoners*	*Per centage of Deaths to cases of Sickness*
Europeans	*Indians*	*Chinese*				
47	103	10	90	250	18	6.12

TABLE No. 3—*Shewing the number of Policemen, &c., employed; the number of Prisoners : the number of Deaths : and the proportion of Deaths to the number of persons in* 1847.

Total No. of Policemen			*Total No. of Prisoners*			*Total No. of Prisoners and Police*	*Total No of Deaths*	*Per centage of Deaths to Persons*
Europeans	*Indians*	*Chinese*	*Europeans*	*Indians*	*Chinese*			
57	87	24	86	102	318	674	18	2.70

It will be seen that Table No. 2 shews a greater number of sick, amongst the Indian police than, by Table No. 3, appear to have been actually employed. This discrepancy is accounted for by the fact of frequent changes occurring in this part of the force, by dismissals or resignations.

TABLE No. 4.—*The number and proportion of Deaths of all those employed by Goverment ; including Government Officers, Policemen, their Wives and Children, Overseers of Roads, and Prisoners, in Hongkong, during the year* 1847

	Total No. of Persons	*Total No. of cases of Sickness*	*No. of Deaths*	*Proportion of Deaths to whole No. of Persons*
Government Officers & Overseers of Roads	61	Unknown	2	3.27 p Ct
Police. Wives & Children	215	160	6	2.79 ,,
Prisoners	506	90	12	2.36 ,,

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The foregoing Table must be regarded as uncertain. The attendance on the heads of departments has been withdrawn from the Colonial Surgeon; and the subordinate officers are required to pay for their own medicines. A few of the latter, I believe, consult other medical men, who are willing to include in the price of medicines supplied to their patients, their advice. Thus a large proportion of Government officers are withdrawn from the attendance and cognizance of the Colonial Surgeon, whose only information, regarding the nature and progress of their diseases, is deduced from rumour.

TABLE No 6.—*The entire population of Hongkong, and proportion of Deaths amongst people of all Nations, in the year* 1847.

Entire Population	*No. of Deaths of Persons of all Nations*	*Proportion of Deaths to Population*
23,872	282	1,14 per Cent.

TABLE No. 6 —*Shewing the fixed European population in Hongkong, during the year* 1847, *and the proportion of Deaths.*

No. of Europeans	*No. of Deaths*	*Proportion of Deaths*
837	30	3.50 per Cent.

TABLE No. 7.—*The comparative Sickness and Mortality. for the last three years amongst persons employed by Government; including Policemen, &c., and Prisoners.*

Year	*No. of Persons employed by Government*	*No. of cases of Sickness*	*No of Deaths*	*Proportion of cases to Sickness to No. of Persons*	*Proportion of Deaths of No. of Persons*
1845	775	501	27	65 0 p. Cent.	3.62 p. Cent
1846	847	655	28	65.0 „	3.3 „
1847	832	280	20	33.6 „	2.4 „

The last Table (No. 7) exhibits the numerical mortality in *maximum*, and the population in *minimum*. This arises from the migratory habits of Indians, who triple the fixed returns of numbers of souls annually. Notwithstanding this unfavourable calculation, it will be observed, that there is in 1847 a decrease of 50 per cent. of sickness, amongst persons employed by Government below the two preceding years, and a considerable diminution in the rate of mortality.

From the European population and deaths, given in Table 6, I have excluded the seamen, who have no claim to be regarded as constituting a part of the fixed population of this colony. The deaths invariably occur in those who arrive in this port sick, and they die from sickness contracted on their voyage. It must be admitted that the Tables cannot lay claim to great accuracy; yet they will afford, it is hoped, a very fair criterion of the state of health and disease in the Colony during the last year.

In the Table No. 7, a very large allowance has been made for sickness in that class of which no record of sickness has been kept,—the Civil officers of Government; notwithstanding this extended calculation, a remarkable improvement in the health of this department is shewn.

Referring to Table No. 5, which must be regarded as the most important of the whole, it will be seen, that the rate of mortality, in proportion to the whole population of Hongkong in 1847, was 1.14 per cent. In the year 1841, the rate

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of mortality in the county of Cumberland, was 2.1 per cent.; and in Middlesex 2.7. The proportion of deaths throughout England and Wales in 1839, was 2.1 per cent., or nearly double that of the Island of Hongkong in 1847, whose insalubrity has been the theme of universal invective.

There can be no doubt that the first colonization of this Island was attended with disastrous consequences to our countrymen and soldiers; and the ravages of the "Hongkong Fever"—in my opinion a modified form of Cholera—were as fearful as similar visitations have been in other parts of the world. The idea of this fearful epidemic being the product of malaria from "decomposing granite," is founded on an ignorance of both Chemistry and Geology. It is much more reasonable to ascribe it to the influence of an atmosphere, which had never been subjected to the purifying influence of civilization and animal respiration; to the unprotected state of the inhabitants; and the physical exhaustion of the soldiers, after a long campaign, in a burning sun, and undrained swampy country. Since these times, the merchants and others have protected their own healths, and those employed by them, by houses constructed, without regard to expense, in a manner in every respect calculated to counteract the injurious influence of the climate. The ground on which they stand has been perfectly drained and thus these princely edifices have contributed in a great degree to the general salubrity of Hongkong. The soldiers, too often the sources of epidemics, have become here remarkable for their healthfulness; and, this improvement is to be ascribed in a great measure, if not entirely, to the magnificent construction of the Barracks and Hospital, which will remain as lasting monuments to the ability, liberality, and efficiency of the military government of Major General D'Aguilar and his staff.

Dr Young, my predecessor in office, informs me that all diseases in the colony have appeared, during the last year, in a mitigated form, and their prevailing character has been *Hepatic*. *Fever* has presented no local peculiarities and its type has been generally mild The colony has been entirely exempt from epidemics. My short experience corroborates Dr. Young's statement. *Hepatitis*, either acute or subacute, the immediate consequence of the poison of malaria, has, according to Dr. Young's observation, been the prevailing malady; and he has remarked, that it has invariably terminated in general symptoms of fever or dysentery. This latter disease certainly presents itself in this climate in a most alarming and unyielding character, and is the most serious consummation of the disease of the liver, alluded to by Dr. Young.

It may not, I hope, be irrelevant to offer the conjecture, that symptoms, too often referred to functional disorder of the liver, should be more correctly ascribed to the commencement of lesion in the centre of the sympathetic system of nerves, the "Semilunar Ganglion" I refer to the opinion to shew the foundation of my belief that mercury is too freely used by the Eastern practitioners in the treatment of disease.

A careful perusal of the statistics embodied in this report, will, I trust, establish the comparative salubrity of this colony, and tend, amongst other advantages to relieve the life insurence offices in England from those embarrassments which they experience when application is made to them by persons about to proceed to Hongkong, and induce them to reduce their rate of premium

The improvement I have indicated must be ascribed in a great degree to the sanatory measures which have been taken by government. The admirable drains which intersect this town, have converted the very sources of disease into accessaries to health These works have certainly been costly; yet improvements made with the view to the preservation of the public health, are economical at last, if they be well done at first Every public institution, constructed with a view to the immediate saving of money, has been, and will continue to be, productive of ulterior expense. I am sorry to classify the jail and police stations under the failures alluded to.

The climate of this Colony is, with such precautions as people may avail themselves of or the government afford, one of the most salubrious in the East. Improvements are yet required. The bold and efficient system of draining which has been commenced, must yet be extended: and especially in the

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western part of the town, where the Chinese whose habits are most unclean-ly, principally reside.

It is a well known principle in physiology, that there is an intimate relation and dependence subsisting between animal and vegetable respiration. It may be stated as a general rule, that where there is a relative sufficiency of animal and vegetable life, the products of the respiration of the former are consumed and appropriated by the latter, and *vicé versâ*. By this beautiful relation of influences, the air is kept in a perpetual state of purity. When either remarkably preponderates, the air becomes loaded with poisonous gases. I would, therefore, presume to suggest that the practice of planting rows of trees along the sides of the roads, already commenced in Victoria, has been most insufficiently craried out, and that the health and comfort of the community will be greatly promoted by more attention to this point.

WILLIAM MORRISON, F.R.C.S.
Colonial Surgeon.

Victoria, Hongkong, Feb. 26, 1848.

ART. IV. *Journal of Occurrences: general remarks; government notifications: robbery and executions; transport of grain; nautical observation; deaths.*

OUR dates from Shánghái are to June 6th. The weather was still cool, although there had been a few hot days. The British consul was experiencing some embarrassment in consequence of certain of H. B. M.s subjects having gone into the country beyond the prescribed limits. At Wúsung the holders of opium, it was said, had been receiving large sums for the drug—$900, and upwards, per chest. The following paragraphs are under date, as above, June 6th

"Thus far the results of Mr. Alcock's policy, in sustaining the rights and liberties of his countrymen, are most satisfactory. Kíying is said to have sent him a very saucy note, which no doubt was duly answered. At present the consul finds it no easy matter to keep his own people—I mean the Queen's good and loyal subjects—within the proper limits. These *proper limits* are, it is very evident, going to be a source of constant trouble. Mark my word.

"Regarding the situation of *Tsing pú*, one thing is certain—it can be visited by parties from Shánghai within the period of twenty-four hours. Several gentlemen, who have visited that city, have assured me that it can be reached in less than twelve hours, and that their visits have been made within the prescribed time—24 hours. I have been told that a servant of Dr. Medhurst, who left Tsingpú as late as three o'clock in the afternoon, of the 8th of March, reached Yángking Páng about midnight, travelling on foot. Foreigners, however, always go in boats, a much more easy and expeditious mode of traveling than on foot or on horseback. One gentlemen has informed me that he has been to "the hills" and back in twelve hours. These hills are some five or six miles this side of Tsingpú.

"It is to me a matter of regret that foreign governments have undertaken ty set limits in this manner. However, since the thing has been done, and it is "so written in the bond", better submit, even if it be to our own hurt. I do not believe the emperor of China has a right to exclude foreigners from the highways and the high seas; but if our plenipotentiaries have negotiated and allowed him so to do—then let us yield to the powers that be, and endure the wrong and not become the transgressors of the laws.

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"Within a few days I have had a visit from Shanteh, once a student of the Anglo-Chinese college at Malacca, and afterwards interpreter to H. I. M.s government in Peking. He was on his way from Peking to Hángchau, where he is to wait for the office of magistrate, having been thus appointed by the emperor. He was about forty-five days from Peking. When he left there, wheat was selling at 1000 cash a pecul; rice was two taels and one mace. The grain junks of course had not then arrived at Tientsin. He saw no Dollars beyond Chinkiáng fú. In Peking a tael of silver would buy 2200 cash.'

The following notices are quoted from the China Mail.

GOVERNMENT NOTIFICATION.

Whereas the attention of His Excellency, Her Majesty's Plenipotentiary, &c., &c., has been called to the fact that British Vessels have heretofore been employed in convoying Chinese Junks on voyages along the Coast of China, and inasmuch as it has also been represented that acts of very questionable legality have taken place while such convoys were so employed: His Excellency deems it right to direct the attention of the Masters of such Convoys to the serious risk and grave responsibilities to which they subject themselves while engaged in this service on their own authority, and to remind them that they undoubtedly render themselves liable to Actions both of a Civil and Criminal nature for any illegal acts that they may commit, as well as for all consequences that may arise therefrom.

By Order,

A. R. JOHNSTON.

Victoria, Hongkong, 29th May, 1848.

British Consulate office, Shánghái, 23*d May*, 1848.

NOTIFICATION.

It is reported that more than one party of Foreigners, among whom were British subjects, have recently made excursions, in direct and flagrant violation of the VI. Article of the Supplementary Treaty

Such proceedings on the part of British subjects, were they not otherwise as aimless as they are unlawful, can only tend to place H. M.'s Government in a false position with the Chinese authorities, and deprive the former of the protection claimed for them on the faith of Treaties. It is for the British to set the example of scrupulous respect for the Treaties, under which they claim advantages often repugnant to the Chinese. If H. M.'s Government and their authorities in this country cannot secure this result, and keep within lawful limits and controul one or two hundred individuals, the Chinese Local Authorities may well plead reasonable excuse when they fail in the same duty with millions under their jurisdiction.

It cannot be concealed that acts such as those reported are an open reproach to H. M.'s Government; and it is a subject of deep regret to the Consul that any just cause of complaint should be afforded to the Chinese Authorities or People, more especially at the present moment, while the rigorous enforcement of British Treaty rights at this Port, is still fresh in their memory. Nothing could be better calculated to weaken their respect for British honour and nationality, or more effectually serve to diminish the security which is based upon good faith.

H. M.'s Consul must hold such bootless infractions the more indefensible, that the tendency of affairs at this Port is gradually to enlarge the limits and remove restrictions by legitimate means—these have indeed been already relaxed by authority on several occasions, upon good and sufficient reason shewn, as exceptional cases.

Whatever may be the advantages anticipated from a freer access into the

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interior, they are not to be won by acts proving to both governments that British subjects are not to be restrained by any regard to the obligations of Treaties, or the authority of their own Sovereign; nor can any argument more unanswerable be adduced, to prove the impolicy of the one government granting, or the other claiming, larger privileges, than facts shewing the deliberate and habitual abuse of those already conceded.

H. M.'s Consul would appeal to the good sense and good feeling of the British community generally to prevent the recurrence of acts so mischievous in their tendency and objectionable in every sense. But it is his duty also publicly to notify to all British subjects that he will take the most effective means to exonerate H. M.'s government from all suspicion of tacitly sanctioning or conniving at similar violations of the provisions of the Treaty, and spare no exertion to ensure the conviction of any parties who may be found wilfully offending.

To the British Community at Shánghái.

RUTHERFORD ALCOCK, *Consul.*

Diplomatic Department.

GOVERNMENT NOTIFICATION.

His Excellency Her Majesty's Plenipotentiary, &c., &c., is pleased to direct that the annexed Translation of a communication from the officiating Taoutae at Shánghái to Mr. Consul Alcock, intimating the sentences of the ten Tsing-poo criminals, be published for general information.

By Order,

A R JOHNSTON

Victoria, Hongkong, 12th June, 1848.

No. 22.

Woo, holding by Imperial authority the rank of Salt Commissioner, and officiating as Superintendent of Maritime Customs for the Province of Keang-nan, and Intendant of Circuit, &c., &c., &c.—makes this communication.

On the 16th day of the 4th month of the present year, (18th May.) I received a communication from the Provincial Judge to the following effect:—

In the case of the the Englishmen who were assaulted and robbed at Tsing-poo by Wang-ming-foo and others, I the officiating judge have now had the criminals brought up before me and put them to a rigorous trial. Wang-ming-foo has confessed in his evidence that because the Englishmen did not give him any of the books that they were distributing, he with E-wanneën assaulted and beat them, and afterwards robbed them of various articles. (He affirmed) this to be the real truth, and on being confronted with E-wanneën, their evidence was found to agree. Wang-ming-foo has therefore, according to the law for "assault with robbery of property," been sentenced to receive 100 blows and be banished perpetually to a distance of 3000 le. E-wanneën has been sentenced to a lighter punishment of one degree, and will receive 100 blows and be transported for three years. With regard to the eight remaining men, Lew-yŭh-fă, Sung-fang, and others, it appears from the evidence that they were only on the spot assisting the others, and will therefore be flogged as the law provides.

Besides reporting these particulars for the information and consideration of the Viceroy and Lieut-Governor, in order that they may memorialize His Majesty on the subject, I the Judge have also to make you (the Intendant) acquainted with the same through the medium of this communication.

I the Intendant having received the above, consider it my duty to address you the honourable Consul on the subject, and I therefore now make you this communication, and request that you will be pleased to examine into the same.

A necessary communication.

To Alcock, H. B. M.'s Consul at Shánghái.

Taoukwang 28th year, 4th month, 17th day, (19th May, 1848.)

True translation,

HARRY S. PARKES, *Interpreter*

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PUBLIC NOTICE.

In consequence of instructions from His Excellency H. M 's Plenipotentiary, &c., &c., the undersigned, H B. M.'s Officiating Cousul, has to request that British Merchants at this Port pay into the Imperial Customs all legal Duties and Tonnage as heretofore.

ADAM W. ELMSLIE, *Officiating H. B. M.'s Consul*

British Consulate, Canton, 15th May, 1848.

By the kindness of a Chinese friend we have been furnished with the following account of a late robbery committed in Canton, with the punishments inflicted upon the criminals. If crimes and criminals abound in this country, no one certainly can complain for a want of severity in the administration of the penal code.

On the 6th night of the 4th month beyond the Western gate, the Nganlai pawnbroker's shop in the I'minshi street was attacked by a band of robbers, above 300 in number, and plundered of more than 3000 taels of silver. On the 4th day of the 5th month eight of the culprits were decapitated at the T'ien-tsz' Mát'au execution ground. On the 6th day of the same month five more of the gang were arrested and delivered up. These were beaten 1000 blows with the rattan without the gate of the Ngánlái pawnbroker's shop. They were moreover beaten some tens of blows with a cudgel until they were half dead. They were then made to wear the cangue and confined in a wooden cage until they died. On the 7th day four more of the culprits were delivered up and these were hacked to death with a knife. On the 8th day three more of the gang were arrested and brought in. These were taken beyond the Western gate to a place in the rear of the Sishán Temple and were burnt to death in the fire.

From the Hongkong Register, June 23d.

Regarding the Transport of Grain by sea from this port to Teen-tsin, noticed in last month's statement, it is reported, that of nearly eight hundred Junks that sailed from this port during the early part of the month, the far greater portion have not yet left the Yang-tsze-keang, being deterred by the dread of falling into the hands of pirates now lying in considerable numbers at Sha-wei-shan, to attack them. Four Junks laden with grain have already been captured by them, and a portion of their crews sent back here to arrange for a ransom, as appears by local proclamations. The Authorities have endeavoured to open a contribution among the Junk-owners and merchants, for a crusade against the pirates, but without much success, from a well-founded apprehension of the futility of the attempt, and misapplication of the funds.

The New Crop of Silk, is reported to have sustained considerable injury from the unusual coldness of the season, and the protracted rains, that have prevailed in this and the neighbouring districts.

British Chamber of Commerce, Shánghái, April 30th, 1848.

JAMES MACDONALD,—*Secretary,*

On the 10th instant, a shoal was discovered from the *Red Rover*, in 19° 8' N. Lat., 113° 53' E. Long. Four casts of the lead gave 7 fathoms, 9 and 16, then no bottom, the vessel making about 4 knots at the time. The bottom consisting of white coral was distinctly visible.—*Hongkong Register*, June 13th

Erratum—In the nautical observation recorded in our May number for 124.40 read 128.40.

Died, at Victoria, on the 9th instant, the wife of the Rev. JOHN JOHNSON, of the American Baptist Missionary Union.

Mrs. White, wife of the Rev. M. C White of the M E mission at Fuhchau, we are also informed, has recently deceased.

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THE

CHINESE REPOSITORY.

VOL. XVII.—JULY, 1848.—NO. 7.

ART. I. *An inquiry into the proper mode of rendering the word God in translating the Sacred Scriptures into the Chinese language.* By W. H. MEDHURST *(Continued from page* 310.)

WE have shewn in the preceding pages, from Chinese lexicons and classical writers, from European sinologues, and from cognate languages, that Shin means spirit. We will now take the view of the word thus elicited to explain some things, which would otherwise appear unaccountable in the Chinese system.

1. The cautions so frequently occurring in the Chinese classics against paying too much attention to the Shins and Kwei Shins while the regard due to Heaven or Shang-te, is never supposed by any possibility to be excessive. This, on the supposition of the former meaning simply spirits, and the latter the Divinity, is easily accounted for; but if we look upon the Kwei Shins as the gods of China, we cannot conceive how the sages who inculcated the uninterrupted veneration of Heaven, should discourage the people from addicting themselves to the worship of the Shins.

Thus in the Lun-yu, book 3, page 17, Confucius directs his disciples to "respect the Kwei Shins, (spirits) but to keep them at a distance." The Commentator on this passage says, that "to exert one's utmost strength in doing what is suitable in our intercourse with mankind, and not to be deluded by that which is inscrutable, regarding the Kwei Shins (spirits,) is the business of the wise." Another remarks on this subject, that "for people to believe too much in the Kwei Shins (spirits) is a delusion." Again the paraphrase says,

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" with regard to the Kwei Shins (spirits), respect them, but keep them at a distance; and neither flatter nor annoy them by your solicitations for happiness." Here we may observe, that if the Kwei Shins meant divinities, it would not be very likely that the great moralist of China, who uttered the sentiment above detailed, when inculcating the highest dictate of wisdom, would have exhorted his disciples to keep the gods at a distance. We never hear of his employing such phraseology with reference to Heaven, which he frequently requires his followers to venerate, but never to keep at a distance. Should it be argued that the keeping at a distance, here spoken of, is a mode of shewing extraordinary respect to the Kwei Shins, we can only refer to the 9th section of the Lun-yu, 9th page, where Confucius says, " It is difficult to know how to treat women and inferiors; if you bring them too near, they become unsubmissive, and if you remove them to a distance, they hate you." It is evident, that the removing to a distance here, does not mean the treating of them with additional respect, else why should they hate one? Ching-tsze says, that to put too much confidence is spirits, is a delusion: do they ever say the same with regard to Heaven? The more men reverence Heaven, according to the Chinese the better; and their feelings are very much shocked when it is suggested to them, that they must keep Heaven at a distance, or not place too much reliance on Heaven. Heaven in their estimation is Supreme, and the will of the Supreme is decisive of our fate: we are therefore to 爲善以聽命 wei shen e t'hing ming, do good and wait for the result from above.

In the Le-ke, 9th section, 44th page, Confucius speaks of the men of the Hea dynasty, who honoured the decree of Heaven, and while they served the Kwei Shins (spirits) with respect, kept them at a distance. The rulers of the Yin dynasty, on the contrary, honoured the Shins (spirits,) and regarded the Kweis more than ceremonies. The rulers of Chow, unlike these, honoured ceremonies, and after serving the Kwei Shins, kept them at a distance: upon which the Commentator remarks, " that the men of Yin honoured the Kwei Shins (spirits), which were beyond their comprehension, and disregarded ceremonies which were easy to be understood: hence the dissoluteness and unquietness manifested by the people, as the result of an excessive veneration for spirits."

In the Shoo-king, book 3, page 36, with reference to a too frequent repetition of ceremonies in the service of the Shins (spirits) a commentator remarks, " The customs of the Shang dynasty, at that time,

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led men to 尙鬼 shang kwei, over-esteem the spirits; and the reigning monarch could not extricate himself from the bondage of custom, hence in the ceremonies used in the service of the Shins (spirits) he was apt to fall into error." The parahtase says, that "in the service of the Shins (spirits,) to respect and keep them at a distance, is the height of intelligence."

In the Shoo-king, section 6, page 29, "Shun directed his officers to cut off the connection between earth and heaven, that there might be no (pretended) descents and approaches (of the spirits): after which both princes and people understood intelligent virtue, and aided in the maintenance of invariable principles." A commentator remarks, that "in a well-regulated age, the principles of justice are clearly developed; those who do good obtain happiness, and those who do evil fall into trouble. But during the oppressive reign of the Meaouites, the people became involved in crime, and consequent calamity, and having no persons to whom they could appeal for redress, they had recourse to Shins (spirits), and sacrificed to manes, in an improper manner. From this arose marvellous and lying stories, and men's minds fell into incorrectness." It appears, that in the decline of the reign of Shaou-haou, the nine tributary princes (spoken of by Amiot) threw the constant virtues into confusion, and thus the affairs of men and spirits were mingled together, so that every family had its conjurer, and the people profaned the sacrificial implements. Notwithstanding Chuen-heŭh had put these things to rights, and assigned to men and spirits their proper limits, the Meaouites again threw things into confusion. Chang-she observes on this point, that "according to history, when a country is about to flourish, attention is paid to the people, and when a country is about to perish, attention is paid to spirits." Leu-she says, "In a well-regulated age, 神怪 Shin kwae, sprites and elves do not appear simply because the distinction between virtue and vice is clearly apparent, and people of course do not pray to the spirits: but in times of confusion, these distinctions are not manifest, and the people consequently are much given up to talking about 神 Shin, sprites, and 怪 kwae, elves, while they speak of necromancers and fortune-telling without end." Another says, that "this result was to be ascribed to the princes of the court, who displayed the principles of enlightened virtue, that people might not be perverted by superstitious and idle fancies; thus the minds of men would be free from delusions, and they would no longer seek for happiness from the spirits: for men are apt to err from correct principles, when they become deluded by 神 Shin, sprites,

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and 怪 kwae, elves, and confuse the laws about sacrifice: but when intelligent virtue is clearly displayed, men's minds become correct, and they will of course seek for happiness in the way of constant virtue, and not in that of 妖 yaou, monstrous appearances." From all the above extracts we see that 神 Shin, means spirit and not God, which will appear, both from its connection with the 怪 kwae, strange and marvellous, and 妖 yaou, monstrous appearances, as well as from the fact of the people's being prohibited from addicting themselves to such superstitions matters, by the ancient sages. In times of confusion only, are the people said to be given up to the service of sprites and elves, while in a well-regulated age such sprites do not appear. The commentators on this passage refer to a supposed descent of a Shin (spirit) at Sin, during the period called the Chun-tsew, when the Hŏ country was about to be destroyed, and say, that the pretended descents of spirits in the time of Shun, which that monarch so much discouraged, were of the same character. On referring to the Chun-tsew history, we have some account of this supernatural appearance which is said to have continued for six months. When some people of the Hŏ country presented solicitations to this spirit, for the purpose of obtaining good fortune, a wise man predicted that the Hŏ country would be destroyed, because it practiced oppression and gave heed to spirits. Another observes, "I have heard it said, that when a state is about to prosper, the ruler attends to the people; and when it is near to ruin he applies to the spirits." Supposing for a moment that Shin meant gods, it is not to be conceived, that the wise men of a country would ascribe the ruin of a state to the attentions paid to the same: and we can account for the discouragement with which such services are met, only on the ground of Shin meaning spirits: addictedness to the worship of which would in all countries be looked upon as superstitious.

2. The frequent coupling of Kwei with Shin, is to be accounted for on no other principle, than that of the latter as well as the former meaning spirit.

It is capable of the clearest proof that Kwei means the manes of men. Kang-he says, that "Kwei is that to which the 精魂 tsing hwan, ethereal soul reverts; and that when the 精神 tsing shin, ethereal spirit, or animal spirit leaves the body, each part reverts to its proper place, hence the reverting is called Kwei." Morrison says, that Kwei means "the spirit of a dead man; a ghost; a demon; a devil. Kwei implies reverting to that spiritual state of existence of

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which human beings return at death." In the theory of sacrifices the 天神 T'hëen-shin and the 地氣 Te-k'he, or the spirits of heaven and earth are almost always mentioned in connection with the 人鬼 jin kwei, manes of men. The terms seem inseparably bound up together, sometimes with one and sometimes with another preceding; a commentator on the Chow-le, gives us the reason of this variety, thus: "When they are arranged as Shin, Kwei, and K'he, the highness and lowness of their position is determined: (i. e. the Shins belonging to heaven, and the Kweis being supposed to have gone up to heaven after death, they are higher in position than the K'hes who belong to earth.) When they are arranged as Kwei, Shin, K'he, this is to distinguish the inner and outer among them, (i. e. the Kweis being related to the individuals sacrificing are the inner, or those belonging to their own family, while the Shins and K'hes not sustaining any relationship with the worshippers are the outer); and when they are arranged as Shin, K'he, Kwei, it is intended to illustrate the honourable and inferior among them, (i. e. the Shins and K'hes belonging to heaven and earth are the more honourable, and the Kweis belonging only to human beings are considered inferior.)" Thus it appears that the Kweis, Shins, and K'hes are all of the same class, with only this difference, that some belong to the upper regions, and others to the lower world, some are nearly and others distantly related, some are more honourable, and others inferior: with this exception, the Shins, the K'hes, and the Kweis are nearly alike; there is no essential difference between them. This similarity must result from the three kinds being equally gods, or from their being alike spirits. In the former, then the 人鬼 jin kwei, must be the gods of men, as well as 天神 t'hëen shin, and 地祇 te k'he, the gods of heaven and earth respectively. But the 人鬼 jin kwei, are adjuncts of the beings called men, they belong to them, and form an essential part of their existence; as the 神 Shin of Wăn-wang, (spoken of in the Book of Odes, ascending and descending in the presence of Te,) was the spirit of Wăn-wang, or Wăn-wang himself, after having quitted the body. No one would ever think of calling it the god of Wăn-wang, or the deity who presided over him: so the Kwei of ancestors are not the gods of ancestors, but those ancestors themselves, or all that remains of them, after the various parts of their constituted being have reverted to their proper places. The Kweis of men, therefore, are the spirits of men, and not the gods presiding over those particular beings. In this view of the Kwei, all

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the Chinese lexicographers and classical writers coincide, and all European sinologues agree, attesting with united voice, that the Kweis of men are their disembodied spirits, and not their gods. If Kwei mean spirits therefore, and the Shins and K'hes of Heaven and earth are of the same kind with the Kweis of men, then the Shins and K'hes must be spirits likewise. A commentator on the Chow-le has said that "speaking of the Shins, K'hes, and Kweis separately, then the Shins of heaven are alone denominated Shins; but speaking of them collectively, then the Kweis of men and the K'hes of earth are generally called Shins." From this we learn that the word Shin is applicable generally to the Kweis of men, as well as to the Shins and K'hes of heaven and earth; and as we have shewn that the Kweis of men must mean the spirits of men, it will follow that when such Kweis are called in a general sense Shins, then the word Shin means spirit also. Indeed the application of the word Shin to the Kweis of men, is of very general occurrence throughout the Chinese classics; for the manes of ancestors are as frequently called Shins as they are Kweis, and very often they are called Kwei Shin together, shewig that the words are of similar import in such application of them. As the Kwei of a deceased person is not the protecting genius of that person, but the unscattered spiritual energies of that individual, so the Shin of that person in the same acceptation must mean his spirit, and not his god. It is then, from the frequent coupling of the terms Kwei and Shin together, in the sense of the manes, that we are compelled to consider them both as spirits, and on no other grounds can we account for such a combination of the terms under such circumstances.

In the Chinese system of cosmogony, the Kwei and the Shins are essentially united together, and perform an equally important part therein: the one contracting and the other expanding, in order to bring about the effects visible in nature. The Chinese represent the Kwei Shins of nature's mechanism, as the effective operations of heaven and earth, and as the easily acting powers of the two principles of nature: spoken of with reference to their expanding and contracting, advancing and receding. In this respect the Kwei perform as considerable a part as the Shin, inasmuch as were there no contractings there could be no expandings, and were there no recedings there could be no advancings. In this connection also they are both viewed as spiritual energies: as witness Kang-he, "The 魂 hwăn, soul of the superior principle of nature is called Shin, and the 魄 pĭh, anima of the inferior principle is called Kwei;" again, "the expandings of

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the 氣 k'he, breath or spirit of nature constitute the Shin, and its contractings the Kwei." And to shew that the Kwei Shins in this connection mean spirits, or spiritual energies, we have only to consider their supposed origin, which is set forth as follows: "In the production of all things, there is undoubtedly present the 氣 k'he, breath or finer spirit of nature: this 氣 k'he, spirit is the essence of the Shin; so also there is undoubtedly present the 魄 pih, anima or grosser spirit of nature; this 魄 pih, anima is the essence of the Kwei." Here it is evident that 氣 K'he, must be rendered spirit, in order to make it correspond with the correlative term 魄 pih, anima: from these two respectively proceed the Shin and the Kwei, which are the fulness or essence of the breath and anima of nature. It is from the combination of the Kwei with the Shin in this scheme, and from the explanation of both by the words spirit and anima, that we are constrained to render the terms in question by some term resembling spirit in our language: but on the hypothesis that Shin means Divinity, we see no way of escaping the difficulties that surround the subject. The anima in man is certainly not his Divinity, neither can the anima of nature be the Divinity of nature: but the anima is the essence of the Kwei: the word Kwei, therefore, cannot be translated Divinity. Again, Shin and Kwei are correlative terms; the one has as much to do in the mechanism of nature as the other therefore Shin cannot mean Divinity. Both Kwei and Shin are explained by terms which mean spirit of a finer or grosser kind, therefore they both mean spirit, and in this connection must import the spiritual energies of nature. On the other supposition, that Kwei Shin means Divinity, we shall find it difficult to explain how these said divinities are the 天地之功用造化之迹 t'hëen te che kung yung, tsaou hwa che tseĭh, energetic operations of heaven and earth, and the traces of production and transformation: or to reconcile with such a theory the following statement of Choo-foo-tsze, that "*all* advancings and recedings collectings and scatterings of 氣 k'he, the spirit of nature, are invariably the 用 yung, actings out of Heaven and earth, while the Kwei Shins are the most mysterious of such actings: but these having been moved in the 氣 k'he, spirit of nature, and displayed in its operations, are subordinate to form, and are therefore called the traces of production and transformation." To which add the statement of the critical commentator on the Chung-yung, that "such productions and transformations point to the doings of Heaven and earth." From which we gather,

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that Heaven and earth, is the prime mover, and that the Kwei Shins are a series of secondary causes. They are therefore not divinities, but the spirits or spiritual energies employed by the Divinity, in the production and transformation of things.

3. If Shin mean spirit, we may easily account for the fact, that the Shins, when viewed as mere spirits, should be inferior to Te or the Tes in general. When the Chinese classical writers use Shin by way of definition, and speak of Te or Shang-te as a Shin or spirit, the word Shin is of course dignified as being descriptive of the spiritual nature of him who is ruler over all: but when they use Shin by way of designation as referring to a class of beings who are mere Shins or spirits and not Tes, the word in such case conveys no especial idea of dignity or majesty with it. As in English, when we say, God is a spirit, we of course allude to a spirit of infinite glory and honour; but when we speak of those who are mere spirits, we designate a class of beings who have naturally no dignity or authority whatever.

In the Le-ke, vol. 3, page 41, we read, that when the vernal sacrifices were presented, the Te, or deity sacrificed to, was T'hae-haou, and the Shin, or spirit honoured on the same occasion was Kow-mang. T'hae-haou is described by the Commentator, as the 君 keun, or sovereign, who ruled by virtue of the element wood: and Kow-mang as the 臣 chin, or minister, who officiated by virtue of the same element. T'hae-haou was also prior in point of time to Kow-mang: after their death, they were both sacrificed to, the one as a presiding deity, and the other as a ministering spirit; and so with various other Tes and Shins, at the different seasons of the year. In the 81st page of the same book, Kow-mang and his fellows are represented as the helpers and assistants of the five Tes. It is evident, therefore, that the Chinese in this instance considered the Shins as inferior to the Tes, as officers are inferior to sovereigns, or descendants to their ancestors. On the supposition that the Shins were divinities, we cannot see how they should be ranked below another class of beings worshipped on the same occasion: but if we consider the Shins as mere spirits, the representation of the classic is of easy explanation.

In the Commentary on the Yih-king, it is asked, "If Heaven does not oppose, how can men, and how can the Kwei Shins?" Here Heaven evidently refers to the Divinity, in the Chinese estimation, whose opposition not being manifested, the opposition of the Kwei

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Shins would be ineffectual. The Kwei Shins therefore, as spirits are distinct from the Divinity, and unable to oppose him. Another commentator says, "those who confer benefits are men, those who do not oppose are the Kwei Shins: but we must act agreeably to the mind of Heaven, before we can obtain such results." Here also the subjection of the Kwei Shins, as spirits, to Heaven or the Divinity is clear. Again, "In this diagram, after saying that the divinations do not oppose, it follows that the Kwei Shins are compliant; but the writer carries the idea further up to Shang-te, without whom the Kwei Shins of the hills and rivers could do nothing with the diagrams. Thus it appears, that Te is Lord of the hundred Shins, and when blessings come from above, it shews that the mind of Heaven is gratified, and that neither men nor Shins can oppose." From the above extracts it is evident, that Heaven, Te, or Shang-te, is the Supreme Power, and that the Kwei Shins are spirits, who cannot oppose his will, because he is Lord of the hundred Shins. If in all this we render the phrase Kwei Shins by spirits, we see no difficulty, because spirits, viewed as mere invisible intelligences, are undoubtedly subject to the Ruler of all.

In the Chow-le, vol. 3. page 23, it is said, that the king puts on felicitous robes when sacrificing to the Shang-te of the glorious heavens, or to the five Tes, but when he sacrifices to the spirits of the hills and rivers, he omits these robes, because, says the Commentator, "he did not dare to gratify those who were inferior, by putting on the most honourable dress." Thus we see, that when the Kwei Shins of the hills and rivers come into comparison with Shang-te, or the five Tes, they are considered as inferior; as would mere spirits in comparison with divinities in all countries.

In the 儀禮 E le, vol. 8, page 25, a commentator says, that "the upper and lower Shins, or the spirits of the sun and moon, hills and rivers, are not the most honourable in heaven and earth: and are not of the same rank with the 天帝 t'hëen te, celestial Tes, nor even with the 人帝 jin te, human Tes." Here the Shins, as contrasted with the Tes, are looked upon as inferior, and must therefore be considered as spirits and not divinities.

According to the ritual of the present dynasty, as we have already seen, the 天神 T'hëen Shins, and 地祇 Te k'hes all rank as secondaries in the sacrifice, are only treated with secondary honours, and are worshipped by deputy; while the altar consecrated to Te, and the Tes who constitute the imperial progenitors, is higher than theirs, the sacrifices are more costly, and presented by the Emperor

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in person. The names and titles of these Tes are elevated three characters above the line, while those of the T'hëen shins are only elevated two characters above the line, and in this respect put on a level with the Emperor. Thus, in the most solemn religious service performed in the empire, the T'hëen Shins are treated with second-class services, while the highest honours are reserved for those who are not called Shins on this occasion, but Tes. If we translate the Shins and the K'hes, by the spirits of heaven and earth, as all the lexicographers and classical writers warrant us in doing, we shall be able easily to account for the above fact.

With reference to the popular views, as to the relative importance of the Kwei Shins, when compared with Te or the Tes in general, we may refer to a collection of essays, drawn up by the learned men of the present day, in one of which we are told, that "上帝之下有鬼神 Shang-te che hea yew kwei shin, the Kwei Shins are subject to Shang-te, as the mandarins are subject to the Emperor; that they receive the commands of Heaven to examine the feelings of men, as the hundred officers are under the 子天 T'hëen tsze, Son of Heaven, receiving the Sovereign's commands, to controul men's persons. The merits or demerits of the people, it is said, are all communicated to the Emperor by the reporting mandarins; and so the Kwei Shins examine the good and search out the bad: but the 氣 k'he, breath of the invisible spirit of man, has immediate access to the throne of Te, and there is no need to wait for the Kwei Shins to go in and report. From the above we perceive, that the Kwei Shins bear the same relation to Te, as mandarins to do the Emperor; the term by which to render them in our language, therefore, is spirits and not divinities.

With regard to the views entertained by the Taouists on this subject, we may observe, that they regard 北帝 Pih-te, as the superintendant of all the Kwei Shins throughout the world, and one of the Tes, acting under the command of 玉帝 Yŭh-te, the Supreme Deity among the Taouists, is said to have the superintendance of all the 天神 T'hëen Shins, celestial spirits, and 天將 t'hëen tseang, celestial generals, examining into their merits or demerits, and dealing with them accordingly. From which we gather, that the Taouists consider the Shins as mere spiriis, inferior to the Tes.

4. If as we have shewn, the word Shin means spirit, we can easily account for its application to Te or Shang-te, the Supreme Divinity according to the Chinese. Various quotations have been brought

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forward by the advocates of Shin to prove that Shang-te, Te, or T'hëen, is a Shin, and the argument sought to be based thereon is, that Shang-te being the chief Divinity among the Chinese and at the same time a Shin, therefore Shin means Divinity. But if Shin, of its own natural and proper force, means spirit, then the shewing that Shang-te is a Shin, will not prove that Shin means Divinity: any more than in English, the shewing that God is a spirit would prove that spirits are gods. In order to shew that Shin meant God, dictionaries should be referred to which say that Shin is God; or classical writers should be quoted who use the word Shin in the sense of God, as to what he is and does; but this has not, and cannot be done; for the lexicographers do not assign to the word Shin the meaning of Divinity, and there are no instances in which Shin, when used alone by classical writers, is said to possess those attributes, or to perform those actions which the Divinity in the estimation of the Chinese is said to be and to do. Much importance has been attached to the argument that Shang-te is called a Shin, and those who have brought it forward have felt confident that the passages adduced to shew this cannot be explained away; but unless it can be shewn that Shin in such an application means God, such testimonies are of no avail. If, as we have proved, Shin means a spirit, then all such quotations will only go to shew that the Supreme God in the estimation of the Chinese is a spiritual being, but will not prove either that Shin means God, or that all Shins are gods, so as to establish the assertion that Shin is the generic name for God in Chinese. A spirit is an incorporeal being or intelligence, in which sense God is said to to be a spirit, as are angels and the souls of men. A spirit may be infinite, almighty, omniscient and supreme, if spoken of with reference to God; or it may be dependent, limited, and subordinate, if the allusion be to the spirits of heaven and earth, (who are employed by the Divinity,) or if the word be used merely with respect to the manes of men.

It has been asserted, however, that the circumstance of the Chinese making the Shins the objects of religious worship, is proof sufficient that they regard them as gods. To this we reply, that it does not follow, because men make certain beings the objects of religious worship, that therefore they regard them as gods. We have referred in the previous part of the enquiry to the Sabæans, who worshipped the stars, or the intelligences which were supposed to reside in them, and yet they believed in one God. In the same manner, the ancient Arabs worshipped the angels, whose intercession they begged as

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their mediators with God. So also the Chinese worship the 天神 t'hëen shin, Shins of Heaven, and the 地祇 te k'he, K'hes of earth, which they explain to be spirits in all their dictionaries and commentaries; foreigners also, writing on their language and religion, have translated these terms, whether in the concrete or abstract, by the word spirit. Such being the case, the circumstance of religious worship being paid to such spirits, does not alter the natural radical meaning of the term, nor warrant us in translating it by God, wherever it occurs; still less does the fact of the Chinese worshipping these Shins, or spirits, sanction our using the word Shin as generic for God, when translating the Scriptures into their language.* But it has been urged, that the worship offered to the Shins, is a violation of the first commandment, and that therefore we must number the objects thus worshipped among the other gods, who are not to be honoured before Jehovah; to which we reply, that the worship of any object or being, other than Jehovah, is indeed a violation of the first commandment; but it does not therefore follow, that the term for signifying such object or being could be used generically for God. Suppose we had come among a people who were in the habit of worshipping angels or dæmons, their so doing would not warrant us in adopting the word angel or dæmon for God. The Greeks, among whom the Apostles went, offered religious worship and sacrifice to dæmons,† and their doing so was undoubtedly a breach of the first commandment; yet the Apostles did not see fit to use the word dæmon for God: neither is the circumstance, of the Shins having been

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* The ideas entertained by the Chinese, on the subject of sacrificing to the Kwei Shins, may be ascertained, by a reference to what Choo-foo-tsze says in his works, section 51, page 42: an enquirer asked, "Seeing that the departed become Kweis, why are progenitors said to approach and come?" To which the philosopher replied, "This refers to their being influenced (by sacrifices); and when they are said to come and approach, there is a slight allusion to the Shin, or expanding principle; whilst we take our animal spirits to influence their animal spirits. Sacrifices and offerings are altogether presented with this view."

Mr. Mede says, "that it was (then) the very tenet of the Gentiles, that the sovereign and celestial gods were to be worshipped only with the pure mind, and with hymns and praises; while sacrifices were only for dæmons."

† Dæmon, says Buck, is a name given to certain spirits or genii, which were said to appear to men, either to do them service, or to hurt them. Several of the heathen philosophers held that there were different kinds of dæmons; that some of them were spiritual substances of a more noble origin than the human race, and that others had once been men. But these dæmons, who were the more immediate objects of the established worship among the ancient nations, were human spirits, such as were believed to become dæmons or deities, after their departure from the body." See also the opinion of Maimonides quoted by Parkhurst under the word Daimonion.

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worshipped by the Chinese, sufficient to warrant us in using that word generically for God, when we find, that in respect to sovereignty, and the power of originating things, it does not convey to the Chinese mind the same idea, which was conveyed to the mind of a Greek by the use of *Theos*.

5. It is only on the supposition that Shin means spirit, that we are enabled to account for its very frequent application to the human mind, the animal spirits, and the rational soul. On no other principle could the various passages in which Shin occurs be reconciled with each other. If we take Shin in the sense of God and Divinity, we must explain the following passage : 神思不足 Shin sze pŭh tsŭh; "God's thoughts are not sufficient;" whereas Morrison renders it, a "a defect in the cogitations of the soul, idiocy." So also 神勞 shin laou, must be rendered "the God wearied," whereas it means "the mind harassed." In like manner, 神之神 shin che shin, would be "the God of God," whereas its true meaning is "the extending of the expanding spirit of nature;" and 神之鬼 shin che kwei, would be the dæmon of God, whereas it should be rendered the contracting of the expanding spirit of nature; 魂神 hwăn shin, must on such an hypothesis be the God of the soul, whereas it simply means "the soul." But we have no need to quote further, as we have already given a host of examples in which Shin means the mind, spirit, and sentiment; and it is capable of the clearest proof, that Shin refers in a multitude of intances to the soul, while every Chinese will tell you that he has got a Shin or spirit, otherwise he could not live. Now no one ever looked upon his soul as his God, or worshipped it as such. The Greeks who were Pantheists, and considered their soul a part of the *to pan*, never called their soul *Theos*; and a word that is equally applicable to the divine nature, as the well as the human soul, cannot in itself mean divinity. Take for instance the rational faculty. It may be said, that God possesses reason in the highest degree; man also possesses reason; the phrase rational being, therefore, is not distinctive of divinity. So also, God is a spirit, and the human soul is a spirit; the word *spirit*, therefore, cannot be restricted to the Divinity. Now when we find a word, which is equally predicable of the Divine being, and of the human mind, we cannot consider it as indicative of divinity, but must find some other term whereby to express it.

It has been argued, in favour of Shin, that it means a class of beings, comprehending the highest known to the Chinese; but this is by

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no means demonstrative of its meaning divinity. The class of spirits in Christian nomenclature, that is spiritual and intelligent beings, includes all beings from God down to the human soul. That there is divinity comprehended among the spirits is at once allowed; but this does not render spirit a proper term by which to express divinity. The idea of divinity is not inherent in the word spirit: the quality of spirit or spirituality forms part of the essential elements of divinity, but does not comprehend the whole of those elements; while spirit, on the other hand, comprehends a separate class of beings, totally different from divinities, except in this one quality of spiritual energy or intelligence. We may say, with perfect propriety, that a spirit created the world; because God is a spirit, and the world was created by him; but it was not in his spiritual, but in his divine capacity, that he effected that work; for every spirit could not create a world, and only the Divine Spirit could accomplish such a task. The Shins among the Chinese comprehend the Tes, who are admitted to be gods, and therefore it is argued, that Shin is the generic word for God: but the Shins comprehend the human soul, which is not divine: therefore, as a generic word, it comprehnds much of which divinity is never predicated. It has been said, that Shin is a generic term applicable to all beings that are worshipped. Wide as this range however is, we conceive that it has in reality a still wider one, as it comprehends the human mind, which has never been honoured with religious worship by the Chinese. If Shin mean divinity therefore, the Chinese must be looked upon as possessing very low ideas of what divinity is, since in their daily conversation they speak of their own soul, by means of which they are able to think, to act, and to talk, as a god (Shin.) Such a mode of speaking is inveterately rooted among this people, forming a part of their language; and it is no reply to the objection, that it is an idolatrous and improper habit, which Christianity may be expected to eradicate, as it did the idolatrous mode of speaking in vogue among the Greeks and Romans; for they had never any such habit as this; it never having occurred to them to say, of that mental and spiritual energy, which enabled them to think and act, as living and intelligent beings, that it was their *Deus* or *Theos* that did it. On the other hand, the Chinese have constantly been accustomed to use Shin with reference to the human soul, while they have never employed it when speaking of the acts and attributes of the Supreme in their estimation: in endeavouring to correct their habits, therefore, we shall not only have to prevent them from lowering Shin so much as to apply it to the human

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soul, but we must also exhort them to raise it above what they have been accustomed to do, and apply it mainly to the Divine Being, in speaking of his producing and governing all things.

In no language, that we are acquainted with, do we find the generic word for God used in describing the feelings and affections, thoughts and imaginations of man; but the Chinese frequently employ the word Shin with that reference: and, when connected with a possessive personal pronoun, it must be understood in the sense of a man's soul or mind. Thus 我之神 gno che shin, means my spirit, and not my God; 爾之神 urh che shin, thy spirit, and not thy God: 他之神 t'ha che shin, his spirit, and not his God. Can that therefore be a proper term, wherewith to represent God in Scripture, which necessarily conveys in certain connections, (and those connections occurring frequently) a different meaning? and is it not presumptive evidence that the term means spirit and not God throughout, when there are instances in which it must be taken in the former sense, and no instances in which it must be taken in the latter?

6. By rendering the word Shin as spirit, we avoid inconsistency, when we come to speak of Shin as the adjunct of a being. Numerous instances occur in which Shin is used in the abstract, as a quality belonging to a person or being. Such as the Shin of Te, the Shin of Wăn-wang, the Shins of ancestors, and the Shin of a living man. If Shin in the concrete, is to be translated god it ought also, according to the analogy of language, to be translated divinity in the abstract; but we have shewn, that it cannot be rendered god in the cases referred to, but spirit, or spiritual energy and intelligence To render it one way in the concrete, and another in the abstract, would be manifestly inconsistent: which inconsistency would be avoided by translating it spirit in both cases; and as the word spirit is capable of being understood in both the abstract and concrete senses, no alteration need be made in the way of rendering the term; but spirit, in English, will in either case fully correspond to Shin in Chinese. If it be asked, How are we to know whether the term Shin is to be understood in the abstract or the concrete? We answer, that whenever shin is spoken of as belonging to a person or being, it must be understood as referring to the spirit of that person, or an adjunct of that being; and whenever it is used with reference to a place or thing, it may then be considered as meaning a spirit inhabiting that place, or presiding over that thing. It is on this account,

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that Shin, when belonging to a living person, always means the spirit of that person, and when used with reference to a dead person, it must mean the manes of that person, that we object so strongly to Shin, as the generic word for God. In translating several passages of Scripture, this would appear very glaring; and if Shin were employed for God in such passages, the sense would certainly not be comprehended by the Chinese. Thus in Genesis 46: 1. "Israel offered sacrifices unto the God of his father Isaac." If the word Shin were employed in this case, there is not a Chinese throughout the whole empire, knowing the sense usually put upon the terms in his own books but would consider this passage as meaning, that Israel offered sacrifices to the manes of his father Isaac. There is no escaping this difficulty, and if Shin be employed, some note must certainly be appended here, to shew that the Shin to whom Israel offered sacrifices was the God who made and governed his father Isaac, and not the ghost or shade of a deceased parent, to which the Chinese from time immemorial, and throughout all the provinces of the empire, have been in the habit of offering sacrifices. Can that be a proper term then, to represent the Deity, which, if left in its naked form, must in certain cases be understood in the sense of the spirit of a dead man? If it will necessarily be taken in that sense, is there not some radical defect in the word, as indicating divinity, and have not those misunderstood its natural meaning, who wish to employ it as generic for God? Could we ever expect to bring the Chinese off from their superstitious worship of the dead, when we present them with a patirarchal example of sacrificing to the manes of a deceased parent, which is mentioned with approbation, and held up for imitation? They would have only to refer to this Scriptural example, and the practice would go on to the end of time, unless it were prevented by other means. Even the context would not disabuse the Chinese reader's mind; for in the second and third verses he would read, that "God spake unto Israel in the visions of the night, and said, I am God, the God of thy father, &c." which, if God were represented by Shin, the Chinese would consider as explanatory of the term in the preceding verse, that Shin meant the manes of Israel's father. So also in Genesis 43: 23. "Your God, and the God of your father, hath given you treasure in your sacks:" which passage, from the known propensity of the Chinese to ascribe the increase of wealth to the manes of parents, would be understood in that sense here. In the same way, Gen. 26: 24. 31: 5, 29, 42. 53. 32: 9. 49: 25. Exodus 3: 6. 15: 2. 18: 4. 1. Chronicles 5: 25. 12: 17. 2 Chronicles

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20 : 33. 33 : 12. Isaiah 38 : 5. Daniel 2 : 23. in all which cases, where the god of deceased persons was referred to, as the object of prayer, the ground of confidence, the source of help, the point of appeal, or the subject of praise and adoration, there can be little doubt, but the Chinese would understand the word God, if rendered by Spirit, as referring to the manes of their progenitors, to whom this people are in the habit of presenting incense and offerings, on whose influence they depend, and to whom they look for health, prosperity, and every blessing. In fact, the Chinese in worshipping Shin, according to the Confucian system, never worship any other than the Shins of their ancestors, so that they would naturally and necessarily understand the word Shin, in connection with deceased progenitors, in this sense and in this only. So also in Matt. 22, 32. "I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living." If Shin were employed as the word to render *Theos*, the Chinese would in the first place understand the Shin of the patriarchs, to allude to their manes; and then the expression. "the Shin of the dead," would very much resemble phrases current among themselves, signifying the manes of the dead. The "Shin of the living" would, on the other hand, be understood by them to mean the spirit of a living person; and taking the whole together, they would perhaps imagine, that the patriarchs whose Shins were spoken of, were still alive in some way, because their spirits were said to be the Shins of the living, and not of the dead.

Thus it is, that when the term God is used as belonging to a person, that the employment of Shin, would be most unsuitable. Because the Chinese would not understand by the Shin of any one the God that rules over him, and protects him i. e. the object of his worship, but the spirit or manes of the party referred to. Just as Wăn wâng's Shin does not mean his god, but his spirit; and as the Shins of ancestors and departed worthies always refer to their manes; so when the God of Abraham, &c. is spoken of (Matt. 22 : 32.) if Shin were employed, it would necessarily refer to the manes of Abraham. The Shin of our fathers, in Acts 5 : 30. would in like manner be the manes of our fathers; and the Shin of Jacob. Acts 7 : 46. would be the manes of Jacob. With regard to a living person, his Shin means his spirit; as in 神不附體 shin pŭh foo t'he, his spirit was separated from his body; by this phrase the Chinese mean that there was no longer any spirit in the man, that he was frightened out of his wits. 留神於此 Lew shin yu tsze, Morrison renders, "keep your mind on this." Such being the

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sense put upon Shin, when spoken of as belonging to a living man, there is every probability that the Chinese would not understand "my Shin, my Shin," in those passages, Ps. 22: 1. and Matt. 27: 46. as intimating that the God of the person speaking had forsaken him, but that his spirit had left him. It is remarkable that in Morrison's version, the same phraseology is employed in Luke 1: 47. to express "my spirit," viz. 吾神 woo shin, my Shin, as is used in Matt. 27: 46. to express "my God." In the first instance Morrison has done right, but in the second he has rendered himself excedingly liable to be misunderstood. So when David, in giving his dying advice to his son Solomon, says, "My God will be with thee;" this expression, if Shin were employed, would be understood by the Chinese of his manes after his departure. In Isaiah 7: 13. 'will ye weary my God also": the phraseology would, if Shin were employed, be precisely similar to a well-known Chinese expression, 勞神 laou Shin, which means wearying the spirit of the person alluded to. Likewise in the following passages, Ps. 20: 1. 75: 9. 76: 6. 84: 8. 94: 7 Micah 4: 2. where the God of Jacob is spoken of, the reference would, if Shin were employed, be undoubtedly understood to be to the spirit or manes of Jacob; particularly where such Shin is spoken of as defending the persons using the phrases, or as being praised and worshipped by them. Further in Eph. 1: 17. "The God of our Lord Jesus Christ" would, if Shin were employed, be understood to refer to the manes or spirit of the person spoken of; particularly as he was dead at the time when the expression was used, and blessings were sought for from him. It has been suggested by the advocates of Shin, that in the well-known phrase 帝之神 Te che Shin, the Shin of Te, occurring in the Chinese ritual, the word Shin must be understood in the sense of the "Divinity of Te;" according to this, then, the Shin of our Lord Jesus Christ must mean the Divinity of the Saviour: and the acts predicated of the same. viz. the giving to the Ephesians the spirit of wisdom and revelation, must be ascribed to an abstract quality; which would be as unsuitable here, as we have shewn the coming and going, the approving and disapproving of the Shin of Te would be, supposing his divinity were intended.

We might here add a few other passages of Scripture, in which, if God were rendered by Shin, it would appear as unsuitable to the Chinese, as would the word spirit in the same passages to an English reader. Thus Acts 17: 24. "God that made the world and all things

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therein, seeing he is Lord of heaven and earth, &c. hath determined the times before appointed, and the bounds of our habitation:" and Heb. 3: 4. "He that built all things is God." So in Psalm 47: 7. 45: 6. Matt. 23: 22. 5: 35. Dan. 6: 26. Matt. 6: 33. Job 37: 22. where God is said to be a king, to have a throne, a sceptre, a kingdom, &c. Thus also in Gen. 1: 27, and Eccl. 7: 29, where God is said to have made man upright, and in his own image.

There are a few passages also, which speak of God in connection with spirit or spirits, where the employment of Shin could not convey the meaning of the sacred writers: thus John 4: 24. "God is a spirit," would, if Shin were employed for God, and Ling or any other synonymous term for spirit, merely convey to the Chinese mind the idea that a spirit or spirits in general were spiritual beings; thus explaining Shin in the sense of spirits, as Kang-he does, but not pointing out the spiritual nature of the Divine Being. So in Num. 16: 22. the sentence "the God of the spirits of all flesh," would, if Shin were employed, be understood as merely adding intensity to the word spirits, but not as intimating supremacy over them.

7. By understanding Shin in the sense of spirit, we are enabled to account for the fact of the Chinese never having employed the term when speaking of the originator, governor, and disposer of all things, which on the supposition that it means God is unaccountable. They have had occasion to speak frequently of a being who caused all things to come forth, who conferred on man the virtuous principle, and who decides the fates of emperors and dynasties; and yet they never call that being, with reference to those acts and attributes, Shin but Te. They say, that Te is a Shin, but they never say that Shin does these things. Other nations have employed, in such connections, the term which they used generically for God; and we cannot account for the Chinese not having employed Shin in such a sense, but because they did not consider that Shin meant God, but spirit; which meaning all their dictionaries and classical writers have put upon the term. The Chinese in this case are consistent; for in no other language do men speak positively and directly of spirit doing the things above referred to. This fact also accounts for their not paying their highest adoration to Shin, in the public and solemn services, which are detailed in the imperial ritual. Te, and the deified progenitors of the royal house who are Tes, are honoured with the highest services, while those who are simply designated Shins, and worshipped as such, are treated with only secondary honours. This, if Shin mean God is strange; but understanding it

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in the sense of spirit, the fact is easily accounted for. Assigning such a meaning to the term, we are enabled to see how it is, that the Chinese, whether in writing or speaking, never attach that idea of dignity and majesty to Shin, which they would do if it signified God; but as it means only spirit we need not be surprised, if when speaking of mere Shins, they should not appear to be affected with any peculiar veneration and awe, more than we should at an invisible intelligence, who might be supposed to be before us. We can here see also how it is that in all their philological works, which are arranged according to subjects, the class of Shins should never be ranked in the first place, but be always placed after Heaven, earth and even man; a classification easily accounted for, if we understand Shin in the sense of spirit, but not if we interpret it to mean God. It is singular, also, that both the Taouist and Buddhist writers, in works published by themselves, should never have given to their deities the designation of Shin. The View of the three Religions of China, gives a number of names of worshipped beings, among which the Shins, who are mere spirit and nothing higher, do not occur until nearly the end of the work, and the name is attached only to a few who are viewed in an inferior capacity. We conceive therefore, that those have not rightly interpreted the word Shin, who in spite of the united testimony of Chinese authorities have insisted upon understanding it in the sense of God.

8. By understanding Shin in the sense of spirit, we may account for certain predicates of a superhuman character being ascribed to the Shins, though the more exalted attributes, which the Chinese consider peculiar to divinity, are not attached to those who are Shins alone. Thus, for instance, vast knowledge, even amounting in some instances to prescience; great power, which enables them to guide the winds and influence the rain; the ability to affect men's minds in a moral point of view; the capacity of being present in all substances; the being invisible and inaudible; the being abstruse, and yet manifest; the being supposed capable of answering supplications; the presiding over sun, moon, and stars, with hills and rivers, drought and inundation: the possessing moral qualities, such as sincerity and uprightness, according to which they exalt the humble and depress the proud: all these have been predicated of spirits in other countries, and such spirits have even been worshipped by different nations, without their being accounted by those who worship them as divinities. On the other hand, the works of creation and superintending Providence, are not in other countries ascribed to spirits, as in China

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they are not ascribed to the Shins; shewing that the word spirit corresponds more to Shin than divinity does. At the same time, no disparagement is cast on the word *Shin* by the Chinese, any more than on the term *spirit* by us. It is on this account, that Shin may properly be used for the Spirit of God by Christians, as 帝之神 Te che shin is understood in the sense of the spirit of Te by the Chinese.

9. By understanding Shin in the sense of spirit and not God, we shall be able to account for the fact of all those Christian writers, who have adopted Shin in the sense of God, having been obliged either to abandon it, or to qualify it by some term, in order to make it convey to the Chinese the sense intended. Thus the Roman Catholics, who first adopted Shin for God in the translation of the Harmony of the Gospels and the Epistles, found in the British Museum, were soon compelled to give it up, and use T'hëen or Shang-te. Subsequently, when they saw reasons for rejecting T'hëen or Shang-te they did not return to the use of Shin, but resorted to T'hëen choo. In all the controversies, likewise, which took place between the Jesuits and the Dominicans, as to the proper term for expressing the Deity, the dispute between them was not, whether Shin or T'hëen and Shang-te should be used; but whether T'hëen and Shang-te or T'hëen choo, should be employed. The word Shin never came into discussion, nor did either party think for a moment of proposing it. We have looked through several volumes of the Lettres Edifiantes, and we have not been able to find a single allusion, from either party, to the propriety of using Shin in the sense of God. They appear, at the time alluded to, entirely to have discarded all idea of Shin's meaning God, and to have been perfectly satisfied that it meant spirit only. The various parties fought hard to see which of the two terms, 天 t'hëen, or 天主 T'hëen-choo, should be adopted; these terms appeared to the disputants, on either side, to convey the idea of Divinity; but were severally objected to by their antagonists; 天 t'hëen, on the ground of its being likely to be mistaken for the visible heavens; and 天主 T'heen-choo, because it might possibly be confounded with various idols of that name; but had they conceived that Shin meant divinity, and was the generic name for God, as is now thought, there would have been no necessity for the parties contending any further; as another term, entirely distinct from either of those about which they were arguing would have answered every purpose, and set the question entirely at rest. But they, neither of them ventured to propose Shin: certainly not because they were unacquainted with that term in all its bearings: (we only wish that our Protestant Mis-

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sionaries of the present day were as well acquainted with Chinese literature, as were the early Romish Missionaries); but because they had already weighed it in the balance, and found it wanting. Neither were they guided in their rejection of Shin by a deference to the Papal bull; the term in question having been given up on philological grounds before that bull was issued; and that decretal not having been designed to decide the case of Shin, but whether T'hëen-choo should be used in preference to T'hëen or Shang-te. Still, without any order to that effect, the mere force of the argument drawn from the meaning of the word led the Romish Missionaries, in all ages, (with the exception of the period when they began their labours), to understand Shin in the sense of spirit, and that only.

In like manner, Morrison and Milne, who adopted Shin for God in their translation of the Scriptures, soon found that they could not depend on that term alone, to convey an adequate impression of the Deity, to the minds of the Chinese, in the prosecution of their labours; and therefore, they adopted in their preachings and tracts, some other term to render it more definite and intelligible, in the sense in which they intended it. For instance, they used 眞神 chin shin, for the true God: 眞活神 chin hwŏ shin, for the true and living God: 神主 shin choo, for the divine Lord; (which term however, they came to dislike very much, on account of its being the same phrase with that employed for the parental tablet, worshipped by the Chinese), and 神天 Shin t'hëen, the spiritual heavens, as we have already seen. In the last work which he published, Milne used 上帝 Shang-te for God throughout, without any qualification or addition; and in Morrison's latest Chinese work, published in 1831, called the Domestic Instructor, he has employed indiscriminately 神 Shin, 眞神 chin shin, 神主 shin choo, 神天 shin t'hëen, 天 t'hëen; * 神天上帝 Shin t'hëen Shang te, and 天帝 T'hëen te: 天皇 T'hëen hwang; 天帝主神 T'hëen te shin choo; 神天上帝 Shin t'hëen Shang te; 神天大帝 Shin t'hëen ta te; 天皇神主 T'hëen hwang shin choo; 天皇上帝 T'hëen hwang Shang-te; 上帝 Shang-te; 天上上帝 T'hëen shang Shang-te; 眞神上帝 Chin shin Shang-te; 天上之

* Morrison has in order to express the phrase, "Jesus the Son of God," used 大子 T'hëen tsze, the Son of Heaven, which is a term solely appropriated to the Emperor of China

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上帝 T'heen shang che Shang-te; 天皇神父 T'hëen hwang shin foo; 上帝神天 Shang-te shin t'heen Now it must occur to any one, on reading over these various modes of expressing the Deity, that the compiler of the Domestic Instructor must have been very much dissatisfied with the term originally chosen by himself, or he would not have adopted so many others, as it were to add clearness to the idea. These other terms, let it be remenbered (with the exception of 眞神 chin shin.) not possessing the least affinity to the one first selected. In every other case, in which 神 Shin forms a part of the phrase, the Shin is the qualifying term; while the others such as 主 choo, Lord, 天 t'hëen, heaven, and 父 foo, father, are the principal words depended on to express the idea of God. In all other cases, where 上帝 Shang-te, 天帝 T'hëen te, 天皇 T'hëen hwang, and 大帝 Ta te, have either been used alone or in combination, it will be evident to all those acquainted with the Chinese language, that these latter bear no affinity nor relation to the former, and would not be conjoined with, nor used as explanatory of one another by the natives themselves. The inference to be drawn from the union of such heterogeneous terms therefore is, that Morrison, towards the close of his life, did not consider Shin alone an adequate term to express the Deity, and that he was obliged, in order to insure his being understood, to employ a series of other terms totally distinct in their nature from the original word, either alone or in combination, to express the idea which he wished to convey. If it be urged, that the advocates of Te, have adopted indiscriminately 上帝 Shang-te, 帝 Te, and 天帝 T'hëen te, we answer, that these terms are in Chinese estimation nearly synonymous; that they are used interchangeably, and are interpreted in native books the one by the other, which can never be said of 神 Shin and 主 choo, or 神 Shin and 天 T'hëen, or 神 Shin and 帝 Te. We do not by adopting either of these terms occasionally, combine ideas that are esssntially distinct, nor convey an entirely different idea, as those do who interchange the terms above commented on, or explain them the one by the other. Even 天主 T'hëen choo would not differ so materially from 天帝 T'hëen te, or 上帝 Shang-te, as to strike the Chinese mind with the incongruity of mixing them up together. We therefore conclude, that the same charge of inconsistency would not lie against the advocates of Te, of combining or interchanging the term with 天帝 T'hëen te, or 上帝 Shang-te, as would lie against the advocates of Shin, for combin-

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ing that term or interchanging it with 天 T'hëen, 主 choo, or 帝 Te.

We may observe under this head, that the Roman Catholics have not only abandoned the use of the word Shin for God, but have, almost from the very first, been in the habit of using it in its legitimate sense of spirit and spiritual. Thus they use 天神 T'hëen shin, and 神 Shin alone, for angel. In the chapter on the soul, in the 盛世獨義 shing she tsow keaou, after alluding to inanimate objects, the life of plants, the animal soul of brutes, and the rational soul of man, the writer proceeds to notice the spiritual nature of angels, thus: "五曰神 woo yuĕ shin, Fifthly we have angels; viz. the 九品 kew p'hin, nine orders of 天神 T'hëen Shin, celestial spirits, whose substances consist of pure spirit, divested of matter and form; these are the immediate 臣 chin, ministers of the Lord of Heaven, who enjoy true glory unfading vigour, connected with intelligence and purity, therefore they are called 神 Shin, angels." Here it is evident, that the Christian writer understood Shin in the sense of spiritual beings merely, and not gods; giving to them the same designation which is assigned to the Shins in the Le-ke, and the essays of the modern Literati, viz. the 臣 chin, ministers of the Deity. Again he says, that "altough the souls of men are essentially united with their bodies, they still participate of the nature of 神 Shin 'spirits; the 天神 T'hëen shin, angels, only belong to the class of 純神 shun shin, pure spirits, but men possessing human souls can in some respects resemble 天神之神 T'hëen shin che shin, the spirituality of angels; thus the qualities of 神 Shin, spirit, and 物 wŭh, matter, unite in man." Nothing could be plainer than the fact that this Romish writer, (whose style in Chinese indicates a thorough acquaintance with the language,) used the word 神 Shin, in the sense of spirit. It is evident also that he had no misgivings in so using the term; and did not in the least apprehend that the Chinese would disapprove of the sense which he attached to it: indeed, supposing any of the Chinese Literati had checked him by saying, you degrade this term too much in applying it to the souls of men, or even to angels seeing that it is peculiar to the Deity; he could have referred them to their own classical writers and best speakers, who would all have borne him out in attaching such a meaning to the word In a similar way we find other Romish writers in Chinese, generally using Shin for spirit, whether with refer-

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ence to God, angels, or men. Thus they call the Divine Being, 靈妙純神 ling meaou shun shin, an intelligent and pure spirit; they speak of angels and men, when contrasted each other, as 神人 Shin jin, spirits and men; and say that God 肇造神人 chaou tsaou shin jin, created both spiritual and human beings, as he is the 神人之主 Shin jin che choo, Lord both of spirits and men: they speak also of the 鬼神 Kwei Shins, as created beings, and subject to the Supreme; and talk of guardian angels as 護守之神 hoo show che shin, protecting spirits; they refer sometimes to the 靈魂之神體 ling hwán che shin t'he, spiritual nature of the soul, and contrast 世樂 she lŏ, worldly happiness with 神樂 shin lo, spiritual enjoyment. They use 神品 shin p'hin, spiritual rank, for clerical orders: 神父 shin foo, spiritual father, for priest; 神光 shin kwang for spiritual light; 神迷 shin me, for spiritual delusion; 神糧 shin leang, for spiritual food; 神藥 shin yŏ, for spiritual medicine; 神病 shin ping, for spiritual complaints; 神益 shin yïh, for spiritual profit; 神命 shin ming, for spiritual life; 神力 shin leïh, for spiritual strength; and 身神 shin shin, for body and soul. These terms occur in some of their best writers in Chinese, who undoubtedly possessed a very extensive and accurate acquaintance with native literature: so that they must have known the bearing of the expressions they employed, and the way in which they would be understood by the natives. The inference therefore is, that they used the terms in question in the right sense, or they were so dreadfully infatuated by their systen, as to be reckless about what they did, and careless whether the Chinese understood them or not. But we have above shewn, that they are fully sustained by the Chinese classical writers and best speakers; and thus we must conclude, that they understooc the language aright, and used the word Shin in its proper sense, when they employed it for spirit and spiritual beings.

But it may be said, we, as Protestants, differ on many material points from the Roman Catholics, and it is not likely that we should exactly agree in our use of theological terms. To which we reply, that there is no difference between them and us on the subjects of the being and attributes of God, nor regarding the nature of spiritual intelligences: and there is no reason why we should dissent from them, in the use of terms on these subjects, unless we have cause on philological grounds so to do. Our converts may sometimes come into contact with theirs, and will no doubt discuss the points at issue

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between the adherents of the two forms of faith. Under such circumstances, our friends and followers will labour under a manifest disadvantage, if they use a term for expressing the Deity, which the other party employ in the sense of spirit, and which can be shewn from classical authority and native dictionaries to bear that meaning. The Protestant converts will, if Shin be employed, be speaking of Shin's having created heaven and earth; while the other party will represent the Shins as included among created beings. Our friends would say, that Shin was the Lord of all; while their opponents would shew them that mere Shins are subject to the dominion of the Supreme. The one party would be using 神父 Shin foo, for God the Father, while the other would say, such a term merely designated their common priests; and if they were reproached for blasphemy in thus applying the term Shin to human beings, they could shew that Shin was thus applied by the best Chinese writers, while 神父 Shin foo, never would convey to the Chinese mind the idea of God the Father. On the one hand the statement would be made, that there was but one Shin, and on the other the argument would be maintained, and with reason, that there were millions. * There are already differences enough between the adherents of the two creeds, but the use of Shin for God by the Protestant party would increase the differences a hundred-fold; and at the same time involve themselves in difficulty on philological grounds, from which there would be no escaping. The Roman Catholics would be able to confound the Protestant converts, before their Chinese neighbours, by pointing them out as worshippers of a mere spiritual intelligence, which when

* A Roman Catholic, on coming into a Protestant place of worship, and seeing a copy of the Ten Commandments, headed by 我乃天主 顧神 Gno nae t'hëen choo urh Shin, intended to express "I am the Lord thy God," would object against the statement, as meaning that 天主 t'hëen choo, the Lord, was the 示甲 Shin, spirit of the party addressed: while the Protestant could not clear himself from the charge of having made a very improper statement, without denying, what we have proved to be one of the plainest canons of the Chinese language, that 神 Shin, when preceded by a possessive pronoun, signifies the spirit of the person to whom the Shin is said to belong. Supposing also an intelligent Chinese were to see hung up in a Protestant church, a translation of the so called Apostles creed, running thus: 我信惟有一神 gno sin wei yew yih Shin, "I believe there is but one Shin; he would naturally be led to explain "These people must have a very strong faith, to believe that there is only one Shin when according to the sense in which that word is understood throughout all China, from of old until the present day, every invisible intelligence both good and bad, and every human spirit both in this world and the next, is undoubtedly a Shin."

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isolated even the Pagans do not regard as deserving of the highest adoration; and as using a term for the Deity, which is employed with as much propriety for the mind of a living man as it is for the spirit of the living God.

Should it be said, that the Roman Catholics are under obligation to obey the Papal bull, which is not binding on us Protestants; we would ask, did the Papal bull oblige them to understand Shin in the sense of spirit? and was not Shin understood in the sense of spirit long before the Papal bull was issued? That document appeared in the year 1703: and in Kircher's China Illustrata, published in 1667, we have an abridgement of "the Divine Law," drawn up by Matthew Ricci, who died in 1610, which commences with the following sentence: "Should any ask, who is the Lord of Heaven? we answer, The Lord of Heaven is no other than he who produced Heaven, earth, (神 shin) spirits and men;" from this we see that the word Shin was used for created spirits, at least a century before the Papal bull was promulgated; its employment in this sense could not therefore have been in consequence of that bull. And supposing that Catholic writers generally employed Shin in the sense of spirit, out of deference to the orders of the Roman See, we know that the Syrian Christians, who entered China many centuries before them, owed no allegiance to the Pope of Rome. Or even if there might be some conformity of doctrine between the two churches, the Mahomedans were not in the slightest degree influenced by any regard to the opinions of any sect of Christians; and yet the Mahomedans called angels Shins, a thousand years ago. To this day, also, they have not the slightest idea that Shin means God; for on the question being put to several Mahomedans, at different times, whether they worshipped Shin? they have invariably replied, with horror and indignation, that they never had been guilty of such a crime. A Chinese inhabitant of Cashgar, who came to enquire about religion, on having the same question put to him, said, that he had long ago left off to worship the Shins, and did not wish to begin again.

We have thus seen that Shin means spirit, that as such it corresponds to the human mind and soul, that it is applied to the various invisible intelligences, who are supposed to have charge over different parts of the universe, and that, in the sense of a spiritual intelligence the Supreme Being in the estimation of the Chinese is said to be a Shin. It is therefore no more adapted to represent our word God, than is the term spirit in any language; while the argument for employing the generic term for divinities does not apply here, inasmuch

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as Shin is not generic for gods but spirits. To use Shin for God therefore, would be subversive of the genius and structure of the whole language, and render the books which were written for the religious instruction of the Chinese vague and unintelligible: while on the other hand, Te has been shewn, by numerous examples, to have moulded the frame of nature, and to have conferred the virtuous principle on mankind; it has been seen that Te is synonymous with Heaven, in the sense of the Divinity, and is at the same time the Lord and Governor of Heaven. We have seen that Te acts according to his will, and disposes of monarchs at his pleasure; while the highest act of worship is paid to Te: at the same time the word Te is frequently used in the plural, as referring to a variety of invisible beings, who are honoured with religious worship. Further, the divinities of the Taouists and Buddhists are frequently called Tes; shewing that Te is used generically for God in the Chinese language. We conceive, therefore, that we are warranted by the Chinese lexicographers, and the *usus loquendi* of the classical writers, in proposing Te and not Shin to be used generically for God in the translation of the Sacred Scriptures.

Notwithstanding we conceive the above arguments in favour of Te as generic for God, to be sufficiently solid, yet as some continue to dissent from our views, and as we wish to do everything possible to secure unanimity among Protestant Missionaries, in regard to the term selected for God in the Chinese language, we are willing to suggest a cognate, but still more definite term; and to recommend the use of 天帝 T'hëen te generically for God, throughout the translation of the Scriptures, and other religious publications. The reasons on which which we would base the adoption of 天帝 T'hëen te, are the following:

In the 六書故 Lŭh-shoo-koo dictionary, we read, that "the character 帝 Te resembles the stem of a plant, which is written 蔕 te; according to which form the character designed to express 天帝 T'hëen te, God, and 帝王 te wang, a (mere) human ruler was formerly delineated."

In the 左傳 Tso-chuen history, detailing the affairs which happened during the 20th year of 昭 Chaou, the 帝 Te of the text, who is said to confer favours on those who serve him, is called by the commentator 天帝 T'hëen te.

In the Le-ke. vol. 4. page 26, Te is said to have granted to Wăn-wang a prolongation of life: which the commentator says, means

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天帝 T'hëen te.

In the Yĭh-king, under the 豫 Yu, or Concord Diagram, the phrase 上帝 Shang-te, used for the Being who is honoured with the highest act of worship at the winter solstice, is by one of the commentators said to mean 天帝 T'hëen te.

In the Shoo-king, 5th book, 5th section, where the text says, that the merit of the sages influenced, 皇天 Hwang T'hëen, Imperial Heaven, and 上帝 Shang-te; one of the commentators, remarking upon the employment of different terms to designate the same being, says, "that the merit of these sages reached to 天帝 T'hëen te; which means that they promoted universal tranquillity, and thus all the world harmonized with them. The mode of expression is different, but the being alluded to is the same."

In the works of Choo-foo-tsze, section 34, page 8, referring to Kaou tsung's having dreamed, that 帝 Te gave him a virtuous assistant, the philosopher remarks, "According to this there really must be a 天帝 T'hëen te, who thus addressed himself to Kaou-tsung: which men explain as referring to the Lord and Governor of Heaven."

In the Wăn-wang section of the Book of Odes, speaking of Wăng-wang's shining brightly in the realms above, in the presence of Te; a commentator says, "this shows that where 天帝 T'hëen te is, there Wăn-wang is also."

In the 儀禮 E-le, vol. 8, page 25, the upper and lower spirits, the spirits of the sun and moon, hills and rivers, are said to be of inferior rank to the 天帝 T'hëen tes, or even to 人帝 Jin tes, who were sacrificed to.

In the Commentary on the Taou-tih-king, the 帝 Te who is prior to all things is called 天帝 T'hëen te. According to the same sect, there are eight 天 t'hëen, divinities in each of the four quarters, who are severally called 天帝 T'hëen te.

In the 九家詩 Kew-kea-she, the 精 tsing, genius of the 太一 T'hae yĭh, Great Unity, is said to belong to the calass of 天帝 T'hëen tes. In the same work, the seat of the 精帝 T'hëen tes is (spoken of as) synonymous with the region of the genii. *

In the 廣博物志 Kwang-pŏ-wŭh-che, section 12, five vener-

* The abode of all the 天帝 T'hëen tes, is in the same work, represented as synonymous with the region of the 眞人 Chin jin, spiritual genii, or immortals.

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able 天帝 T'hëen tes are said to have announced to Shun, that the time of his departure was near. Laou-keun in the same section is called 太上大帝 T'hae shang T'hëen te.

In the 13th section of the Imperial Essays, a man's spirit at death is said to soar on high, and wait on the 大帝 T'hëen tes.

In one of the Imperial odes, the God Sakya among the Buddhists, is called 天帝梓 T'hëen te shĭh; while in the 成道記 Ching-taou-ke, the eye-brows of Buddha are said to be arched like the bow of 大帝 T'hëen te, and his eyes round like the leaves of the lotus.

These quotations will be sufficient to shew, first, that the 天帝 T'hëen tes, are distinct from the 帝王 Te wangs, human rulers; while the phrase T'hëen te is synonymous with Te, in the sense of the Supreme, as far as the Chinese knew him: the being who is honoured with the highest act of worship, who bestows blessings, who grants a prolongation of life, who confers virtuous assistants on monarchs, who approves of the conduct of good men, and in whose presence departed worthies appear in the realms above, is with reference to the above acts, called by the name of T'hëen te. This is sufficient to warrant us in applying to 天帝 T'hëen te all that we find ascribed to Te in the classical writings, and proves that the one term, as well as the other, is the name of the Supreme in the estimation of the Chinese. Indeed it is usual with the Chinese literati, to explain Te, (if intended for the Supreme) by the phrase T'hëen te. Secondly, from one of the passages above quoted, we learn that the upper and lower Shins, viz. the spirits who preside over the sun and moon, hills and rivers, are as a class, inferior to the class of 天帝 T'hëen tes, or even to the 人帝 jin tes. By the latter term is doubtless meant the Tes of human origin, such as the five celebrated rulers of antiquity, and the various imperial ancestors of existing dynasties, who after death are like Yaou and Shun all honoured as 人帝 Jin tes; by the T'hëen tes previously mentioned are intended the Five Tes who are supposed to preside over the elements, seasons, colours and regions, and who are sometimes called the five Shang-tes. These constitute two distinct classes of Tes, who are both considered superior to the spirits presiding over the sun and moon, hills and rivers; if therefore the latter are viewed as a class, as they doubtless will be, the two former, with which they are compared, must be classes likewise; and thus we have a class of celestial origin, and another of human origin, both superior to the mere spirits above spoken of The distinction also which the Chinese make between the

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天帝 T'hëen tes and the 人帝 Jin tes, when they wish to notice particularly their different characteristics, will serve to assist us, when we wish to speak definitely of those deities which belong to heaven, to the exclusion of those which are supposed to be of earthly origin. Thus we shall be enabled to designate the class of celestial deities, without the slighes danger of their being mistaken for mere deified mortals. Had the Chinese not been in the habit of exalting their departed progenitors and ancient sages to the rank of gods, the word Te alone, (as defined in the Imperial Dictionary to be one of the names of Heaven or the Divinity, and the names of various spiritual beings the objects of religious worship) would have been sufficiently distinct; but seeing that they have adopted this practice, and some might be led to confound these latter with the deified emperors and sages, the use of the compound phrase 天帝 T'hëen te, (which is also said to be synonymous with 帝 Te, in the sense of the Supreme and inferior divinties) will remove every obscurity, and make the term definite and unmistakeable. No Chinese would ever think of confounding the 天帝 T'hëen tes with their deified emperors, and every one would undoubtedly understand it in the sense of deities, who were originally such, and not those who have been raised to that honour by an apotheosis. Should we in conformity with the Chinese example adopt this term, (a term which is sanctioned by their classical commentators, and forms part of their language) we should obviate entirely all those objections brought by the opponents of Te, that it is equally applicable to earthly as well as heavenly beings, because T'hëen-te must be taken as referring to the latter and not the former.

The passages quoted from the Taouist works shew, not only that 天帝 T'hëen te is used by them in the sense of the Supreme God, but that it is a generic term for a class of beings, who are treated by them with divine honours, from the gods of the 32 heavens, who are called 天帝 T'hëen tes, with Laou keün, who was called 太上天帝 T'hëen shang t'hëen te, down to those inferior 天帝 T'hëen tes who rank with the genii and immortals: thus shewing that the term is not a title of honour, but an appellative for the crowd of gods worshipped by that sect.

The Buddhists not only call the founder of their sect *Sakya*, 天帝釋 T'hëen te Shih, but speak also of the rainbow as belonging to the one 天帝 T'hëen te, who manages heaven; shewing that they considered T'hëen-te as generic, in conformity with the practice

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of the other sects.

In common conversation the Chinese never mistake the phrase 天帝 T'hëen te, as applicable to the Supreme God, and to gods generally.

It was doubtless on this account, that Morrison in his Domestic Instructor, employed 天帝 T'hëen te, so frequently for God: saying that 天帝 T'hëen te originally produced the human race; that men offended against T'hëen te; that Jesus reconciled sinners to T'hëen te by his death; that Jesus was the messenger (lit. 欽差 K'hin ch'hae, the imperial envoy) of T'hëen te; that he received the commands of 神父天帝 Shin foo T'hëen te, (by which is meant God the Father; the word God, however, being represented by T'hëen te, and the Father by Shin foo,) to proclaim forgiveness to man; that Jesus was anointed to be a prophet, priest and king by 天帝神父 T'hëen te Shin foo, God the Father, (where the preceding expression is reversed, but the meaning is the same:) that Immanuel, God with us, signifies that 天帝神子 T'hëen te Shin tsze, God the Son came down into the world to save mankind: Morrison further says, that at the baptism of our Lord, the heaven was opened, and 天帝之神風 T'hëen te che shin fung, the Spirit of God descended like a dove and lighted upon him. He also has the phrase 天帝神主 T'hëen te Shin choo, in the sense of the Lord God granting forgiveness. Thus we have the word T'hëen te used for God, when speaking of the persons in the blessed Trinity, severally applied to the Father, Son and Holy Ghost, as engaged in the salvation of man, and viewed as one Being, the Lord God granting forgiveness to the human race.

We have already referred to the Tartar Dictionary, with regard to the word Shin, we now quote it with reference to the term 上帝 Shang te, to which that work assigns the meaning *Apkai K'han*; this phrase, if rendered back into literal Chinese, would be 天帝 T'hëen te, shewing that in the estimation of that Lexicographer the terms are synonymous.

While on the subject of the Tartar language, we may again refer to the version of the New Testament into the Manchow dialect executed by Lipofsoff, and revised by Borrow. The phrase employed for translating God in that version is *Apkai Etchen*. The first of these words means Heaven, and the second is rendered in Amiot's Manchow and French Dictionary, "Maitre, Seigneur, Souverein, Roi, Empereur," so that the combined phrase means the Sovereign

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or Emperor of Heaven. The Manchow translator has employed this term generically for God, and in John 10: 35, he has given it the plural form, *Apkai etchete*, the Emperors or Lords of Heaven. In the connection referred to, the verse reads, "If he called them Emperors or Lords of Heaven, unto whom the word of the Emperor or Lord of Heaven came, &c." So in Galations 4: 8. "Ye did service to them who by nature are not the Emperors or Lords of Heaven." Again in Acts 14: 11. "The Lords or Emperors of Heaven are come down to us in the likeness of men." 1 Cor. 8: 5. "There are many Lords or Emperors of Heaven." For idol, in the preceding verse, the translator has employed *oren* which Amiot calls "the manes of the dead, the representative of the corpse when sacrifices are offered to the dead; an image or statue of Buddha, or any other idol." In the same way throughout the New Testament, whereever *Theos* occurs it is represented by *Apkai etchen*, and *Theoi*, by *Apkai etchete*. In this respect the translator has acted consistently, and having adopted a term, which he considered equivalent to *Theos*, he has adhered to it throughout. With regard to the word chosen, it is most likely that the translator found as much difficulty in discovering a single term by which to represent *Theos* in Manchow, as has been experienced in Chinese, and therefore adopted a compound phrase to express the idea intended. It is to be presumed, that the translator was not influenced in his choice by a deference to the Papal bull, as being a Russian he most likely belonged to the Greek Church, which does not sympathize with the Latin, and rejects the authority of the Roman see. Besides which, his reviser Mr. Borrow, is a Protestant, and being employed by a Protestant Society, had no need to comply with the decision of a Roman Catholic tribunal, unless he saw reason. on philological grounds, to adopt a term of similar import. The term employed was, therefore, the best that under the circumstances could be selected.

Here we may observe, that it is no argument against a term that it has been previously adopted by the Romish Church, particularly on a subject in which the Protestant communion agrees. With reference to the present controversy, the phrase 天 主 T'hëen choo, was not resorted to before fifty years had been spent in discussion and the most learned in Europe and Asia had been consulted on the subject, as to whether 天 主 T'hëen choo, or 天 'hëen, should be selected: of the two we think they have chosen the right one; from what has been above written, however, it will appear, that there was still another pharase of a similar nature, possessing more claims to

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attention, and against which fewer objections could be urged, being a combination of the two characters into one compound term, both of which, when taken alone, are used by the Chinese for God: and taken together they constitute a phrase, in common use among themselves, to designate both the Supreme and subordinate Deities, in neither of which cases did the term 天主 t'hëen choo, come up to it. Thus T'hëen te can be used generically for God, and is capable of being applied when speaking of the three persons in the Sacred Trinity: a version of the Scriptures into a cognate language patronized by the Bible Society, and approved by one of the best oriental scholars ever known, has employed a term of similar import, in precisely the same way in which we propose to employ this, and no Chinese would by any possibility misunderstand the term if so employed.

By using the term 天帝 T'hëen te, instead of 天主 T'hëen choo, we shall secure another advantage, besides the benefit derived from its being preferable on philological grounds, viz. the prevention of Protestants from being confounded with the adherents of the church of Rome. It is well known, that the doctrines preached by the latter have long been recognized as the 天主教 t'hëen choo keaou, the Lord of Heaven's religion: and did Protestants employ exactly the same term for the Deity which the Roman Catholics have done, there would be some danger of the Chinese confounding the two sects, which would be as much deprecated by the one as the other. It is true, we should not be likely to give any title to our religion derived from the name of God, but one deduced from that of the Saviour: yet we could not prevent the Chinese from giving to us and our doctrines what name they pleased. And as the term chosen for designating the Deity, would occur as frequently as that for pointing out the founder of our faith; the Chinese would be most likely to take up with the former rather than the latter; if 天主 T'hëen choo therefore were employed by us, as well as by the Roman Catholics, we should be classed together. By employing 天帝 T'hëen te, however, all danger of confusion would be avoided, and the different forms of faith would stand forth sufficiently distinct.

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ART. II. *The character of Chinese Officers illustrated by selections from Chinese proverbs, &c.* Translated for the Chinese Repository, by T. S. P.

WORDS and phrases in any language afford excellent means for studying and ascertaining the character, manners, and customs of those who have coined and used the same. The few that are subjoined, selected from a large collection that has been made for grammatical purposes, are brought together here to illustrate the character of the Chinese magistracy.

官 字 兩 個 口

1. *Kwán tsz' liáng ko k'au;*

"The word *officer* has two mouths." In Morrison's dictionary the word *kwán*, officer, is said to be derived from "a *covering* under which *many* are assembled" The top part represents a covering, while the lower parts exhibits *two mouths*; hence the play upon the word; for an officer, thus furnished with two mouths, can easily change his words, and what he utters with his lips is not to be depended upon.

官 情 如 紙 薄

2. *Kwan tsing jú chí pok;*

"The affection (or kindness) of officers is as thin as paper." Though styled the fathers and mothers of the people, they are generally reputed to be destitute of all regard, and often instead of protecting, feed upon, the people.

大 雞 不 食 細 米

3. *Tá ki puk shih sí mí;*

"The large fowl does not eat small rice;" or, in other words, the officer who occupies a high post is not to be satisfied with small bribes. By law bribes are forbidden; in practice they are necessary, first to secure office, and in the second place to secure action from an incumbent.

有 錯 捉 無 錯 放

4. *Yú ts'ok tsuk. wú ts'ok fáng;*

"A man may be seized (and made prisoner) by mistake; but he may not be so released." Once in their hands, however innocent, money is always expected ere he can go at liberty.

一 代 做 官 十 代 做 乞 兒

5. *Yih tái tso kwán, shih tái tso k'ih 'rh;*

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"To act the magistrate in one generation; and the beggar in ten." Those who are in official stations during one generation, shall as punishment for the malversation be beggars for ten generations. The individuals themselves, in their transmigrations, may suffer in this manner, or the punishment may descend upon their posterity, or they may suffer in both these ways.

生不入官門死不入地獄

6. *Sang puh juh kwan mun, sz' puh juh ti yoh;*

"While living, not to enter the gate of a magistrate; and when dead, not to enter the prison of earth;" are two things equally to be wished. So the Chinese think. *Ti yoh*, earth's prison, is their phrase for *hell*.

身在帝皐邊猶如共虎眠

7. *Shin tsái ti hwáng pien yú jū kung hú mien;*

"To be near the person of imperial majesty, is like sleeping with the tiger." To be near a despotic ruler is as dangerous as to be found sleeping in the den of wild beasts.

笑罵由他笑罵好官任我爲之

8. *Siáu má yú tá siáu má! hảu kwan jin wo wei chí!*

"Laugh and rail! Let them laugh and rail, as much as they please; but always allow me to hold a rich office." The desire for office, among the Chinese, like their thirst for gain, is strong,—sometimes stronger than death.

衙門八字開有理無錢你莫來

9 *Yá mun páh tsz' k'ai, yú li wú tsien ni moh lai;*

"The gate of an office opens like the character eight, *páh* 八; though you may have reason on your side, and are without money, come not near it."

半世功名百世冤

10. *Pwán shí kung ming peh shí yuen;*

"For being honored with an official name during half an age, he must be detested for a hundred generations," as a punishment for the injuries he inflicted during that period.

送肉上砧

11. *Sung juh shàng chin;*

"To lay a present of meat upon the chopping-block." To get people involved in the law and brought within the grasp of official people, is to the latter a favor, or like an offering of a piece of flesh.

羣羊付與豺狼牧

12. *Kwan yáng fú yú ch'ai láng muh;*

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"A flock of sheep delivered over to the wolf-and-tiger shepherds." This language, it is said by Dr. Morrison, was used by the emperor Kienlung, as descriptive of the condition of the people of his empire. If it were just in Kienlung's day, what must it be now?

N. B. It were easy to add to these illustrations, but they are sufficient for my purpose,—sufficient to show that those are in error, who suppose the people of China are free from oppression on the part of their rulers. Every office in the land is venal; and every man in office (few are the exceptions) seeks mainly to enrich himself, and often with utter disregard of the means of doing this.

ART. III. *A few plain Questions addressed to those Missionaries, who, in their preaching or writing, teach the Chinese to worship Shàng-tí.*

DEAR BROTHER,—A view of this subject has presented itself to my mind recently, which, if correct, is so important, that I cannot refrain from laying it before you, with the request that you will give it, as the importance of the subject demands, a careful and prayerful consideration.

As my object is not to write a long argument, but to present the view to which I wish to call your attention as pointedly and in as few words as possible, I will throw what I have to suggest into the form of questions, to which I must beg you, as you go along, to furnish answers.

1. Do you not regard the phrase Shàng-tí as *in effect* a proper name? Or in other words, Does not Shàng-tí, in the Chinese classics and in the understanding of the Chinese literati of the present day, designate a single individual Being?

Does not the phrase Shàng-tí, in Chinese writings and discourses, designate the individual Being called *T'ien*, 天, as *definitely*, as the phrase the LORD in our English scriptures designates the true God?

If you have any hesitation in answering these questions affirmatively, I beg to refer you to Mr. Medhurst's Enquiry, p. 19 and seq. for such information on the subject as will I think satisfy your mind.

2. Is the Chinese *T'ien* 天 or *Shàng-tí* 上帝 Jehovah, the true God?

Before answering this question, let me beg you to consider that

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the possession of any given number of attributes in common cannot prove personal identity, provided any important and CHARACTERISTIC difference can be shewn to exist.

I can here perhaps best explain my meaning by an example. Suppose that in the account given of A. and B, in two histories such a remarkable similarity should be found to exist, as to suggest the thought, that by these different names the Historians must be designating the same individual; yet if on reading further we should learn that A. was benign and merciful and that B. was cruel and revengeful; or that A. was tall and handsome and that B. was dwarfish and ugly; either of these points of difference would be so *characteristic* as to set the question of the personal identity of A. and B. wholly at rest, supposing the historians accurate in their representations. No amount or degree of similarity can prove identity, where any point of irreconcilable difference can be shewn.

So in this case, I would maintain, that, if in comparing Jehovah with the *Shàng-ti* of the Chinese, any marked, prominent and irreconcilable difference of *character* can be shewn to exist, this fact is fatal to the identity of the Shàng-tí of the Chinese, with the Jehovah of the sacred Scriptures.

In making a comparison between Jehovah and *Shàng-tí*, I shall call your attention to but one difference between them, which I conceive is *important* and *characteristic*, and I mention only one, not because no others occur to my mind, but because I am persuaded many occur to your own minds and because I desire to adhere to my determination to be brief.

The CHARACTERISTIC difference to which I shall refer is *jealousy* or abhorrence of false worship. Jehovah, speaking of false gods and images says "thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God." Of those whose hearts turn away from the Lord God to go and serve the gods of the nations He says, "The Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man and all the curses that are written in this book shall lie upon him and the Lord shall blot out his name from under Heaven."

This jealousy is one of the chief *characteristics* of Jehovah and the one in which HE stands most prominently in contrast to all false deities. This feature of the Divine character is very prominently presented in the sacred Scriptures. It is the great safe-guard of the monotheism taught in the Bible.

A Being then, who not merely wants this remarkably prominent,

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characteristic feature of the true God, but on the contrary manifests a complete toleration of the worship of inferior gods cannot, no matter what amount of power, dominion, intelligence and wisdom may be attributed to him, be the Jehovah of whom we read in the sacred Scriptures.

To regard a Being, who looks with perfect indifference upon the offering of religious worship to the manes of dead men at the same time that he himself is worshiped, as identical with the Jehovah of the Bible, does, in my humble opinion, as great violence to all proper views of the Divine Being, as the confounding the true, great and divine Prophet of the Church, with the lying Impostor of Mecca would to the character of our Blessed Lord and Saviour Jesus Christ.

That *Shàng-tí* receives worship at the same time with other Beings, you will see proofs in Mr. Medhurst's *Shoo-king* passim. I will call your attention to only one passage, which occurs on p. 17. "Shun there offered a sacrifice of the same class (with the border sacrifice) to (上帝) the Supreme Ruler, he presented a pure offering to the six objects of veneration, he looked with devotion towards the hills and rivers and glanced around at the host of Spirits."

From the *Shí king* you will learn that *Hautseih* and *Wanwáng* were each paired with *Shàng-tí* in the public worship of the Chinese court, and you will not, I think, find the suggestion made by any Chinese writer that this is displeasing to *Shàng-tí*. Can *Shàng-tí*, then, be the same Being as He, whom we are taught to worship in the sacred Scriptures under the name of Jehovah?

I would further suggest that if you answer that *Shàng-tí* is identical with Jehovah, you must maintain that the Chinese know and have known, independently of revelation, the true God for thousands of years, for they have unquestionably known *Shàng-tí* for that length of time.

If these suggestions or any reflections of your own mind should induce you to answer this my second question, "Is the *Shàngti* of the Chinese, Jehovah" in the negative, then I have but one more question to ask.

3. Does not the first commandment forbid the offering of religious worship to any other than Jehovah?

This question, we feel assured, you will with every Protestant answer affirmatively. We request then that you will apply this great truth, that men are not allowed to offer religious worship to any other than Jehovah to the answer to the two questions above stated

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1. *Sháng-tí* is *in effect* a proper name, designating definitely as it does a single individual Being.

3. This Being, i. e. Sháng-tí is not Jehovah.

3. Is not then the conclusion irresistible that he, who shall worship *Sháng-tí* or shall teach men so to do, is guilty of breaking the first and chiefest of the commandments of God?

This matter is of such grave and solemn import that I cannot conclude without alluding to a precept of great importance in all questions of casuistry, viz., "In all doubtful cases take the safe side." "He that doubteth is damned if he eat."

If then you entertain the *slightest doubt* of the perfect identity of the Chinese *Sháng-tí* with that Jehovah who alone can be worshiped without a violation of the first commandment, let me entreat you, as you regard loyal obedience to your Maker and eternal Judge never to call upon the Chinese to worship *Sháng-tí* again, until all doubt of his entire oneness with Jehovah shall be wholly removed from your minds.

I am Dear Brethren faithfully Yours,

A Brother Missionary.

ART. IV. *Propositions for promoting the public security, in the Union of the Eight Streets.* Translated for the Repository.

THAT people should delight in discharging the duties of their various professions is of prime importance in promoting the security and peace of society, and it is very useful and proper, that they should give a thought now and then, to the prevention of the evils to which the world is continually exposed.

Now then, on the north side of the city, in the temple of the Old Dragon King, is the god which the inhabitants of the Eight Streets worship with incense and with sacrifices. From the beginning of his worship until now, his favors have been richly bestowed and the people of the land have been daily enlarged. In consequence of his divine virtue and goodness, there is a general quiet enjoyed in the thoroughfares of the city—and all together enjoy tranquil times, and all unite with concordant voice to praise the delightsome

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land. But when the clouds gather from the four quarters of the heavens it is necessary that the people should be on their guard in order to keep the country quiet and preserve it from the desolation of the winds and waves. The inhabitants of the Eight Streets should be especially on their guard against the villains who go spying about the city, and still more should the sacrificial ceremonies of the Divine Temple be discharged with due splendor and magnificence. But the regulations concerning the public thoroughfares ought also to be strictly attended to—as it is said—a hundred years without trouble, but not a day without pains. In future, it is greatly to be desired, that the people should be all united in keeping a faithful lookout for the safety of the community, and in cherishing a disposition for their mutual protection and defence. By taking care to prevent injustice they will secure the safety of the virtuous, and will be able to rejoice together in the common elevation to an even and harmonious age. Now the various propositions which have been offered are recorded below.

1. If in the Union of the Eight Streets there be found bands of outlaws, who set fire to houses, not regarding the lives of individuals or their families, by this means hoping and contriving to obtain an opportunity for plunder, the people having sounded the alarm, must proceed forth in order, with united strength, to arrest the villains and bring them to the public temple. The whole body of the citizens will then assemble to make investigation and to ascertain the facts. If there be clear and substantial evidence against them, the citizens making out a list of their names, will send the individuals arrested to the magistrate for investigation. Then, whether they belong within or without the Union of the Eight Streets, the persons who shall have exerted themselves to seize and arrest the offenders, after waiting for the magistrate to investigate and ascertain the truth, shall in each case be presented with fifty silver dollars as merit money.

If there be a case of a person feigning to be the enemy of another and falsely exposing him, and because forsooth he sees there is a chance of obtaining the merit money, purposely thrusts goods into his possession, and then places him under a false arrest, a public meeting of the citizens will then be called and an investigation instituted for ascertaining the facts—thus immediately turning the crimination upon the individual himself, so as by this means to give security to the good and honest citizens, and at the same time to frustrate the machinations of the lawless.

2. If in the Union of the Eight Streets there be found lawless and

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desperate villains, who hide away in their secret rendezvous, the goods which they have stolen or plundered, and who finding the property of an individual exposed, immediately set their minds upon it, with the intention of getting hold of it, while at the same time there are no officers appointed to arrest them, and on this account they take occasion to profit themselves by plunder, and obstruct the passage of the street in order that they may commit their depredations at their leisure—and also, when in the vicinity of the desolations occasioned by the god of fire, within the region of the Eight Streets, individuals shall avail themselves of the circumstance, to commit robbery and depredations, the citizens must unite their forces rigorously to arrest, and to bring them to the public temple. The people will then assemble to investigate and ascertain the truth and then with a list of the names of the citizens, the individuals will be forwarded to the magistrate for trial. Those who have exerted themselves in making the arrest, waiting for the magistrate to examine and ascertain the truth, will then be presented with ten silver dollars as merit money. He who first finds out the nest of the villains, and sends a true report of the same, pointing out the place and the criminals, shall be rewarded with twenty silver dollars, as merit money.

3. If a quarrel shall fall out among strangers passing through the Union of the Eight Streets, and they come to blows and fighting, then the people must in a proper manner go out and admonish them, so as to break up the disturbance; and if any person shall have been killed, or mortally wounded, in such affray occurring within the Eight Streets, then the citizens must combine their efforts to arrest the murderer. They will then meet at the public temple in order to ascertain clearly respecting the affair. They will then deliver up the individual to the magistrate for trial and punishment, and those who have exerted themselves to arrest the criminal, will be rewarded with twenty silver dollars merit money. If the murderer should escape, it will devolve upon the shopmen of the Eight Streets, residing in the vicinity, to notify the inhabitants of the said temple district, that they may have a public meeting to investigate and ascertain the truth. They will then send in a list of their names; and if both the individuals concerned (the murderer and the person killed) happen to have been travelers not belonging in the Eight Streets, the expense required in making out the merit money, will be furnished by the residents of the said temple district. But if a disturbance of this sort should arise among the shopmen of the Eight Streets, they will first notify the inhabitants, and then call a meeting at the temple of

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the district where the difficulty occurs, and having investigated the causes which gave rise to the calamity, they will deliberate and decide according to the common principles of justice.

4. If within the Union of the Eight Streets there shall be any dishonest persons or sharpers, as any one falsely pretending to be the servant of the magistrate and taking occasion thereby to intimidate and deceive; or any one who shall thrust goods into the possession of another to involve him in injury; or any one who measuring out false accusations against another at his own pleasure, shall seek thus to involve him in ruin; or any one who shall inflict wounds upon himself in order to induce others to give him money; or any dishonest beggar, who shall seek by annoying to enforce compliance with his demands; or any selfish trader, who shall have recourse to dishonest artifices in order to monopolize the purchase and the sale of goods; or any traveler, who being suddenly attacked by a violent disease shall fall down dead in the streets; or any assistant partner in a shop, who having suddenly deceased, his relations in violation of their own sense of justice, make a false representation to the magistrate—these, and all vile practices of this sort, are such as are calculated to inflict great injury upon the mercantile community.

As soon then as the persons concerned shall have sent in their representations, the inhabitants residing in the said temple district, will call a public meeting and take the matter into careful consideration. It is certainly to be expected, that all honest and upright citizens, in cases where the innocent are thus made liable to suffer injury, will endeavor to manage and dispose of such matters, according as the law of public equity requires. If it be necessary that the matter be submitted to the magistrate, the citizens making out a list of their names will send it in to the magistrate, with such representations as shall tend to protect the innocent and bring the aggressors to justice. With reference to the expense which shall have been incurred, they will estimate the affair according to its degree of importance, and determine it in accordance with the principles of equity.

5. If within the Union of the Eight Streets there be a commodious house or shop, which no person has engaged to rent, the proprietor must obtain a good and faithful man to take charge of it, and he must not allow it to become the rendezvous of idlers. If it be availed of as the lurking place of robbers, as before mentioned, who employ their idleness in setting fire to houses and doing other damage, as soon as they shall have been discovered, if the case

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be one of importance, then a representation will be made to the magistrate, who will make investigation, and proceed against them in such a manner as is proper. But if it shall be found to be an affair of less consequence, then they shall apply to the proprietor to furnish the amount of merit money required. But if he obstinately refuses to pay, then together with the tenant, and the person who acts as factor for renting the house, he will proceed to the district temple, to have the matter equitably arranged. Then the factor who rents the house, as also the tenant and the citizens in the vicinity, having full knowledge of the facts, and measures being taken to have the information generally circulated at an early period, the inhabitants of the said temple district shall then proceed to expel the villains, so that afterwards there may be no opportunity thus afforded to involve others in damage and misfortune. That these villains should by no means be permitted to have any hope of perpetrating such crimes with impunity, is a matter of great consequence.

6. If any of the inhabitants of the Eight Streets should be found themselves violating the regulations thus proposed, they must also, according to the circumstances, be proceeded against in such a manner as the public interest may require. But it is to be desired that every one satisfied with his own lot, should continue in the quiet pursuit of his occupation—and that no one should be allowed to conduct himself in a careless and irregular manner, by this means giving rise to endless disturbances. By no means let there be any connivance or compliance exhibited towards such malpractices. But let each one have a due regard to his own interests—and exert himself with all diligence to show himself a faithful and honest citizen; then rejoicing together all will be elevated to the enjoyment of an even and harmonious age. Thus may it prove.

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ART. V. *A perspicuous form of prayer, returning thanks to heaven in fulfillment of vows,* 答天酬願文疏 *táh t'ien chau yuen wan sú.* Translated for the Chinese Repository. By L. T. T.

We, inhabitants of the village *Kansin*, in the district of *Tsungming*, belonging to the department of *Táitsáng* in the province of *Kiángsú* of the Great Pure dynasty, do hereby worship the holy ones and return thanks to gods, fulfilling our vows and praying that all happiness and felicity may be vouchsafed unto us. We, faithful scholars, *Tang Wǽilin* &c., &c., with our whole family, now in the days of our prosperity, do hereby with sincerity look up and beg that the holy ones (the gods) will listen to our prayers.

We have heard that the ruling heavens, moved to condescension, will hear the prayers of those who are in an unsettled (or distressed) condition; and in answer will confer blessings, as a sure reward to man for his secret virtues. Having now obtained from the gods life and support, we dare not forget the source of all these—which come as waters from the fountain and the tree from the root.

Meditating on the condition of our family, we find that they are all healthy and happy, and at peace with one another; that during the four seasons they have been free from all attacks from the noxious influences of the chinate, and round the whole year enjoyed the blessings of tranquillity; that those who are scholars never advanced as easily as if they were ascending a ladder; and that all those who are merchants have both in the markets and in traveling been prosperous and uninjured by calamities.

Having for a long time enjoyed these glorious favours, bestowed on us by the gods of heaven, it behooves us to look up, like little ants, and with sincerity return our boundless thanks.

Now, therefore, as the year is drawing to a close, it behooves us to pour out our libations and spread our offering before heaven. Accordingly, having selected a good day, and prepared incense, paper money and other things suited to the occasion, we do now respectfully offer them up to the gods of heaven and earth, the sovereign rulers of all domains, humbly bgeging that they will condescend to hear our prayers and accept our offerings.

NOTES.

On the foregoing translation, which has been kindly put into our

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hands with a copy of the original in Chinese, we offer a few brief notes.

1. The names of the family and the village, we have supplied, in order to make the paper complete, it being a printed form suitable for any inhabitants of the district of *Tsung ming* which is the name of the island situated at the embouchure of the Yángtsz kiang.

2. The date also is left blank: but when such prayers are offered up, the year, mouth and day are filled in with a pencil. The mode of offering is, we believe, by burning the paper on which they are written, thus transmitting them to the shades and inhabitants of the invisible world.

3. By the word, "holy-ones," 聖 *shing* is meant "the gods." The same is intended by the phrase, *ti t'ien* 帝 天, "ruling heavens," and also by *shin* 神, "the gods," both of which are used in the prayer.

4. The two following lines are also worthy of notice; they occur in the prayer and have been translated by our correspondent thus: "the gods of heaven and earth, the sovereign rulers of all domains." The original stands as follows to which we add a literal translation, without any comment.

天 地 三 界 萬 神 十 方 一 切 主 宰

t'ien ti sán kiái wán shin, shih fáng yih tseih chú tsái;

"Heaven (and) earth's three boundaries ten thousand gods.

"Ten regions one whole lords (and) rulers."

P. S. "The ten regions" are heaven above, earth beneath, east, west north, south, north-east, south-east, south-west, and north-west."

ART. VI. *Captain Howes' narrative of his Captivity in Cochinchina.* From the Straits Times, May 10th.

I LEFT Singapore on the 2d of October 1847, in charge of a junk called the *Little Catherine*, having made an engagement to navigate her to Hongkong; the crew and passengers amounting to 53 persons,

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all Chinese. For the first ten days I experienced fresh S. W. winds, attended with heavy squalls, so that by the constant lowering and hoisting of the sails, which were made of very light cloth, they were all in rags, scarcely a whole square yard in any part of them; the three upper divisions were entirely gone. I now had three days of light east winds, with a tremendous N. E. swell, which caused the vessels to leak so much as to keep both pumps almost constantly going. By this time I had arrived about 70 miles S. S, E. of the Paracels Shoals. The wind now changed to N. E. so that I was unable to weather them, and not wishing to lose ground by going to the westward, I ordered the vessel to be put about in order to stand to the eastward. This they did not seem inclined to do: however I at length prevailed, but no sooner was I gone below than they again put her about and stood to the N.N.W., nor could I prevail on them any more to go to the eastward, but continued on the starboard tack, thereby running the vessel in amongst the above mentioned shoals. I told them if they still persisted going in that direction, they would run her on shore in the night, for I was now by my reckoning only 20 miles S. S. E. of the Triton's shoal. To this they turned a deaf ear, and would not obey me in any one single instance afterwards. The night now set in dark and squally, and finding them determined to continue running into danger, I took the helm from them and kept the vessel away to the westward for 5 hours, so as to run to leeward of the danger. I then hauled her to the wind again and continued to the N. N. W. They were not averse to going to the westward, for they knew the land lay in that direction, which they were very anxious to see, and were continually trying for soundings; in fact they told me I did not know where I was, because we had not seen the land for 14 days. For the next 5 days they continued to the N. N. W., having fresh N. E. wind with a heavy swell from that quarter. With the sails all rags, (for I could not prevail on them to repair them, although they had cloth on board,) I found by my observations that I was losing ground daily, and the N. E. monsoon had fairly set in; I told them the best thing they could do for the good of all concerned, was to let me take the vessel back to Singapore; for it was impossible to reach Hongkong this season, and if I went to Cochin-china to repair damages, on putting to sea again, the first breeze of wind, I should lose all my sails; and another thing they might keep the vessel there the whole of the monsoon. I had also heard the French had been making a disturbance there, and I could not tell that they might not take me for an enemy Under these

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circumstances I advised them as I have above stated, which advice had they taken, I should in all probability have saved the vessel. They would not however, but kept her away W. N. W. for two days. It blowing fresh from the N. E.; after this they got soundings, and the wind veering to the eastward, they kept her to the wind again, thereby standing right up the gulf of Tonquin.

On the 23d October, it blew a gale from the northward, the vessel standing in W. N. W.; my longitude by chronometer, as near as I can recollect, was 107 E which agreed perfectly with the soundings; my latitude by observation 18° 20′ north, making me about 30 miles from the shore of Cochin-china. It now came on to blow harder. I told them if they did not go about they would be on shore by midnight. They would not mind me, but turned to and killed all the remaining fowls; part of which they threw overboard and ate the rest; they then made a large fire which they all worshipped; this being over, they kept the vessel away before the wind, runing due south dead on to the shore. I tried all my power to convince them of their error; I shewed them my charts, but all to no purpose, they would or could not understand them, I then attempted to take the helm from them, but they drove me away, and continued rushing on to destruction. The night now set in dark and squally. About 9 P. M. I made Scovel's Island on the starboard bow; had they now kept the vessel as I would have had them, I should have been able most likely to have made Turon in the course of the next day. At midnight the gale had increased to its full height, and the sea was one sheet of foam owing to the shallowness of the water; about 4 A. M. the vessel rolling very heavy, they, contrary to my orders, commenced cutting away the masts, and while in the act, breakers were discovered ahead; no sooner did they see that than they deserted the helm and set up the most dismal cries. Luckily the vessel did not broach too; had she done so I am sure few would have been spared to tell the tale. She ran on, and being of light draught, ran through the heaviest of the breakers. On her striking she fell on her beam ends. The sea now broke over us in the most awful manner for an hour, when she suddenly went all to pieces, when we all (with the exception of four poor fellows) got safely on shore. Here we found a great many natives provided with axes breaking into every thing that washed up and carrying them off Whilst making for the shore I received a severe squeeze on my right hand, so that I was unable to look after or save an article of my clothes, and what I had on were all torn to rags by the wreck. As we were not allowed to leave the beach, a house

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was constructed out of the wreck, in which we lived for three days, subsisting on a little coarse rice which the natives gave us. Walking on the morning of the third day I found we were surrounded by a party of soldiers and a mandarin all armed; after searching us, and viewing the wreck, we were taken about 7 miles along the coast northward. We came to a river at the mouth of which are two ports and a town called by the natives Mangpeng. Two of the principal Chinese and myself were then taken before the head mandarin and questioned as to where we came from, and what countryman I was. I told them through Asin (the Chinese who afterwards brought my letter to Singapore) that I was an Englishmen. They then took the measure of my fore-finger and an account was sent off to the king. I was then taken where the rest of the men were, which was to a house with scarcely anything but the roof, and openly exposed to the weather. A guard of soldiers was then stationed round the building, and some brown rice brought in. Here we remained 11 days, when I was again taken before the mandarin. I was given to understand that two ships had been fighting the country and destroyed a great number of men, and I was to be detained a prisoner. I told them they were the French, but they did not seem to know the difference between the nations. I was now kept within the fort, in a prison, with a set of convicts with wooden collars round their necks, with whom I was obliged to eat and sleep: my food was now of the coarsest kind, and having no shift of clothing, I soon became infested with vermin to the lowest degree. At this time I was constantly visited by the multitudes of people who came from all quarters to see me; I was obliged to submit to their cruel gibes (for of course they took me for an enemy), to have all sorts of filth thrown on me, and sometimes pelted with stones, at which my keeper only laughed.

After I had been there about a month, I was one day beset by an unusual crowd, who were continually insulting me. I ran to a short distance behind a house to hide myself from them; I was immediately pursued by a number of soldiers; being so much excited, I would not allow them to take me; as they came to take me I pushed them back; but at last, being overpowered by numbers, I was taken and carried back to prison Here the fellows who had charge of me, laid me on the ground, and flogged me most unmercifully with a stout rattan, at which they all appeared much pleased.

A short time after this Asin came to me and told me he was going

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to Singapore. I attempted to write a few lines but they would not let me.

However I watched an opportunity during the night and succeeded in writing the scrawl which came to Singapore. The men were now allowed to depart, some for Singapore, and the rest to Canton, with the exception of three, who (for what reason I do not know) were not allowed to leave the town, but they could live outside the port and go where they pleased. These were the two supercargoes and cook of the vessel. The weather now became intensely cold, and I used to lie shivering all night; for they had not the humanity to give me the least covering, but rather stole the only piece of cloth I had given me by Asin, before he went to Singapore.

About a month after this, as I lay down to sleep, two soldiers came and told me to go with them. They took me to another part of the fort, openly exposed to the weather—for it was blowing a gale at the time and very cold—and there was not even a mat to lie on, nothing but the bare earth! I remained until they were not watching me so close, and I got up and ran away to the place where they had brought me from. They saw, and pursued me, then dragged me along the ground, at the same time kicking and beating me until we reached the place I had run from. By this time they had well nigh knocked the life out of me, and it was near a month before I recovered from the effects of it. Here I remained during the remainder of my stay at this place (which was near 5 months) in the utmost state of filth and wretchedness imaginable, and besides this half-starved.

I was now taken again before the mandarin who gave me to understand, chiefly by signs and the few words I had learned, that I was to be taken to Quengnan, 120 miles to the southward, where I was to remain 4 months more, until the vessels should sail to Canton. I was then to be conveyed there and delivered to the Chinese, and was told that I should there lose my head because I was an Englishman.

I now started for Quengnan accompanied by the three Chinese and guarded by four soldiers armed; after travelling barefooted for six days under the heat of a burning sun, we arrived at the city of Fuching, which I believe is the Capital of Cochin-china, as there the king resides. Here I was taken before three different buildings, and my cap pulled off so that they might have a good look at me; I was then taken alone to a prison where they kept convicts. During my stay there three natives came to me, two of whom could speak English, and one French, who gave me a piece of paper with a few lines of French, written upon it, and asked me if I could speak French

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I told him I could not. The other two then questioned me as to where I came from, and went away.

We now started again, and after four days' travelling over rocky mountains, and through plains of burning sand, we came to Quengnan. This is a small town, and just about 10 miles south of Turon, and up the river. Here I remained for 12 days openly exposed to the gaze and sport of the multitude, and a guard of soldiers always over me.

I was surprised one morning to see one of the interpreters that I had seen at Fuchung. He brought me three bags of white rice, some money to the value of two shillings, a quantity of cloth, with tailors to make me clothes. He told me, he had been to his King and told him I was "one true Englishman," and that his Majesty had before thought I was a Frenchman, and was sorry I had been so badly treated. The next day another interpreter came to me; he told me to sit on the highest seat, gave me segars, and all I could wish for. He told me that an English ship had arrived in search of me, and that he was come to take me to her. I could not believe him at first, especially as I found he was taking me back the same road I had travelled a fortnight before and leading from the sea. I thought it was nothing but a strategem to separate me from the three Chinese, and that they were taking me back to the Capital: however in a short time we turned off to a road leading to the sea, and in the course of an hour I came to Turon harbour, where I found the fellow who had brought me the present the day before; he told me the name of the ship. The guard was then taken off, and I found myself once more a free man, after having been kept a close prisoner for 5 months and 21 days.

The next morning Lieut. Gordon, commanding H. M. Sloop *Royalist*, came on shore and conveyed me on board, when she immediately sailed for Singapore. She was 8 days at Turon, during which time I was only 10 miles from it and entirely ignorant of her being there.

VICTOR HOWES.

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ART. VII. *Journal of Occurrences: singular accident; piracy; arrival of missionaries; Spanish embassy; official promotions; notes from Shánghái; disturbances in Siam; visit to the northern ports; public notice; notes on the native trade; circulars at Amoy; chaplain's visits; sickness at Hongkong.*

Singular accident, July 4th. A fine lad, the only child of his parents running along the streets with a bowl in his hand, tripped and fell upon the bowl, the fractured edge of which perforated the abdomen on the right side, in a horizontal line a little above the umbilicus, so that the bowels to the extent of a foot escaped. This occurred at 7 o'clock P. M. At half hast 9 o'clock he was brought to the Ophthalmic Hospital. The protruded viscera had become distended with flatus, and being strangulated, exuded blood and serum and was quite livid. After protracted and unsuccessful endeavors to return the bowel, Dr. Parker, assisted by Dr. Marjoribanks, enlarged the aperture with a bistoury and reduced the intestine. The next morning the pulse was upwards of 100, but after a natural evacuation that took place in the course of the afternoon. it rapidly fell to the natural standard. From this time not an unfavorable symptom occurred, and in ten days the wound thoroughly healed, and the lad was perfectly recovered.

Piracy. On the evening of the 9th of July, a passenger boat from Hiáng-shán to Canton was attacked by pirates. Boats of this class are employed by the dealers in cotton, to bring large amounts of specie to the city, and are well armed to defend themselves against pirates. This boat had swivels of foreign manufacture, was loaded and manned, and the matches were lighted. But sailing before the wind in a moonlight evening, the men were asleep at their guns, when unobserved a pirate came up astern of her, and fired a shot, aimed, apparently, at the helmsman, which passed through the body of a man near him. The men were instantly at their guns. The helmsman brought the boat on the wind, when a broadside was fired into the piratical boat, sending a number of the pirates into the water. The engagement was brief and spirited, but successful on the part of the passenger boat, which reported that, but five oarsmen were seen in the daybright moonlight, working at the pirate boat when they parted. Of the crew of the passenger boat, five men were brought to the hospital on the 10th instant, probably at the instance of the government as a linguist came to seek admittance for them, each having recieived an iron slug or shot. One was shot below the internal maleolus of the right foot, and the ball was extracted at the centre and bottom of the heal on the 10th inst. A second received a shot in the right arm, which passed through on the back of the humerus, a little below the deltoid muscle, and was extracted on the opposite side, also on the 10th. A third had a ball enter just over the arch of the pubis, a little to the left side, and passing in a horizontal direction, was lodged beneath the *vastus externus* of the right side, where it was found and extracted on the 17th inst. In a fourth, the ball entered the left breast, just opposite to one of the ribs, glanced and passed downwards about two inches, where it was found and dislodged on the 18th inst. A fifth received the iron a little below the right mastoid process, which passed along the base of the cranium, lodged near the cervical vertebrae at a depth of three and a half inches, and was extracted on the 15th. We are happy to state that they

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have all nearly recovered, and none of them will sustain any permanent injury although considerable apprehensions were for a time entertained for the three last mentioned.

The following is a list of the missionaries and others lately arrived at Hongkong by the Ferozepore. Rev. Dr. Legge, Mrs. Legge and two children; three Chinese converts and Chinese nurse also baptised; Rev. B. Key and Mrs. Key; Rev. Thomas Gilfillan, Rev. Joseph Edking, Rev. William Young and Mrs. Young; Dr. Hislop, medical missionary, Mrs. Hislop and child; Miss James, female missionary, Miss Evans, Miss Hanson and Miss Parkes.

We have been kindly furnished with the following list of names of the members of the Spanish Legation who are residing at present at Macao.

Don Sinibaldo de Mas,	Envoy extraordinary and minister plenipotentiary.
Don Juan Bamtista de Sandoval,	Secretary of Legation
Don Juan A. Lopez de Ceballos,	Diplomatic attaché.
Don Joze de Aguilar,	Attachés and students in Chinese.
Don Juan Lecaroz,	

In a letter from the Capital, received at the Provincial City, we are informed, that Kiying Member of the Inner Court, on the 11th day of the 5th month, had an audience with the Emperor, and was honored with the imperial decree conferring the reward of the double-eyed peacock's feather. It is also stated in an express received from the seat of government, that His Excellency Sü, the acting governor general is promoted to the office of governor general of the Two Kwáng. The office of the governor of Kwángtung is conferred upon His Excellency Yeh, whose place as commissioner of finance is to be filled by His Excellency Li, and he is succeeded in the office of commissioner of justice by His Excellency Cháu.

From Sháng-hái our dates are to the 4th July, under which we have the following items.

"Poor *Hienling*, displaced for imbecility, quitted Sháng-hái last week with his family for Súchau. It is said he will have the *táutáishíp* of Ningpo, and the present incumbent will then come to Sháng-hái. Be this as it may, *Wú* (Mr. Samqua) has taken up his residence in the old office, and will it is thought remain there for some months at least."

"Foreigners here continue to enjoy the usual security and freedom. Two gentlemen, last week, visited *Táitsang chau*, some twelve miles beyond *Cading*."

"The new Church,—"*Trinity Church*"—was opened on "Trinity Sunday" for the first time. It is a neat house, and for these three sundays has been well filled. A chaplain is expected soon."

"Piracy continues to be the order of the day, "out-side." In this line matters are going from "bad to worse"; and the worst of all is, that foreigners are implicated in some of these transactions. The Hongkong newspapers will give you the details."

A letter from a gentleman residing at Bangkok, has the following notice of the recent disturbances in that country.

"We have had rebellions among the Chinese for some months past which have resulted in the slaughter of several hundreds, some say two or three thousands of the rebels, and others who had the misfortune to be in their neighborhood. Nankhonchaisi and Petriu were the principal scenes of disorder. At the former place the insurgents were easily put down, but at Petriu there was some fighting. It is said the leaders are soon to be executed. We now have rumors of disturbances from the north."

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We select the following notices from the Hongkong Register.

His Excellency, Mr. Bonham, immediately after the departure of last *Overland Mail*, embarked in the *Medea* steamer and proceeded to Shanghai, calling at Amoy, Fuh-chow-foo, and Ningpo by the way, and having an interview with the authorities at each of the ports. The steamer having performed her work in gallant style as usual, returned to Hongkong on the forenoon of the 15th, without any thing remarkable occurring on the passage except the loss of a seaman, who unfortunately fell overboard as the vessel was leaving Ningpo under the full influence of steam and sail before a favourable wind. A boat was lowered as soon as possible but too late to save him.

PUBLIC NOTICE.

The undersigned, Her Britannic Majesty's Officiating Consul, has received a communication from the Superintendent of Maritime Customs at this Port, in which that functionary desires British merchants to be informed, that hereafter, whenever a British vessel leaves the port, no matter under what pretence, she shall on again entering, be liable to pay Tonnage dues a second time.

The Hoppo's communication refers particularly to vessels proceeding to Hongkong upon plea of procuring ballast, &c., &c., and on re-entering port requesting the remission of the Tonnage dues.

ADAM W. ELMSLIE,
H. M.'s Officiating Consul.
British Consulate.

Canton, 21st July, 1848.

To The British Mercantile Community, Canton.

(COMMUNICATION)—NOTES ON THE NATIVE TRADE—RAW COTTON.

By statements received from the dealers in this article, the following estimates are given of the quantities of last year's crop shipped seawards, and also of the shipments in boats for consumption in the upper provinces. These estimates are believed to be rather under than in excess of the actual amount, but in a country where so little regard is paid to Trading Statistics, such can only be received as an approximation to the truth. It has been inferred from the export and large Production of Cotton in this province, that it is not likely ever to become an article of Foreign Import into Shanghai, but there is not sufficient ground for coming to this conclusion, inasmuch as Keang-soo not only exports seawards, but as will be seen below, sends considerable supplies up the Yang-tsze-keang to Hoo-kwang, Sze-chuen, and other central and western provinces. The probabilities of the introduction of Foreign Cotton into central China, depend mainly upon whether the article can be supplied at such a price as would induce its consumption in preference to the very fine quality produced here, and which varies in price in different years from 3½*d.* per lb. (the value last season when the crop was an abundant one) to 6*d.* per lb. at this port. Freight and Charges for the voyage up the Yang-tsze-keang to the great mart of Han-k'how in Hoo-kwang, which occupies two to three months time, are said to augment the cost about 40 per cent., and the opening of the navigation of the Yang-tsze-keang to foreign vessels while it would greatly extend the consumption of Foreign Manufactures, would peculiarly tend to promote the Cotton Trade. While Raw Cotton was quoted here during the past spring, at about $8 *a* 9 per pecul, the boats from the interior were at the same time bringing quotations from Hoo-kwang of $15 per pecul. No estimate has ever been given of the annual production of Cotton in China, but as regards this province, the eastern part of which forms probably the most extensive Cotton field in the Empire, the amount retained for domestic manufacture, the process of which by hand-loom may be witnessed in every hamlet and cottage, is perhaps greater than that shipped to other provinces :—

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RAW COTTON SHIPPED FROM SHANGHAI IN CHINESE VESSELS,

SEPTEMBER 1847 TO JULY 1848.

To Southern China,	To Chaouyang and other ports in the east of Canton province	Cleaned	Bales	15,000	each	65
do.	do. do.	Uncleaned	„	3,000	„	60
do.	To ports in Fuhkien	Cleaned	„	20,000	„	104
To Central China,	To do. in Chekiang	Uncleaned	„	70,000	„	60
To Northern China,	To do. in Shantung	Uncleaned	„	150,000	„	100
do.	To Nieuchwang, &c., in Leaoutung, gulph of Pechelee	Cleaned	„	76,000	„	83
To Upper Provinces,	To Hookwang, &c.	Cleaned	„	30,000	„	145
do.	Purchased in small quantities for inland consumption about		„	20,000	„	

catties weight.

Shipments to *Southern and Central China* are on account of, and made by, Merchants from that quarter temporarily, or who have established themselves in business here: to *Northern China*, on account of the owners of the Junks belonging to this port and Tsungming Island, that carry on nearly all this trade, and to the upper provinces, the shipments are made by Merchants, who come down with large boats. In no case do the dealers in Cotton here, ship to any extent on their account.

British Chamber of Commerce, JAMES MACDONALD,
Shanghai, June 30th, 1848. *Secretary.*

CIRCULAR.

TO THE BRITISH MERCHANTS, AMOY.

H. M.'s Consul in conjunction with the Hae-kwan has arranged that British merchants who desire to ship off or land goods, shall apply to the Consul, and state in English the description and quantity of goods to be shipped or discharged, and also the vessel's name.

This paper will be made out in Chinese, as per accompanying form, and will then be sent by the Consul to the Hae-kwang, who will direct his officers to examine the goods, which until examined and passed, the Hae-kwan will prohibit the shipping or landing of. The British merchants are to notify to the Consul, only such a quantity of goods as can be landed or shipped off, in the course of the day, as the chops sent in to the Hae-kwan will be in force for that period only.

British merchants intending to despatch vessels outwards, will first intimate the same to the Consul, who will apply to the Hae-kwan for the amount of duties paid on the goods, and on receipt of such a document from the Hae-kwan, the grand chop will be applied for, and sent to the consignee of the vessel, who can then apply for the ship's papers.

(Signed) T. H. LAYTON,
British Consulate, 4th July, 1848. H. M.'s CONSUL, AMOY.

CIRCULAR.

TO THE BRITISH MERCHANTS RESIDENT AT AMOY.

It is hereby notified, that the following arrangements to be hereafter adhered to, in clearing ships leaving the port, have been determined upon by H. M.'s Consul in conjunction with the Hae-kwan.

When desirous to clear a vessel the consignee will repair to the Consulate and give notice thereof, when a paper will be given him, as per form accompanying, which he will give in at the Custom-house to be filled up and sealed: this the officers attending there have been instructed to do at once, and forthwith return the paper thus filled up to the consignee. He will then collect all receipts for duties and tonnage dues, which have been paid upon the inward and outward cargo, (which the Government shroffs are under strict orders to give to all persons paying duties), and enclose them with the

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paper filled in at the Custom-house to the Consulate, and on the several amounts as per account taken at the Custom-house by the shroffs, and at the Consulate being found to agree, application shall be forthwith made for the grand chop, which will be sent by the Hae-kwang to the Consulate, and forwarded thence accompanied by the ship's papers with all despatch to the consignee, the receipt given at the Consulate for the ship's papers can be forwarded with the shroffs' receipts and duty paper.

Should any part of the cargo of a vessel clearing the port be Chinese owned, the amount of duties paid upon it, will be separately entered in the grand chop.

(Signed) W. H. MEDHURST.
Officiating Vice-Consul.

From the China Mail, July 20th.

WE give the following as a Text for Exeter Hall:—The Rev. V. Stanton, in the exercise of his sacred office as Colonial Chaplain, is in the practice of visiting the Gaol, the Police Stations, and the Hospital, administering the consolations of religion to all, but urging them offensively on no one.

Last week, in the ordinary round of his visits, at one of the Police Stations he found a constable named Smith dangerously ill with fever, and on Friday the 14th, called again, when he was told the man was considered to be in a dying state, and being a Roman Catholic, had expressed a wish to see one of his own priests. To this Mr Stanton offered no objection, and departed leaving with the constable in charge a copy of the New Testament for the use of the sick man. The Priest was sent for that day or the next, and administered extreme unction to Smith before his death, on Monday the 19th. He was of course informed of the Colonial Chaplain's visits, and the New Testament left by him was produced. At this the Priest expressed great indignation, and seizing the book, tore out the leaves* and threw them on the ground, telling the Constable who had received it, himself a Roman Catholic, to inform Mr Stanton what he had done, and to add from him in future it would be advisable that the Chaplain attended to his own affairs and to people of his own creed—a very discourteous message, to say the least discourteously conveyed. And it is proper to add, for the sake of those who do not know the parties, that in visiting the Police Stations the Colonial Chaplain is only doing his duty, and that no man can be less sectarian and ostentatious than he is in ministering to the sick and the afflicted, or more desirous to avoid strife and malice in discharging his duties towards them. From what we know of the reverend gentleman, and have heard from others, we feel confident that while he would faithfully offer the bread of life to those who are read to perish, he is so much of a Catholic Christian as not to raise discussions on speculative distinctions of creeds with men standing on the the threshold of eternity.

From the Friend of China, July 22d.

During this and the past month there has been much sickness in the colony; and among the military a melancholy loss of life. The disease appears to be similar to that of 1843 and 1844,—the fever of the tropics in its most virulent form. H. M. 95th regiment has suffered severely; many of the victims were sober soldierlike young men, by no means like to have courted disease by imprudence. Bad as matters are they have been exaggerated, unintentionnally no doubt, but rumour is always in excess.

From our inquiries we learn that the 95th lost eight men in June, and in July, twenty-three from the 1st of the month to the morning of the 20th. This is very distressing, but far short of what has been alleged. There are now ninety-one cases in the Hospital; also about one hundred convalescents—many of them rapidly regaining strength,—taking exercise on the water every evening in a launch placed at their disposal by a mercantile gentleman.

* We have seen the fragments of the Book. The leaves have been torn out in handfuls, the only portion remaining entire being from the beginning of St Matthew to the 7th chapter of St Mark, ending with the 6th verse,—

"He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me."

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THE

CHINESE REPOSITORY.

VOL. XVII.—AUGUST, 1848.—NO. 8.

ART. I. *Memoirs of Father Ripa, being thirteen years residence at the court of Peking in the service of the Emperor of China: with an account of the college for the education of young Chinese at Naples.* Selected and translated from the Italian by Fortunato Prandi. New York: Wiley and Putnam, 1846.

THIS is a little volume of only 174 pages, of autobiography, containing many details, which are for the most part equally amusing and instructive. Ripa was a remarkable man, and his sojourn in this country was during the most illustrious days of modern China.

Of his early history he thus speaks: "In the year 1700 as I was strolling one day about the streets of Naples, in search of amusement, I came to the open space before the viceregal palace just at the moment when a Franciscan friar, mounted on a bench, began to address the people. I was only eighteen; but though so young, I was then leading a life which I could scarcely describe without shocking the reader. Amid all my vices, however, it was fortunate for me that I always listened with pleasure to religious discourses, not indeed with a view to derive any profit or instruction from them, but merely out of curiosity. The preacher took for his text these words of the prophet Amos, "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof;" and he proved that *there were a certain number of sins which God would forgive, but that beyond that number there is no salvation for any one.* From the proofs he passed to the morality of the doctrine, and here he brought in the beautiful illustration of the scales, which, when equally balanced, the smallest addition will weigh down

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"Thus," said the worthy father, "if when our sins are equal to our counterpoise we commit one more offence, the beam, on which our lot is weighed, will turn and fix our eternal perdition! and as we do not know when our scales are balanced, if we transgress at the risk of such a punishment we deserve condemnation." This was not to me a mere figurative illustration, it was a gleam of heavenly light by which I perceived the dangerous path I was treading; and methought I saw God himself menacing me from above, while below the torments of hell lay ready to receive me. On recovering from the horror I felt at the sight of the danger to which I had so long thoughtlessly exposed myself, I ardently thanked the Almighty for thus recalling me to Himself, and, full of repentance, I resolved to devote the remainder of my life entirely to his service. When the Franciscan had finished his impressive sermon, to strengthen my purpose I proceeded at once to the church of the great apostle of India, St. Francis Xavier, which was close by; and there, having found a Jesuit, who, by the will of God, was preaching on the same subject in the presence of the Host, I had the most favorable opportunity of fulfilling my object."

Here, in few words, we have Ripa's account of his own "conversion," with a very explicit statement of the doctrinal principles which led to that conversion. We have marked them with *italics:* and they are the same, we suppose, that are generally instrumental of conversions in the same churches to this day. In following this missionary and his successors, and in estimating his and their success, in making converts, these principles should be ever kept distinctly in view. Those who have read Scott's "*Force of Truth*,"—and who, that loves the truth, has not?—need not be told that there are principles and conversions widely different from those set forth by Father Ripa. Begging the reader to keep these differences in mind, we proceed.

Immediately after his conversion, Ripa conceived a strong desire "to found a new community of regular priests;" and while yet, as he says, so ignorant in religious matters that he did not know that, even in the path of virtue, it is necessary to have a guide, he fortunately made the acquaintance of Don Niccolo Vinaccia, by whose recommendation he was induced to read the *Filotea* of St. François de Sales, and was made to see the necessity of having a spiritual guide; "and on the 10th of May 1701," he goes on to say, "at the suggestion of Don Niccolo, I confessed for the first time to Father Antonio Torres, of the Order of the Pious Laborers, to whom I

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avowed my desire to enter the Church, and implored his advice. This benevolent man, as was his custom, had held me clasped in his arms; but on hearing my prayer, he suddenly drew back, opening his arms, and fixed his eyes on me for some time without uttering a word. Then, embracing me again with transport, but without asking any question, as confessors are wont to do in order to ascertain the vocation of their penitents, he exclaimed, "Yes, my son; take holy orders, and henceforward I will be your father in God;" and happy has it been for me that he has been my spiritual director ever since.

With the approbation of Torres he entered the Church on the 26th of the same month, was enrolled in the congregation of "Holy Mary of Purity," and began the duties of active life. His desire to institute a new religious community now became more and more strong. While pondering on this subject, all at once, he heard a clear and audible voice, saying "*to Rome;*" this vision he thus describes.

"I was struck with awe; and while, absorbed in thought, I wondered at the mysterious sound, a motley multitude of things floated before my mind, not in corporeal or spiritual forms, but in a purely intellectual manner which I cannot describe. It was then impressed upon my mind that the institution I was so anxious to establish was to consist of secular priests, wholly removed from worldly cares, and exclusively devoted to prayer, study and preaching; and that in order that nothing might divert them from these pursuits, another class of ecclesiastics, like the Pious Laborers, should minister to their temporal wants. That, as to dress, those of the first class should wear a habit different from that of any other religious community; with no hood or cap on their head, but with some other covering; not with shoes or sandals, but shod in another fashion. This vision was short, but it made such an impression on my mind, that although it took place more than thirty years ago, I remember it as distinctly as if it had happened but yesterday." p. 14

The manner in which Father Ripa's attention was first directed to China, shall be described in his own words. He says:

"On the completion of my twenty-third year, by the express command of Father Torres, I repaired to Salerno to be ordained. The day before my departure, when I went to take leave of him, he bade me on my return begin my novitiate as Pious Laborer; and although I answered that I felt no inclination to such a vocation, he insisted on my obeying him unreservedly. I therefore conformed to his will; but while, as I journeyed on, my mind dwelt on my being thus obliged to become a Pious Laborer, though I had the greatest veneration for that religious order, I felt so sad and depressed, that I could scarcely walk. However, being determined to obey Father Torres I waited upon him as soon as I came back to Naples, and requested an order of admission to my novitiate. He had returned from Rome only the day be-

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fore, and was surrounded by a number of his penitents. The moment he saw me, he said, "Good morning to you, good man; prepare for China."

"I was surprised, and wondered what he could mean; for I had never heard any thing about China. Perceiving this, Father Torres added, that China was a nation of idolaters, who, from want of laborers in the Gospel, lived in the darkness of heathenism; that Clement XI., the reigning Pope, with a view to remedy this evil, had recently attached to the Propaganda a college for the instruction of European ecclesiastics in the Chinese language, that they might carry the light of the Holy Gospel to those benighted heathens, and that accordingly his Holiness had commanded him to send some of his penitents to Rome for that purpose.

"As Father Torres spake these words, the mist which filled my mind vanished, and I now, greatly to my wonder, perceived that this was the very service to which God had called me. When we were left alone, I asked him whether he had spoked in jest or in earnest, as in the latter case I would go to China willingly. "Whether you will or not, to China you shall go," he replied."

"How then can I pass my novitiate with you, if I am to enter the College at Rome in order to go to China?" said I."

"At first he did not understand me, for he had forgotten that he had ordered me to become a Pious Laborer; but after I had reminded him of this, he answered, "Pious Laborer! Pious Laborer! God has destined you for the Chinese mission."

"This made me perfectly happy; and I walked home so elevated in spirit, that I scarcely felt the ground I trod on." pp 14, 15.

In the autumn of 1705, in company with a Calabrian priest, who also had been proposed for the Chinese mission, Young Ripa set out for Rome. The apartments in the Propaganda not being ready, they took up quarters in an inn—or rather in an Ecclesiastical College, where they had to pay twenty shillings a month for board and lodgings: and having but five pence a day to make up this sum Ripa was obliged, as he says, "with great shame and reluctance, to ask alms in order to provide the remainder." In these circumstances, in order to reduce his expenses as much as possible, he mended his own clothes washed his only shirt at night, and even slept on a mat—owing to which he was ever afterwards "dreadfully tormented with rheumatism." Aware how important it is to lead a methodical life, Ripa and his companion, during their stay in the college, appointed different hours of the day for study, prayer, and other occupations; "and in the evening," he adds, "after a rigid self-examination, we confessed to one another, Don Amodei *kneeling before me, accusing himself of his faults and temptations, and kissing my feet: and I afterwards going through the same holy duties with him*

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The last two clauses, above, we have marked with *italics*, because we wish to draw attention to them, inasmuch as they further develop principles on which Ripa's character was formed. They show us rules of what he calls, "***Holy duties***," very different from those set forth by such men as Jeremy Taylor, in his "Holy Living," &c. Once, when an inspired penman fell down to worship before the feet of a divine messenger, he was quickly rebuked; but here, in the case of Ripa and his fellow-student, we see them kneeling before each other, kissing each other's feet, and then styling these "***holy duties***." But to draw attention to these facts will suffice, and as we proceed with Ripa's autobiography, we shall soon see more of this sort.

Next we see this young aspirant "on a pilgrimage to Loreto, *for the purpose of imploring the favor of the Holy Virgin*." Arrived at Loreto, they "visited the Holy House and various other sanctuaries." Among these, and deserving particular attention, was the Montefalco, which "contains the corpse of St. Chiara in such a state of preservation that her hands and face are as fresh and ruddy as though she were alive; and what next? "We *adored* her heart."

Soon we shall see this honest youth among "heretics," on his way to China, for his preparatory course was now completed. He thus describes his departure for China, and the Pope's farewell gifts.

"Shortly after my return to Rome the rector of the Ecclesiastical College died, and I was appointed to succeed him. A few months after I had entered upon my new office, the Pope received the joyful intelligence that M. de Tournon, whom he had sent to China as apostolical commissioner, had been graciously welcomed by the Emperor; upon which his Holiness resolved to send him the cardinal's hat by some missionaries. He therefore appointed Dr. Funari, who was the parish-priest of San Giovanni de Fiorentini, in Rome; Father Fabri Bonjour, an Augustine friar of Toulouse; Father Ceru, of the Chierici Minori of Lucca; Father Perrone, of the order of the Mother of God; my humble self, then a secular priest from Evoli, in the diocesis of Salerno; and a gentleman of the name of Guarmani, who was to accompany us as a surgeon."

"Don Amodei, who was also a secular priest, was not included in the list, in consequence of his being absent and in ill health; but the moment I informed him of this, he sent to Cardinal Sacripante, the president of the Propaganda, a letter written with more tears than ink, and so eloquently expressed that the Pope—who, as well as the Cardinal, was greatly moved by it—immediately directed him to join us. Upon his arrival, we were all admitted to kiss the Pope's foot and receive his paternal benediction. After having solemnly exhorted us zealously to fulfil our divine mission, his Holiness gave to each of us a silver medal, with the indulgence *in articulo mortis*. He grant

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ed us also the faculty of gaining plenary indulgence every month; the favor of a privileged altar once a week; the right of blessing five thousand medals, crucifixes or rosaries, with the usual indulgences; the privilege of confessing to one another during our voyage; the power of giving plenary indulgences *in articulo mortis*, not attached to a crucifix, which might be lost, but to our own persons; and lastly, the authority of deciding by majority of votes all questions and doubts that might arise during our journey. The cardinal's hat, and the instructions of the secretary of state, were intrusted to Dr. Funari, with the injunction, that in the event of his being prevented from fulfilling his mission, they should be confided to the next senior member of the mission" pp. 23, 24.

With the hope of obtaining a passage to China in one of the English East India Company's ships, the mission soon set out for London, viâ Bologna, Mantua, Trent, and Brixen—at which latter place Funari, having been seized with a fit of apoplexy, was obliged to return to Italy, "leaving the cardinal's hat and the accompanying papers in the care of Father Fabri Bonjour."

Proceeding on their way, at Augsburg, and for the first time in his life he "saw *a priestess*, or wife of one of their Protestant ministers."

At Frankfort Ripa and Amodei received instructions, by order of "his Holiness," to return to Rome, it being alleged that the ship, about to leave London for China, could not receive the whole mission. Ripa declares this alleged deficiency of accommodation a "*pretence*," and adds, "that, in reality," their recall had been caused by "the calumnious reports" of one of their companions. However, they determined to halt on their way, wait for further orders, and attempt a vindication of their conduct. Fortunately Dr. Funari "arrived at Rome most opportunely," and defended their cause; the narrative thus proceeds.

"Having, in consequence of his representations, received permission to continue our journey, we *disguised* ourselves as laymen, and on the 23d of December left Cologne for the Hague. Here we found our companions, who, having been discovered to be missionaries, were refused passports for England by the English ambassador. By the assistance of the Bishop of Munster, to whom we were recommended by the Pope, Father Perrone, Amodei, and I, succeeded in obtaining passports under *assumed names*; and on the 3d of January, 1708, we sailed from Rotterdam for England. On the 7th we arrived safely in London; and the next morning we hastened to wait upon Signor Cornaro, the Venetian ambassador, who received us with the greatest kindness. Without losing any time, we went with Father Perrone and a gentleman of the embassy to solicit the East India Company for a passage to China in one of their ships; but as it was strictly prohibited to

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take out any ecclesiastics, the ambassador sent to inform the Company that we were going to enter the service of the emperor of China—Don Amodei as a mathematician, I as a painter, and *Father Perrone as our servant.* It was indeed amusing to see Father Perrone standing before us two, hat in hand, showing us all the marks of respect which servants are wont to pay their masters. The directors, however, being wary men, did not appear satisfied with this account, and said they could believe that Amodei and I were laymen, but not Father Perrone; his hands continually in his sleeves, and other signs, induced them to think that he must be an ecclesiastic. They then asked the gentleman of the embassy whether Perrone was a Jesuit; and on his answering that he was ready to swear to the contrary, they granted us permission to sail in one of their ships, which bore the name of Donegal, and was bound for Bengal." pp. 25, 26.

New difficulties now awaited poor Ripa. In consequence of news regarding king James, the Pretender, Queen Anne gave orders that no English vessel should go out of port, and that all catholics in the capital should be put in confinement. However, Ripa and his companions,—Fabri, Perrone, Cem, and Amodei—easily found means to go on board. The following is his description of the vessel and their accommodations in her.

"The Donegal was only of 180 tons burden, the berths were all full, there being only the number required for the officers of the ship. In consequence of this, I had my bed immediately under the beam of the rudder, which, being violently moved from side to side by the wheel, greatly terrified me in my sleep. But the greatest inconvenience that I suffered, during the whole voyage, arose from being always exposed to the view and the insolence of the sailors, who were continually in this quarter of the vessel, eating, drinking, singing, and playing, or else cleaning their arms, making cartridges, and pursuing other employments of the same nature. My bed being laid exactly over the powder-bin, I almost every day found it thrown into some corner, under the guns, casks, or cables; often soiled with beer or grog, and at times even covered with vermin, some of the crew having lain upon it. I could, however, have borne this and other miseries and annoyances incident to a ship when in port, as every one should do who has resolved to undertake the life of a missionary; but that which was insufferable to me was, that close to my bed were the berths of three officers, who, during the four months we remained in the river, were frequently visited by their wives: those who know what liberties English women allow themselves, may understand what a poor missionary must endure in being obliged to remain day and night with such company. One of the women was so barefaced in her actions, that no sooner was her husband out of sight than she behaved in the most infamous manner." pp. 27, 28.

After four months' detention the Donegal set sail, when "things were brought into such strict order that, comparatively, the vessel bore the appearance of a monastery." St. Joseph was selected, by

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lot, to be their patron; and all seemed promising, when on the evening of the 3d of March a boat arrived, commissioned by government, to press a part of their crew for the Queen's service. These and "other vexations," not excepting the loss of their luggage, came in quick succession. At length, however, on the fourth of June the vessel reached the open sea.

The conduct of the *English heretics* was a subject of deep grief to the zealous youth, during his outward bound voyage. Excepting a few of the crew, who were Catholics, all were required by the captain to be present at prayer on Sunday, either morning or afternoon; all sports were discontinued; "and many of those, who could read, might be seen during a great part of the day with the *Bible* in their hands. One of the company who was employed in drawing a geographical map, wishing to continue his work on a Sunday, received a severe reprimand from the captain: such is the rigor with which *these heretics* observe the Lord's day."

While in the Indian Ocean the scurvy broke out on board ship and made dreadful havoc among the crew. Ripa thus describes the conduct of himself and companions: "though we, missionaries, had hitherto endeavored to *conceal our real character from the heretical company*, among whom we had been thrown, yet on this occasion we deemed it our duty to cast off all disguise, for the eternal salvation of three of the crew, who were Catholics, but had for several years wallowed in sin, completely neglecting their religious duties."

Two other cases occurred among the "*heretics*" which caused Ripa great sorrow and bitter disappointment. They are thus detailed in his own words.

On the 1st of January, 1709, one of the sailors, whom the scurvy had reduced to a state of extreme debility, fell into the sea. The boat was immediately lowered, and every effort made to save him; but to no avail I was exceedingly grieved at this accident, for the poor fellow had been disposed to abjure his heresy, and we had agreed that as soon as we landed I should confess and receive him into the bosom of the true Church. We dared not do this on board, lest we might be observed, especially as, owing to my ignorance of the English language, the confession must have taken place through an interpreter, and consequently with closed doors, in order to avoid discovery and punishment. While still sorrowing for this loss, I was informed that an English youth, who was the son of a great London merchant, finding himself brought nearly to his end by the same fearful disease, was also anxious to abjure his religion and receive absolution at my hands; but the Devil, who reigns among those heretics, kept them constantly about the bed of the patient until he died, leaving me bitterly disappointed." pp. 35, 26.

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The Donegal having to enter the Ganges, Ripa and his companions took passage in Spanish ships for Manila, "throwing off the lay dress," worn ever since their departure from Cologne, and applied themselves in good earnest to reclaim the Catholics.

On arriving in Manila and finding that all intercourse had been interdicted, by the king of Spain, between his subjects and the celestial empire, "a small ship was fitted out by subscription entirely for us," says Ripa, "under the orders of Don Teodorico Pedrini, a missionary, who had already been some years in these regions, and who for this purpose had *disguised himself as a captain*. His inexperience in nautical matters nearly cost us our lives two or three times; but in spite of all, on the night of the 2d of January, 1710, we cast anchor under one of the numerous islands close to Macao."

The following paragraphs show us in what circumstances the reënforcement found themselves, on their arrival in China. The autobiographer says:

"The next morning Don Pedrini went on shore in his assumed garb of a captain, and in the afternoon he returned on board, accompanied by two ecclesiastics of the suite of Cardinal de Tournon. This brilliant ornament of the Sacred College had, on his first arrival in China, been received by the Emperor with unequivocal marks of esteem; but having since refused to conform to certain enactments of the Board of Rites concerning the missionaries, he had been confined at Macao. Soon after dusk we went to pay him our respects, under the guidance of the two ecclesiastics just mentioned, eluding the vigilance of the guards by entering his prison through a private door which opened upon the sea. We were received by the holy man with extreme affability and kindness; and after a long and deeply-interesting conversation, we retired from his presence perfectly edified.

"Although the Cardinal, and about forty missionaries of different religious orders, were thus kept in confinement during the first three weeks of our stay at Macao, I and my companions were left quite free. On the morning of the 23d of January, however, we were suddenly visited by five mandarins, who, after sending for Father Fabri, began in judicial form to ask us who we were, whence we came, what was our business, and so forth, writing down their questions and our answers. After this they went away, leaving the house guarded by Chinese soldiers, for whose accommodation a booth was instantly erected on the premises.

"After duly considering the indignities to which our holy religion was exposed in his own person and in those of the missionaries, his Eminence resolved to address a remonstrance to the Viceroy at Canton, and at the same time to transmit with it a dispatch for the Emperor, announcing his promotion to the rank of Cardinal, and the arrival of six missionaries, three of whom were acquainted with mathematics, music, and painting. His Emi-

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nence was induced to take this step by the recollection that, whenhe was at Peking, the Emperor had asked him to write, in his name, to the Pope for some missionaries skilled in the arts and sciences; and he now hoped to recover the favor of the monarch by sending him Father Fabri, Don Pedrini, and myself, in the above capacities When I heard that, by this arrangement, I was doomed to quit my favorite vocation for the purpose of cultivating an art of which I knew only the rudiments, I could not refrain from expressing my bitter dissatisfaction; but reflecting that it was at that moment impossible to benefit the cause of our religion as a missionary, I soon resigned myself to obedience.

"His Eminence bore all his troubles and privations with a Christian fortitude which was truly admirable; but nevertheless, his bodily frame being unequal to sustain the efforts of his great mind, after three months' lingering illness, he went to receive the palm of martyrdom in heaven—departing this life in the forty-first year of his age, sincerely beloved and lamented by all who knew him." pp. 44, 45.

Shortly after the death of cardinal de Tournon, and in consequence of an order from the emperor Kánghí, the young *artists* left Macao for Canton. Ripa having finished two pictures for his majesty, the governor-general immediately dispatched them, on their way to Peking, "with firing of mortars, as is customary, whenever any thing is sent to the emperor."

On the 27th of November, 1710, boats having been made ready by imperial orders, the party, consisting of Fathers Tilisch and Cordero, both mathematicians, Don Pedrini, Father Fabri and Ripa, embarked and proceeded on their journey towards the northern capital, *viâ* the Mei-ling. On their way, at Nánhiung, they found a convent of Spanish Augustines; and at Nánngán fú, they were allowed to dine with Father Fernandes at the residence of the Reformed Franciscans, but could not stop there during the night, their conductor averring that he had received orders not to permit them "to lodge in houses inhabited by Christians." Again, at Kanchau fú, they found both Jesuits and Reformed Francisans.

On Christmas-day they reached Nánchâng fú, the capital of Kiángsí, where they found a Portuguese Jesuit, Father Simoy. At Nánchâng fú they stopped for the night, January 1st, 1711. There during the evening he "made two conversions." While remarking on this event, he animadverts with severity, on the conduct of the missionaries then in China, and gives a view so different, from that usually entertained, that we copy it entire.

"These two conversions filled me with great joy, as they were the first I had made. I may here take occasion to observe, that if our European mis-

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sionaries in China would conduct themselves with less ostentation, and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased; for the Chinese possess excellent natural abilities, and are both prudent and docile. But, unfortunately, our missionaries have adopted the lofty and pompous manner known in China by the appellation of "Tti-mjen." Their garments are made of the richest materials; they go nowhere on foot, but always in sedans, on horseback, or in boats, and with numerous attendants following them. With a few honorable exceptions, all the missionaries live in this manner; and thus, as they never mix with the people, they make but few converts. The diffusion of our holy religion in these parts, has been almost entirely owing to the catechists who are in their service, to other Christians, or to the distribution of Christian books in the Chinese language. Thus, there is scarcely a single missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have been already converted by others; and, in the absence of missionaries, infants, aged persons, and those that are sick, are baptized by native Christians." p. 55.

Ripa's method of "making conversions" will be further illustrated by the following details. One day, as he was on his journey, he found a female infant, an outcast, by the wayside. Not being able to procure any water there, to baptize the infant, he had it carefully placed in his sedan, and carried to the next inn. "Here," says he, "I put on my surplice and stole, and taking the oil, which I always carried with me, I consecrated the water; after this I baptized the infant; which, being a girl, I resolved to name Mary, in order to offer to the Holy Virgin this my first begotten in the Lord."

In connection with this subject, he speaks of infanticide, of the carts going round the city of Peking every morning to collect the outcasts, and states as a fact that the Jesuits had appointed a Chinese Christian to baptize all that were thus brought to one of the temples—by which means "not less than three thousand children" were baptized every year.

On the 5th of January they arrived at the capital. The following paragraphs give us the particulars of their introduction to Kánghí.

"Being safely arrived in Peking, to which city the Emperor had returned, we were, by his command, immediately conducted to the palace, without being permitted to see any of the Europeans. After remaining for some time in an apartment with a number of mandarins, we were shown into a spacious open hall, where the chief eunuch came to meet us, and made us sit down upon cushions, which are used by the Tartars, who do not sit like us, or like the Chinese, but with their legs crossed. When we had taken our seats, the eunuch and the mandarins standing, two large golden bowls, one full of meat, the other of fish, were brought to us, with the intimation that the whole was

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sent by the Wan-Sui, which signifies the life of ten thousand years, which is one of the titles of his Imperial Majesty, and that it came from his own table. Such being the case, we were ordered to go on our knees which is the universal custom upon receiving any thing direct from his Majesty. Then, taking the two bowls, we were obliged to raise them on high in our hands, and perform the ko-tow, that is, bend the head to the ground in sign of thanks for the great favor thus conferred upon us. After sitting down again we declined tasting the meat, saying that, being Friday, our religion forbade it, and we partook of the other things. We were then asked whether we had come prepared to serve the Emperor, even unto death; and we replied that such was exactly our wish.

"When the dinner was over we were presented to his Majesty in his private apartments. He was seated, after the fashion of the Tartars, on a divan covered with velvet; and had before him a small table, upon which were placed some books and writing materials. Upon his right and left were some European missionaries, with some eunuchs, having their feet close together and their arms hanging down, which, in China, is a sign of modesty and respect. Following the instructions received from the mandarins, as soon as we were within sight of the Emperor, we hastened our steps to the divan on which he was seated; and there we stood a few moments, with closed feet and arms hanging down. Then, at a signal given by the master of the ceremonies lowering his hand, we bent our knees; and, after remaining a short time in this position, at another signal we inclined slowly our heads till we touched the ground with the forehead; and this was repeated a second and a third time. After these three prostrations we arose to our feet, and then we again repeated them in the same manner, till they amounted to nine. This homage is callen *tah-lee*, that is the great or solemn ceremony. Subsequently, when we went into the presence of the Emperor, which was a frequent occurrence, we only knelt once; excepting at certain annual solemnities, such as the Emperor's birth-day, the first day of the year, and some few other occasions, when the nine prostrations were indispensable.

"After these ceremonies his Majesty asked which of us had made any progress in the Chinese language, as he had been informed by the mandarins appointed to attend us that one of the five had done so. He was answered that I was the one. He then inquired our names, country, and profession, and whether we had brought any new mathematical works with us. He also ordered Signor Pedrini to play some music; put some questions to Signor Fabri concerning mathematics; and said something to me about painting. To this point the conversation had been kept up by means of interpreters. The Emperor now commanded me to answer the next question in Chinese, expressing myself as well as I could. He addressed me very slowly, employing many synonymous words, in order that I might understand him; and was very patient with me, making me repeat the words, till at length he made out what I meant. The question was as to the cause of Cardinal de Tournon's death at Macao. At the termination of the audience we were obliged to

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hasten out of the apartment as quickly as possible, which is a mark of respect paid to the Emperor. Having thus left the presence, I was informed by the mandarins, that it was his Majesty's pleasure that I should go to the palace to paint; and, accordingly, I entered upon my duty on the following day." pp. 59, 61.

Of the incidents recorded by Ripa, during his sojourn at the imperial court, we will select a few,—and these, for the most part, either such as have not before been recorded in our pages, or, if so, such as shall exhibit the same in new and more interesting points of view. Very many of his pages are filled only with such statements as are already familiar to all our readers, and of course we shall aim to pass these by unnoticed.

In one of his chapters, we have a description of the "celebration of the solemn *sacrifice to heaven, worshiped by the literary sect*, of which the emperor is the head." For this purpose temples are erected, "and in these the *emperor alone* is entitled to sacrifice, in the name of the whole of his people. If by any chance he is prevented from performing this function, his place is supplied by magistrates of the highest rank. Any other person attempting to do the same, *commits the crime of* HIGH TREASON, and is punished accordingly." These sacrifices consist of a vas tnumber of immolated sheep and oxen, accompanied by a variety of ceremonies. For these services, the Chinese prepare "by fasting, bathing, continence, and eating no flesh of animals slain during the fast, though that of animals killed before may be eaten."

Stag-hunting by the emperor and his sons is thus minutely described by Ripa.

"In the month of September the Emperor usually indulged in stag-hunting; and this year 1711, in order that we Europeans might witness the sport, he took us all five with him. We set out on the 11th for Kara-kotton, an ancient city which had been destroyed by the Chinese when they expelled the Western Tartars. Before building the residence of Je-hol, above described, his Majesty used to spend the summer months in this place, where, besides his palace, several edifices are still extant, partly erected by him for his suites, and partly by the Chinese, who repair thither for trade. Although it had been abandoned by the Emperor, it still contained a considerable population.

"Very early on the 12th we resumed our journey, and, after travelling about twenty miles, we came to a place called Lan-chee-siao-ing, where we passed the night under tents. Beyond this spot there are no other habitations but the palaces intended for the reception of the Emperor and his ladies. The rest of the company lodge in tents, which, from one of the neighboring

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heights, form a noble sight, looking like the encampment of an army. Out of thirty thousand soldiers, which the Emperor had with him at Je-hol, only twelve thousand accompanied him to the hunt; but his retinue was so numerous that our party must have amounted to more than thirty thousand persons. On the slope of a hill a Miao had been erected long before the arrival of the Emperor; and the hill was surrounded with soldiers, who allowed no one to pass, because his Majesty was expected to alight with the ladies of his suite, as in fact he did before proceeding to his palace. The ladies he brought with him were in six carriages, three of which were yellow and three black, the former for the queens, the latter for the concubines. Those of the crown-princes were in three carriages, one yellow and two black. Each carriage contained four ladies, seated in the Tartar fashion with their legs crossed. Wherever these women passed, everybody was obliged to pay them reverence, by quickly fleeing away and hiding themselves so that they might neither see them nor be seen: those who were not very active in the performance of this duty never failed to receive a good beating from the mandarins or eunuchs of the escort. We Europeans, however, were treated with less severity. It often happened that we met them in places were it was inconveient to avoid them, and that, while the Chinese were driven away without mercy, we were not at all molested.

"On the 13th we left Kara-kotton before daybreak, and proceeded to Poro-kotton, another ancient city which had likewise been demolished by the Chinese. The following day was spent by the Emperer in fishing in a river flowing by. We then resumed our journey, and arrived at a place called Epakia, where his Majesty slept in a palace for the last time, as henceforth tents were the only accommodation on the road. About halfway stood three large circular tents, of white canvass, with a yellow enclosure of the same, material. One of them was for the Emperor, another for the crown-prince and the third for the ladies. There were, besides, some blue tents, of inferior quality, for the eunuchs. Here his majesty stopped two hours, in the middle of the day, for dinner and repose: and at the place where we arrived in the evening we found other tents of the same description, and disposed in the same manner.

"After another day's rest and one of travelling, on the afternoon of the 17th we began what they call the little hunt, which is for deer, hares, and pheasants. Hitherto, we Europeans had preceded the company about two hours' march—the Emperor intending that we should thus avoid the dust and confusion always produced by a whole army on horseback; now, however, to enable us to enjoy the sport, he ordered that we should march immediately after him, and keep within sight of him. We had come to a small plain covered with luxuriant verdure, where a number of soldiers formed a semicircle around the Emperor, who was a few steps in advance, followed by his family and suite, all armed with bows and arrows, and flanked by falconers.

"As the circle advanced at a slow pace, innumerable pheasants, hares, and deer were seen to fly or run out of the grass and the bushes in all directions. Eagles, trained for the purpose, were let loose upon the deer: against the

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hares and pheasants arrows and hawks were employed. This continued for about an hour, when we came to the end of the plain, and were obliged to proceed in search of another spot across those valleys and hills of Tartary. Then, when we came to the other places adapted to the sport, this was repeated several times, and always in the same manner.

"Having crossed several hills, we now arrived in an open place, skirted by verdant heights; and in the early morning the stag-hunt was begun, which being conducted in a manner quite different from ours, I shall here describe minutely. On this occasion the army consisted of twelve thousand soldiers, divided into two wings, one of which passed on towards the east, then turned northward whilst the other proceeded to the west then likewise turned in a northern direction. As they marched on, each man halted, so as to remain about a bow-shot distant from the next, till at length they surrounded the hills. Then, at a given word, in an instant they all advanced slowly towards the centre of the circle, driving the stags before them, and went on in this manner till one was not more than half a bow-shot distant from the other. Every alternate soldier now halted, and the next continuing to advance, two circles were formed, one being at a considerable distance from the other. After this they all moved in the same directions till the soldiers of the inner circle being so near as to shake hands, they divided again and formed a third circle; when, preserving their relative distances, they advanced again till the soldiers and horses of the innermost circle touched each other.

"The inner or third circle was less than a bow-shot distant from the second, but the distance from this to the outer circle was much greater. The three circles having thus taken up their ultimate position, the Emperor entered into the centre, followed by the male part of his family and relatives, and surrounded by the best and most expert hunters, armed for his defence. The ladies were conducted into pavilions erected upon a neighboring hill, where they could view the sport without being seen. A similar situation was allotted to us, but we remained on horseback."

"The signal being given, the Emperor himself opened the chase by killing with his arrows a good number of the multitude of stags thus surrounded; and when weary, he gave permission to his sons and relations to imitate him. The stags, perceiving themselves hemmed in and slaughtered on all sides, attempted to escape by breaking through the circle; but the soldiers, being accustomed to this, instantly drove them back with shouts and the noise they produced by striking the leather housings of the horses with their stirrups. Many of the stags, however, urged by pain or fear, leaped over the horses, or forced a passage with their horns. The soldiers of the second circle then endeavored to drive them back to the centre; but if they did not succeed, those of the third were permitted to kill the fugitives. Nor were the animals that chanced to escape from the soldiers entirely safe, for they could then be destroyed by any one who might happen to meet them." pp. 86, 89.

After giving his readers an account of what he had heard of hunting tigers, Ripa thus again resumes his narrative.

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"The Emperor took part in another species of sport, unknown in Europe and less fatiguing. He set out by night with all the great company above mentioned, and when within two miles of the spot selected for the sport he left the army, and ascended to the top of a hill with six or seven hunters, clothed in stag-skins from head to foot. Here one of the hunters put on a kind of mask resembling a stag's head with horns, and concealed himself among the bushes in such a manner that at first sight he might be taken for a stag, while the Emperor and the others crouched down close by—all being armed with good guns, to the ends of which were fixed small pieces of stag's horn. The stags are followed by several dogs, which they will not allow any other stag to approach. Early in the morning they instinctively raise a cry of challenge; the other stags arrive, and a fight ensues, which continues till one is slain, when the victor takes possession of his rival's herd of does. One of the hunters now blows an instrument which, both in shape and sound, very much resembles those with which our herdsmen call the swine, and which closely imitates the bellowing of the stag. At this sound the stags hasten to the hill, and seeking their supposed rival, they come within gun-shot, and meet with their death. The Emperor had the first shot, and if he missed, the stag was quickly killed by the huntsmen. It happened one day that at the sound of the horn not one stag only but two appeared at the same time within shot, and began to fight. One of them was soon hit by the Emperor, and the other, instead of running away, strove to finish his dying rival, thus giving his Majesty the opportunity of killing him also with the second shot. The sport lasts only about two hours, as later in the day it would have no effect; and every morning from five to ten stags were thus killed.

"This was the sport in which the Emperor Kang-hy indulged every year, in the months of September and October, changing the place nearly every time, in order to find a greater quantity of game. If it happened during this period that his Majesty was deprived of his diversion, either by his superstitious prostrations to the new moon, or any other impediment, he was not idle on that account. He then came out of his pavilions, and, sitting upon a carpet on some elevated situation, he either watched the dexterous efforts of his Tartar wrestlers, or commanded some of his grand-children, and other great military mandarins, to practise archery before him; and sometimes he would even enter the lists against his third son, who managed the bow nearly as well as himself. Although our party amounted to about thirty thousand persons—a number which, under all circumstances, must produce great noise and confusion—yet when the Emperor was encamped, and the sun had set, the silence enforced was perfectly astonishing. One day Pedrini and myself having returned to the encampment after sunset, my friend ordered a servant to call our conductor, to whom he wanted to speak. The poor fellow resisted for some time, but being pressed by his master he at last obeyed; and scarcely had he opended his mouth, before he was seized by the soldiers of the guard, and very severely bastinadoed." pp. 90, 92.

In 1713 the emperor completed the 60th year of his age, and the

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event was celebrated as a solemn festival. Officers from all the provinces came to the capital, to take part in the rejoicings on that occasion. Every one offered to the sovereign gifts of the rarest description, according to his rank and power. "We Europeans," says Ripa, "each contributing his share, made his majesty a present consisting of European wine, Brazilian tobacco, which is the most esteemed in China, one pound of gum storax, a piece of the finest linen, "&c., &c., These gifts, however, before being presented to his majesty, had first to be inspected by his officers, who, in this case, would not allow them to be forwarded until the medical articles had been taken away and the whole reduced to even numbers, "declaring that on such a day it was an evil omen to offer to the emperor an odd number, or articles of medicine." Ripa was offended at this and withdrew, leaving the others to do what they liked, and they took away the medicines and made the numbers even. And then, he goes on to say: "We afterwards returned to the palace, where, kneeling before the mandarins, and wishing his majesty every happiness, we declared that we felt ashamed to present such trifles: the emperor returned in answer, that he felt much pleasure in receiving the expression of our good wishes; and out of all the above named articles, he made choice of thirteen, which was considered as a great favor From each of the mandarins he only accepted one or two things, refusing all the rest. His majesty afterwards conferred a particular honor on me, by sending me a box of European colors, which had been presented to him by one of his courtiers."

The description of the public rejoicings, the procession, and the companies of aged men from the provinces we have as follows.

"On the 11th of the same month the Emperor went in state from Chan-choon-yuen to his palace in Peking, allowing every one to see him. On ordinary occasions his Majesty is always preceded by a great number of horsemen, who clear the streets entirely, causing all the houses and shops to be shut, and a canvass to be drawn before every opening, so that no one might see him. The same precautions are taken when the Emperor's ladies, or those of his sons, are about to pass. His Majesty generally comes forth on horseback, and the ladies are always conveyed in close carriages. Upon this celebration of the sixtieth anniversary of the Emperor's birth, the openings were not stopped nor the doors shut, nor were the people driven away. The streets and roads were now crowded with countless multitudes desirous of beholding their sovereign. He rode on horseback, wearing a robe covered with dragons, magnificently embroidered in gold, and having five claws, the five-clawed dragon being exclusively worn by the imperial family. He was preceded by about two thousand horse soldiers, in splendid array, and imme-

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diately followed by the princes of the blood, who were succeeded by a great number of mandarins. After these came a large body of soldiers, marching in a promiscuous mass, without observing any order. We Europeans were disposed in a rank near a bridge at no great distance from the palace, where we awaited the arrival of his Majesty upon our knees. On passing by, he paid particular attention to each of us, and smilingly inquired which were those employed in drawing the map.

"A vast number of aged but healthy men had been sent to Peking from all the provinces. They were in companies, bearing the banner of their respective provinces. They also carried various other symbols and trophies, and being symmetrically drawn up along the streets through which the emperor was to pass, they presented a very beautiful and uncommon appearance. Every one of these old men brought a present of some kind to the emperor, which generally consisted of vases and other articles in bronze. His Majesty gave to each of them twelve silver tahel, a coin worth about five shillings, together with a gown of yellow silk, which is the imperial color. They afterwards assembled all together in a place where the Emperor went to see them; and it was found that this venerable company amounted to four thousand in number. His Majesty was highly gratified with this spectacle; he inquired the age of many, and treated them all with the greatest affability and condescension. He even invited them all to a banquet, at which he made them sit in his presence, and commanded his sons and grandsons to serve them with drink. After this, with his own hand, he presented every one of them with something; to one who was the most aged of the whole assembly, being nearly a hundred and eleven years old, he gave a mandarin's suit complete, together with a staff, an inkstand, and other things.

Many compositions in verse and prose were produced on this auspicious occasion, and some of our missionaries humbly petitioned his Majesty for a copy of the collection to send to Europe, which he granted, commanding Father Bovet to translate them. In these poems divine titles and honors were given to Kang-hy, who was indeed held in such veneration throughout China, that he often received the appellation of *Fo*, a national deity universally adored, both by Tartars and Chinese. I myself very frequently heard him designated as the living *Fo*." pp. 99, 100.

Somewhere it has been said that the Chinese, as a nation, are without "*shirts, sheets*," &c. Ripa shows that, even in Kánghí's time, they had imperial authority for this usage. Having been requested to wait on the emperor, in company with Dr. Volta, a Milanese priest and physician, attached to the Russian embassy, Ripa thus describes the emperor in bed. "I observed on this occasion that his majesty's bed was wide enough to contain five or six persons and *had no sheets*; the upper part of the mattress, as well as the under part of the quilt, was lined with *lamb's-skin*, and the emperor *slept between these*, without wearing any night-cloths."

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Ripa's account of the emperor, is not very flattering. His majesty, he says "supposed himself to be an excellent musician, and a still better mathematician; but though he had a taste for the sciences and other acquirements in general, he knew nothing of music, and scarcely understood the first elements of mathematics." Again he says: "He was really a man of enlarged understanding, but believed all the exaggerated praises of his courtiers, and was childishly vain." Of his majesty's recreations at his northern residence we have the following.

"When the Emperer's presence was required in the outer palace on some business, he generally went by water; and, as he necessarily passed under my window, I also saw him. He always came in a boat with some concubines, and with a train of other boats loaded with ladies. On reaching the spot where, by a secret door, he entered the room in which he gave audience he left the concubines behind, in charge of the eunuchs. I saw him several times about the gardens, but never on foot. He was always carried in a sedan-chair, surrounded by a crowd of concubines, all walking and smiling. Sometimes he sat upon a high seat, in the form of a throne, with a number of eunuchs standing around him; and, watching a favorable moment, he suddenly threw among his ladies, grouped before him on carpets of felt, artificial snakes, toads, and other loathsome animals, in order to enjoy the pleasure of seeing them scamper away with their crippled feet. At other times he sent some of his ladies to gather filberts and other fruits upon a neighboring hill, and pretending to be craving for some, he urged on the poor lame creatures with noisy exclamations until some of them fell to the ground, when he indulged in a loud and hearty laugh. Such were frequently the recreations of his Imperial Mejesty, and particularly in the cool of the summer evenings. Whether he was in the country, or at Peking, he saw no other company but his ladies and eunuchs; a manner of life which, in my opinion, is one of the most wretched, though the worldly consider it as the height of happiness." pp 128, 129

We come now to the closing scenes in the life of this monarch, generally regarded as the most enlightened ruler that ever occupied the throne of China, at least in modern times. On the 20th of December, 1722, Fathers Ripa and Angelo were in the house of the emperor's uncle, at the capital where they resided, when suddenly they heard an unusual murmuring noise, as if arising from a number of voices in the palace. Kánghí had just expired at *Háitien*, his country seat; and Yungching, his fourth son and successor, had begun to reign. Horsemen, carrying messages, were riding furiously in every direction. During the night the corpse, attended by the emperor on horseback and followed by his relatives and a countless host of soldiers with drawn swords, was brought to the palace in

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Peking, where the funeral rites were to be performed. In these the missionaries all took part, during several days repairing to the same place and repeating the same ceremonies After they were ended Ripa ascertained that the rites and ceremonies, in which he and the other Father had joined, were pagan and superstitious; whereupon, he says, "I was grieved and alarmed to a degree which it would be impossible for me to express, and in order to preclude the possibility of the recurrence of such a misfortune, I resolved to quit that Babylon at any risk and as soon as possible."

New difficulties and trials now arose, one after another, all giving Ripa additional reasons for hastening his return to Europe. Some of these are set forth in the following extracts.

"His Majesty had taken it into his head to have a fountain constructed which should never cease to play. We were accordingly asked, by command, whether any of us were able to contrive it. A Frenchman answered to the effect that two of his countrymen had lately arrived who would undertake such a work. Father Angelo, through me as interpreter, replied without hesitation that he felt equal to the task. The others declared themselves ignorant of such matters. Father Angelo had already begun a design to be submitted to the Emperor, when I was informed that the fountain required by the superstitious monarch owed its origin to the following circumstance:—His Majesty had demanded of a certain Bonze, who was believed to be possessed of miraculous powers, how his dynasty could be rendered perpetual; and the Bonze had replied that this might be attained whenever a fountain should be constructed whose waters should never cease to flow upon the figure of a dragon. Those who gave me this information, deeming it wrong to encourage such heathen superstition, had unanimously declared that they were unable to execute the work. I had inquired of the courtiers, who issued the order, what might be the object of the Emperor, but they replied that it was merely for his own amusement. Nevertheless, being well satisfied of his superstitious intention, I deemed it my duty to prevent Father Angelo from undertaking the work, especially as by means of polite excuses and suitable representations he could avoid it without giving offence. Accordingly I communicated my opinion to Father Angelo, and found much difficulty in inducing him to adopt it.

Soon after this dangerous and delicate business had been so well arranged, that even in the palace the fountain was no longer mentioned, the Disposer of all things exposed me to further trials. The Emperor commanded that Father Angelo should be required to state whether he was able to assist in the manufacture of bells in bronze, of which he sent him the models. From the peculiar shape of these bells, and from the inscriptions upon them, it appeared they were destined for the worship and temples of idols; and some courtiers, moreover, told me that the Emperor intended to place them, together with a mass of bows and arrows, in the belly of an enormous idol

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which he had erected in a spacious temple situated near the palace. I was, therefore, satisfied that Father Angelo could not undertake such a work without sharing in the sin of idolatry; and before the answer was returned, I cautioned him not to betray by his gestures that he understood such things. Father Angelo listened to what I had to say; but as he was well informed in mechanics so was he deficient in theology and philosophy, and accordingly opposed my representations upon the subject, desiring me to state that he understood what was required, and was ready to take part in it. The courtiers perceiving that he was determined to please the Emperor, and that I objected, severely reprimanded me for thus placing myself in opposition to his Majesty's will and pleasure.

Finding that I was now entirely exposed, I freely declared that although Father Angelo might be capable of such a work, he could not undertake it, because our religion prohibited any participation in the manufacture of things intended for the service of idols. Hereupon they threatened to inform the Emperor of my conduct: I replied, that being well acquainted with the manners of the court, I knew what must then be my fate, and was prepared to die rather than do that which was most strictly forbidden by my religion. By this they perceived that I had fully decided upon my line of conduct and being well disposed towards me, they agreed to report to his Majesty that Father Angelo was unacquainted with such work. The latter, finding himself disappointed, became greatly incensed, saying that I had deprived him of the honor of being employed in the service of his Majesty, and immediately went away to our residence at Hae-tien, declaring that he would no longer live in the same house with me, and that for the future he would have some other interpreter.

"Having again found myself in the critical alternative of either consenting to further the interests of idolatry or causing much prejudice to the mission, I determined upon returning to Naples; and this resolution was confirmed by a circumstance which happened a few days afterwards. In order to excite the Chinese Christians to a more frequent fulfilment of their devotional duties, I had obtained the privilege of consecrating small Agnuses for the acquisition of indulgences; and on Friday mornings I performed a service in my chapel, during which I distributed Agnuses to those who attended. Having been informed of this, some of my opponents said, in the presence of several Christians, that I had no authority to consecrate Agnuses, and that I imposed upon the credulity of my congregation. My friends resented this attack upon my character, and a bitter dispute ensued, in consequence of which the contending parties came to my house to ascertain the truth. I immediately produced the diploma granting me the privilege, and satisfied them all.

"This fresh incident convinced me still more that my efforts were maliciously counteracted by my enemies, and scarcely produced any thing but scandal and discord. Considering, therefore, how little I could effect in China for the propagation of Christianity, and how repeatedly I was exposed

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to the danger either of participating in idolatrous practices or of perishing, in obedience to the Holy word,—"But when they persecute you in this city, flee ye into another," I resolved to return to Naples; not, however, with the intention of living in idleness, but with a view of devoting all my time and energies to the promotion of the great object of the Christian mission.

"The project of quitting the post assigned to me by my superiors had previously occurred to my mind, as stated above, and had often been the subject of my prayers; nevertheless it was a step of so serious a nature, that I dared not execute it on my sole responsibility. Now, however, I placed myself under the patronage of the holy apostle Saint Matthew, shut myself up, and went through a course of religious exercises. After several days of constant meditation and prayer, I felt so strengthened in my purpose, that I finally resolved to depart." pp. 141, 144.

Always, from the very first, Ripa was dissatisfied with his appointment as "*painter to His Majesty*," and not without cause. Although he was in the service of the emperor, and subject to his orders, yet he was obliged to provide for himself clothing and other necessaries, "out of the annual allowance of about forty pounds," received from the Propagand. On the score of expenses he often complained that his allowance, was insufficient to supply his wants. Even the food, "from the imperial kitchen," was always cold, and not being accustomed to this, he suffered greatly.

His college for Chinese was the only enterprise that ever succeeded according to his wishes. In the summer of 1714 he baptized a youth of the age of thirteen, whose parents were Christians. This youth possessed excellent qualities, "suitable to the priestly office and necessary for a Christian missionary." He was Ripa's first pupil, and went with him to Naples, "where" says his master, "he became the senior student in this institution at which I now write." This youth was a native of "Koo-pa-kew," where Ripa had baptized many converts and "was pressed to receive three other boys," among whom was the "blessed John In." These four formed his "infant institution," of which he thus speaks:

"I did not call it a college, because at this period I had in truth no higher object than of forming a mere school, which should end with my life in that same country. I well knew how much that vast field lacked laborers, and that Europe could not furnish them, the number of missionaries she had sent thither from 1580 to 1724 scarcely amounting to five hundred. I also knew that, however numerous and zealous the European missionaries might be, they could not produce any satisfactory results, in consequence of the formidable barrier of the language, which up to my time none had been able to surmount so as to make himself understood by the people at large. For these reasons, and others which I think it unnecessary to state, I firmly be-

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lieved that it was indispensable to establish in the church of God a religious community exclusively for the purpose of qualifying the natives for the apostolical ministry. But as I possessed neither the funds nor the convenience, or support required for so great an undertaking, I felt compelled to keep within an humbler sphere.

"My brothers and other European friends, however, having heard of my intention of undertaking the education of young Chinese, meanwhile had sent me a liberal supply of money, which unexpectedly reached me at the very moment when it was wanted. As land in China produces twelve per cent. on the capital invested, and houses even as much as eighteen, the sum I thus received secured me a yearly income more than sufficient to cover my expenses. Nearly at the same time I also received two dispatches from Rome, by which his Holiness conferred on me the office of Apostolical Prothonotary, and the living of San Lorenzo, in Arena, in the diocese of Mileto, implying the privilege of wearing mitre and crosier. Encouraged by these various and distinguished favors of Divine Providence, I now aspired to extend my school, and to devote it exclusively to forming native ecclesiastics; but the malice with which my efforts were opposed both by Asiatics and Europeans, soon convinced me that God had disposed otherwise, and that China was not the spot in which my intended institution could prosper." pp. 107, 108.

But we will not detain the reader with the detail of the difficulties against which Ripa says he had to contend, during the infancy of his institution. The emperor had forbidden, by special edict that any of his subjects should go out of China. But, by "the magic power of gifts," Ripa found means to effect his purpose of taking his pupils along with him to Europe. He says: "On the 15th of November, 1723, I at last left that Babylon, Peking, with my four pupils and their master,—myself in one litter, the two youngest boys in another, the other three and two servants on horseback. The wind blew so furiously, that it upset our litters several times, and it was intensely cold. It seemed as if the Evil one, foreseeing the great good which, at some future time, would arise from my little flock of Chinese, had mustered all his forces to drive us back to that capital of his dominions." With the exception of the first day, his journey was safe and fortunate, and is thus described. "When we left Peking, owing to the excessive cold, no verdure, of any kind, was to be perceived. In about a week we began to see a few withered leaves still clinging to the trees; and now, on reaching the summit of the Meiling, we found trees clothed with luxuriant foliage. A few days after, we came to a country where the harvest was at its height; and on my arrival at Canton, on the 10th of January, we found a perfect spring—so that during a journey of fifty-six days we

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went through the four seasons of the year, but in an inverted order, because we were travelling from north to south."

On the 23d of January, 1724, he embarked in one of the E. I. Company's ships for London, and took with him his five Chinese. Though at first all was pleasant and promising, he soon found himself among *heretics*, and both himself and his Chinese the objects of their ridicule. After working many wonders and enduring many trials, they at length made the coast of England. This was in September. In October he sailed for Leghorn. And on arriving at Naples, received the intelligence that the Sacred Congregation of the Propaganda were displeased at his having quitted his post without their permission, and objected to keeping the five Chinese.

In April, 1732, "after seven long years of anxiety and vexation," his efforts "were crowned with the happiest success." It was agreed that the New Institution should consist of a College and a Congregation. The college to consist of young Chinese and Indians, to be qualified for the missionary profession at the expense of the foundation. The Congregation to be composed of ecclesiastics, willing to impart the necessary instruction to the collegians without any pecuniary remuneration. The collegians were to make these five vows: 1. To live in poverty; 2. To obey their superiors; 3. To enter Holy Orders; 4. To join the missions in the East, according to the disposition of the Propaganda; and 5. To serve for life the Roman Catholic Church, without ever entering any other Community. The opening of the Institution, "withall the solemnities and rejoicings suitable for the occasion," took place on the 25th of July, the same year. Thirteen years afterwards, on the 22d of Nov. 1845, "the reverend Father died;" and "several persons, who, in different cases of need, have implored his intercession, have had their prayers granted." Thus, according to the testimony of the Editor of the original Italian work, terminates the story of that remarkable man, Father Ripa.

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ART. II. ***Notice of the Shántung Navigators, especially of those concerned in the attack on three British subjects at Tsingpu, March 8th, 1848, with particulars of the Consular Proceedings at Shánghái in securing their arrest and punishment.***

REFERRING to the statements given in a former number, we will now add further particulars, relative to the character of the Shántung navigators; after which we will subjoin some official documents, detailing the late consular proceedings in causing the seizure and punishment of certain of those men who had been concerned in the murderous attack upon British subjects at Tsingpú. In order to enjoy the advantages in security of life and property, contemplated by the formers of the late Treaties, there must be maintained a most watchful and energetic policy. If otherwise, and lawless acts are allowed to pass unredressed, and their perpetrators escape unpunished, the best provisions of the Treaties will be rendered null, and the extension of commerce and friendly intercourse stopped. Especially is it important that the Chinese both government and people, be made to understand that the persons of foreigners are not to be harmed with impunity. This is a difficult and very important task, and it behooves foreign governments and their agents to apply themselves to it with all diligence and earnestness. By all means, we say, *let the Chinese know that the person of the foreigner is sacred.* The sentiment expressed on this subject, not long ago by the British government, is worthy of all commendation. *Mutual personal security must be insisted on.* The treaties provide for this; and right and equity demand it.

Among the Chinese themselves human life is often estimated at a very low rate. With them, perhaps more than with any other people 'might makes right.' This seems to have been the rule of action adopted by the Shántung navigators. Like harpies they seize on every thing that comes within their reach provided only they have, or suppose themselves to have sufficient power to keep what they seize. When moving in large squadrons on the canals their course is marked with rapine and blood. Dead bodies, in large numbers, have often been seen floating on the waters through which they have passed.

The following anecdote, with slight variations, has been repeated by different persons; and if it be not in strict accordance with fact, cer-

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tainly is in perfect keeping with the character of the persons named.

On a certain day, and not a long time ago, one of these Shántung ruffians was walking along a retired street in Súchau, when he met a woman, on her way to assist in consummating the nuptial rites of a young couple, for whom she had been acting as one of the match-makers. She was to be mistress of ceremonies and was habited in the richest robes of the provincial city. At once she was ordered to unburden herself of all these, and the savage man had got into his possession all but the last one, with which she refused to part. A parley thereupon was held; and it was finally arranged that the said garment, the woman's *kwan*, should be exchanged for his tattered *fú* or trowsers. In the act of putting off these, while he was stooping down, a heavy knife dropped from his girdle. This the woman instantly seized and stabbed into his heart; and then, carrying the knife dripping with blood, she hastened to report what had happened, to the magistrate, who, having listened to the details of the case, forthwith dismissed her with forty taels of silver—about 50 dollars—as a reward for what she had done.

There are in circulation a great many other reports of their outrages at Súchau and other cities. Wherever they go they act as they list,—riffing houses, shops, and in some instances the rich establishments of the pawnbrokers.

Of the six or eight thousand boats, navigated by these Shántung men, as stated in a former article, about one third, or something more than two thousand are now out service—at the least, so far as the government is concerned. Thirty-seven were at Tsingpú on the 8th of March, and it was from these that the men came who made the murderous attack. The boats were anchored west or north-west of the city, and in that direction these navigators have very much interrupted the intercourse with the city, stopping boats and plundering the people. To such an extent have they carried their depredations, that some of the merchants have shut up their shops and removed their property.

When the missionaries arrived at Tsingpú, about midday on the 8th of March, they very soon saw that there was wanting that quiet and order which heretofore they had uniformly noticed. With what followed on that day, our readers have already been made acquained, by the narratives written by those gentlemen, and published in a former number.

It may here be stated, for the information of some of our distant readers, that these canal boats, "grain junks,"—like the "salt junks"

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and some of the canal boats at the south, and elsewhere, in China,—are family residences; men, women and children live in them, having no other place of abode.

We come now to detail the consular proceedings. Early on the morning of the 9th—the day after the murderous attack— the case was duly reported to Mr. Alcock H. B. M.'s consul. Soon after, Mr. Parkes the acting interpreter at the consulate, was sent to Tsing-pú to ascertain the number and position of the grain junks, &c; and from what we do know, we presume nothing feasible was left undone, in order to ascertain the best line of policy, in the event, by no means improbable, the local authorities should refuse or delay to do their duty. At the moment, the British consul had no naval force at his command. Of this the Chinese were not ignorant, and doubtless felt at liberty to do as they pleased, justice and equity notwithstanding.

The steps taken and the communications made, in the early stages of the affair, may be inferred from the sequel.

Some days had elapsed, and H. B. M. s brigs, the *Childers*, sixteen guns, captain Pitman, and the *Espiegle*, twelve guns, captain Campbell, had come in and anchored off the foreign factories in the Hwáng-pú river, when the consul found it necessary to adopt his own measures, of which the foreign community received the following notice, by an official circular.

No. 1.

British Consulate Office, Shánghái, 13th March, 1848.

NOTIFICATION

The refusal of the Chinese authorities to afford redress for the murderous assault upon three British subjects by the seizure of the chief offenders, leaves H. M.'s Consul no alternative, but to adopt extreme measures, or permit the security of his countrymen, and the interests of the nation, to be seriously compromised.

Every amicable means therefore having failed, H. M.'s Consul has given His Excellency, the Táutái, 48 hours, from this day at noon, to produce ten of the Ringleaders in the attack; failing which, such other steps will be taken as may appear expedient to compel the reparation required. In the mean time, and until full satisfaction has been obtained, it has been notified to the authorities, that no custom-house duties will be paid for British Ships. The consignees, or other parties, will in each case be called upon to enter into an undertaking at the Consulate to pay the amounts respectively due, whenever called upon by H. M.'s Consul.

Security to life and property, and the best interests of the commerce of western nations generally, with Shánghái, are at stake: and if no redress be

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obtained, for so brutal and unprovoked an outrage upon peaceable foreigners, all the great advantages hitherto enjoyed at this Port may be lost at once. H M s Consul accepts the responsibility of his present course, therefore, in the firm conviction, that whatever danger or inconvenience may attend the measures he is compelled to adopt, greater still must overtake the community, if either timidity or hesitation be shown.

(Signed) Rutherford Alcock, *H. B. M.'s Consul.*

To Her Britannic Majesty's Subjects at Shánghái.

This was on Monday; the same day, at an early hour, H B. M.'s consul waited upon H. E. the *táutái*, and also communicated with him in writing, to the following effect:

Delay under existing circumstances could only be considered as a denial of justice and a refusal to afford reparation for an injury of the gravest nature. It was therefore the duty of H. M.'s consul to inform H. E. that between nation and nation it is a recognized law, when an injury is inflicted for which reparation is refused, that the nation agrieved may do itself justice when it cannot otherwise be obtained: that the course the táutái had adopted left the consul no alternative, but to see the highest interests of his nation sacrificed, or to act upon this rule and take such measures as might be necessary to protect H. M.'s subjects from the consequences with which they were threatened by the impunity hitherto enjoyed by the criminals, the assailants at T'sing-pú: that if ten of the ringleaders were not in Shánghái, within 48 hours from Monday noon, for trial and punishment, H. M.'s consul would be prepared to take other steps to obtain the refused reparation: that, in the mean time, no payment of duties for British Ships could take place, nor the grain junks be permitted to leave the port: further, H. M.'s consul stated that he was compelled to adopt these extreme measures from the very serious danger which the táutái's denial of justice had entailed upon British life and property: that H. E.'s plea of inability, if accepted, would put an end to all responsibility, on the part of the Chinese government, for any atrocity that might be committed, and every guarantee afforded by treaty would be useless: H. M.'s consul, therefore, entreated the honorable táutái to put an end at once to this most untoward state of affairs by producing the criminals, &c. &c.

Having communicated his views to the táutái, Mr. Alcock at once put the representatives of the other foreign powers, at Shánghái, in possession of the same; and at 5 o'clock that afternoon, the French, American and Belgian consuls—Messrs. De Montegny, Bates, and Stewart—waited on H. E. the táutái in his own office, and stated to him that, while they entertained the most friendly feelings to-

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wards himself and the Chinese government, they fully approved of and concurred in the views taken and the course adopted by the British consul; and that, so much were they concerned for his excellency in view of the consequences that must rest on himself and government alone in case of failure, they felt it to be their duty to lose no time in conveying to him these their sentiments.

The old civilian-soldier seemed but little moved by all this, thanked the gentlemen for their kindness, expatiated eloquently on the difficulties of the case, declared he had done and would do all in his power, and hoped he m ght have the mediation of the three honorable consuls at the expiration of the 48 hours!

Early next day, the 14th, the táutái commenced suit, through the three consuls, for an extension of time; and by their mediation H. B. M. consul consented—while still enforcing the non-payment of the duties and embargo on the grain junks of the government—to grant an extension of 24 hours from noon of the 15th, on condition that H. E. the táutái, in person at the consulate and before the expiration of the 48 hours, shall urge this request; and also be prepared to undertake that, within this extended time,—i. e. before noon on the 6th—the criminals shall be in Shánghái and brought forward for trial and identification.

Wednesday 11 o'clock A. M. was the hour fixed for the táutái to wait on Mr. Alcock at the British consulate. The conference was extraordinary and most remarkable. There were present the consul, vice-consul, captain Pitman, and others on the one side, and Hienling the táutái with his attendants on the other.

Mr. Alcock opened the conference by inquiring whether the ringleaders in the assault had been apprehended?

The táutái replied in the negative, and entered into various details to show what he had done, though up to that hour he had received no communication from Tsingpú, that the absence of information only indicated the difficulty the magistrates there must experience in effecting the seizure of the criminals; that there were affairs which it required time to manage; that in England the officers had their way of transacting business; that in China also the officers had their way of managing affairs; that the circumstances of the two countries were not alike; that a given amount of official business in the consul's country might be done in a specified time; but that it was not so in China and it was impossible for him (the táutái) to say the offenders would certainly be brought in before the end of the 24 hours:

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they might come in one hour, or they might not; they might come in ten days, or they might not. All H. E. could guarantee was to do his best: he (the táutái) must do his duty; and the consul must do his duty. The seizure of the navigators at Tsingpú was indeed a difficult matter, which he could not guarantee would be effected within a fixed time, &c. &c.

Mr. Alcock put several question to his Excellency, but all to little effect. He had done and would do all in his power, and if he were to lose his life he could do no more. It was sufficiently evident that the táutái, on the plea of inability, was determined to take his own time and leave the affair to take its own course. It was clear enough he did not understand the character and position of the man with whom he was dealing. But he was told, in the plainest manner, that his plea of inability was only a plea of irresponsibility for any violence and outrage the populace might please to commit—a plea subversive of all security to life and property—in short, a plea wholly inadmissible; that he, the táutái, would be held responsible for the expenses of the two brigs of war, and for every and all expenses or injuries that might ensue in consequence of the measures taken to obtain justice.

At this stage of the conference, the consul took occasion to inform the táutái, that the *háifáng* and *chihien* (the subprefect and magistrate of Shánghái) had written to himself, the consul, a letter, on the preceding day, the 14th, in which *they had menaced the consul with danger from the people*, to which letter he had returned no answer, but wished to assure the táutái that he, the consul, and his family, would remain in the midst of the city without fear, and he was satisfied also without danger; that, while, violence, from whatever quarter it might come, would be promptly resisted, any overt act of aggression, might lead to the consul's striking his flag and withdrawing with his countrymen from the Port.

The foregoing is but a meagre and tame account of what was said during the hour of conference. Soon after this the háifáng was dispatched to Tsingpú. The next day the following documents were circulated.

No. 2.

British Consulate Office, Shánghái, 16th March, 1848.

NOTIFICATION.

The delay experienced in obtaining redress from the Chinese authorities, for an assault upon three British Subjects, from which they only providentially escaped with their lives, after having been wounded and treated with the

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greatest brutality by a band of Grain Junk men, none of whom have yet been seized, has rendered measures necessary, on the part of H. B. M.'s Consul, which may require to be enforced by all the means at his disposal.

In this untoward state of affairs, which H. M.'s Consul sincerely deplores, as contrary to the best interest of both nations, it is necessary to be prepared for all contingencies; and the better to enforce our just claims to prompt and full reparation, it may be expedient to call upon all masters, commanding vessels under the British Flag within the jurisdiction of H. M.'s Consul at this Port, to hold themselves in readiness to leave their anchorage and support him as the representative of H. M.'s Government in protecting British interests at this Port.

For any detention, loss, or injury, which may accrue to them, should their services be required in defence of the Public interests, H. M.'s Consul has notified to His Excellency the Táutái, that the Chinese Government will be held responsible.

(Signed) RUTHERFORD ALCOCK, *Consul.*

(True copy) F. H Hale.

To the masters of all Merchant vessels sailing under the British Flag within the jurisdiction of H. M 's Consul at Shánghái.

No. 3.

British Consulate, Shánghái, 16th March, 1848

NOTIFICATION.

A Notification, issued this day, to the masters of all merchant vessels under the British Flag within the Jurisdiction of H. M.'s Consul, calling upon them to be prepared on his requisition to leave their anchorage for the protection of British interests at this Port, is annexed for the information of the British Community.

This is merely a measure of precaution, called for, under the circumstances, but one which H. M.'s Consul sees strong reason to hope it may not be necessary to act upon. His Excellency, the Táutái, has this morning despatched the háifáng, the next civil officer in rank to himself, to Tsingpú—the Consul having been informed last night that H. E. had deputed that officer to proceed in all haste and in connection with the *chíhien* of that place seize the offenders. This is the first Evidence, wrung from the authorities by the stringency of the measures adopted, of any determination to meet the just demands of H. M.'s Consul for reparation, and he trusts it may be the forerunner of complete satisfaction.

In the meantime, as a translation of the annexed notification has been transmitted to the Táutái, with a letter signifying the consent of H. M.'s Consul to wait a short and definite period for the result of the Háifáng's exertions, there can be little doubt it will suffice to satisfy H E. that this concession of time is not due to any want of determination on the part H. M.'s Consul to follow out to the end the course upon which he has entered in defence of Treaty Rights and of the best interests of Commerce.

(Signed) RUTHERFORD ALCOCK, *Consul.*

To the British Community, Shánghái.

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On Friday the 17th, considerable concern was manifested, both among foreigners, and among those Chinese who were aware of the crisis that was coming on. In addition to the wicked menace, alluded to in the conference, it was rumored that the grain junk men, the Shántung ruffians, were threatening to come down upon Shánghái in a body, and would glut themselves with the rich pawnbrokers and foreign merchants first, and then devour the poor!

Under these circumstances the eleven hundred sea-going grain junks, most of them already having on board their complement of rice, became restive, and were anxious to get out of the Port,—not only that the emperor and his household might be supplied with rice in due time, but for another reason which will appear in the sequel. Some of the local officers, and even the táutí (though he denied that it was so) endeavored to instigate the owners of the junks to run them by the armed brigs, then anchored off Yingking Páng, by which place it was necessary to pass in order to go out to sea. To prevent this the following, in Chinese, was published and by Mr. Parkes carried on board the junks, during Saturday the 18th.

No. 4.

Alcock, H. B. M.'s Consul, Notifies the following to all the owners of Rice Junks now at anchor in the Hwángpú, and others, for their full information.

Three British Subjects were lately murderously attacked and plundered at Tsing-pú by a number of Grain Junk men. The authorities have delayed four days to-day, merely looking idly around them, neither prosecuting nor adjusting the matter according to the laws.

I, the Consul, am therefore obliged to compel them to afford redress, and therefore none of the above vessels can leave the Port with rice until the affair has been satisfactorily arranged.

But as I do not wish that any injury be inflicted upon the good people I first make this known by *notification*. From the date of this notice, let none of you Junk-owners, or others, move your vessels. If you should offer any opposition, then the vessel of war, of my nation, now in the river, will open her great guns, and you will be involved in misery of your own seeking! Say not that I gave you not timely notice! A special Notification!

Dated 14th day of the 2d month of the Wú-shin year, (March 18th, 1848).

During the 19th the excitement and concern continued and rather increased. Nothing, however, of success was reported from Tsing-pú. That night, or early next morning, the Espieagle, captain Campbell, dropped down the river, carrying H. B. M.'s vice-consul Mr. Robertson and Mr. Parkes, her "destination unknown." On Monday she was seen passing Wúsung, and then instead of going out to sea, standing westward, steering up the Yángtsz' kiáng! It was conjectured that she was in pursuit of grain boats or a fleet of men-of-war junks supposed to be in that direction.

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On Tuesday, the 21st, two prisoners were brought down from Tsingpú; and ten o'clock the next day was fixed upon for their examination. Accordingly at that hour they were brought up before the táutái in his own office, in presence of H. B. M.'s consul, the three gentlemen who had been assaulted being also in attendance. It could not be denied that the two prisoners were Shántung men, navigators of the grain junks; and, as they *so* confessed, it was not to be denied also that they were guilty of having beaten the foreigners; but they could not be recognized as the ringleaders or principal actors, and no proof thereof could be produced.

About this time an attempt was made to induce some of the British merchants to interpose their influence, in order to obtain the release of the eleven hundred grain junks. We have before us a copy of the letter in Chinese, said to have been got up by the gentry and owners of the grain junks in Shánghái, and addressed to several of the foreign merchants. That they, the petitioners obtained any countenance or support, from the merchants, in this suit, does not appear. We presume they did not.

On Thursday, the 23d, the consul consented to receive a deputation from the gentry and grain junk owners When informed that he had, some days previously, sent a dispatch, by one of the ships of war, to the governor-general at Nanking, the deputation seemed greatly pleased, feeling assured that all the difficulties would be soon adjusted. Up to this hour the destination of the brig was not generally known; this information, when made public, seemed to afford universal satisfaction among the Chinese—excepting only the táutái and those who were engaged with him in doing nothing.

The whole week passed away and nothing was heard, except rumors, of what was doing by the provincial authorities at S'ichau for the seizure of the offenders. In the mean time, the sixteen gun brig had to bring to many a craft that endeavored to elude her vigilance.

On Monday the 27th it was rumored that the *nganch'áh sz*,' or *niehtái*, was in the vicinity of the city, and it was supposed that he had brought the criminals with him. *Wú Kienchang* 吳健彰, better known to foreigners as "Mr. Samqua," soon made his appearance, endeavoring by sundry projects to move the consul; but all to no purpose.

Before noon, on Thursday the 28th, H E. *I' Liangyau*, 倪良耀, the *niehtai*, was in conference with Mr Alcock at the British consulate, frankly declaring that the offenders, then in custody, should

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be produced and every satisfaction given. It was arranged that the ringleaders should be brought up to the magistrate's office and there examined in open court the same afternoon.

Accordingly at 4 o'clock, H. B. M.'s consul, accompanied by Captain Pitman, The Rev. Dr. Medhurst, Dr. Lockhart, the Rev. Mr. Muirhead, and others entered the office of the *chihien* under a salute, and were there received by his excellency I' Liángyau, provincial judge, attended by Hienling the tautai, and Samqua,—the háifáng, the chihien and a host of inferior officers being in the back ground. The following, of this day's date, details the sequel.

No. 5.

British Consulate Office, Shánghái, March 28th, 1848.

NOTIFICATION.

H. M.'s Consul has much pleasure in stating, for the information of the British community, that the coercive measures he saw himself compelled to adopt, fifteen days ago, have been followed by complete success. The ten Ringleaders in the outrage at Tsingpú, demanded on the 13th inst., have this day been produced by the *nieitái*, or provincial judge, of the province. Two of the most vicious and dangerous were at once distinctly identified by the parties who had suffered from their violence, and several of the remainder were recognized as having been among their assailants.

These ten offenders, in the presence of H. M.'s Consul, the injured parties, all the local authorities, and a large number of assistants, were put in the cangue on the spot, to which punishment they are sentenced for one month, prior to any further proceedings against them, and they will be exposed every day, during that period, in the public thoroughfares, as a warning to all who are in like manner evil disposed

The fullest satisfaction and redress having thus been afforded, it only remains for H. M.'s Consul to announce that the Embargo on the Grain Junks has been removed, and that from this date all duties will be paid as heretofore. In reference to those remaining due for ships already cleared, communications will be made from the Consulate to the parties interested in due time.

This peaceful, and in every sense happy termination of difficulties, which at one time threatened to compromise British interests at the Port is most satisfactory.—H. M 's Consul, remembering the unanimity and cheerfulness with which the Community signified their readiness to meet any inconvenience the necessity for coercive measures might entail, rejoices that the end has been attained without loss or sacrifice: and the cordial support received from the Consular Representatives of Foreign powers at Shánghái, who at once identified themselves with the measures taken as for a common cause, has not, it may be safely assumed, failed in its effect.

How much is due to the judgment and decision with which a partial blockade of peculiar difficulty has been maintained, during fifteen days by Captain Pitman of H M 's "Childers," must be known to the whole community, who have daily witnessed the unwearied vigilance and good temper

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evinced by the officers and men under his command. This task has been accomplished, not only without injury to the large Chinese traffic on the river, but without hostile collision, or any bad feeling having been excited—a result on which they may well be congratulated.

Security to Life and Property, which for a moment seemed endangered, it is hoped, is now more firmly established than before the outrage; and with prudence and forbearance, such as his countrymen have already manifested, and which he fully counts upon whenever their excursions may lead them to a distance from Shánghái, H. M.'s Consul is sanguine that they will no longer be exposed to dangers or molestation from those whom impunity might otherwise have emboldened.

(Signed) RUTHERFORD ALCOCK, *Consul.*

To the British Community at Shánghái.

Lengthened details of the scene, at the office of the chíhien, we shall not attempt to give. The usual formalities of a Chinese court of justice were dispensed with, as unnecessary. The ten ringleaders may have been already convicted by legal evidence and sentence passed upon them in due form, or "this may not have been done." With chains around their necks they were led up before the court, and instantly fell on their knees. The gentlemen, on whom they had made the attack, were then requested to step forward, examine and see if they could identify the parties. The result was most satisfactory. Perfect order and profound silence prevailed among the crowd of Chinese spectators. As the chains were taken from their necks, and heavy wooden collars placed thereon, the criminals betrayed no great anxiety and evidently felt little or no fear. It was truly an affecting sight. Of all present none seemed so sombre as poor Hienling. Samqua was in fine spirits; and the judge was delighted, especially when assured by Mr. Alcock that orders should forthwith be given allowing the grain junks to proceed. Words to that effect were at once, in presence of his excellency, addressed to captain Pitman.

Early the next morning, Saturday March 29th, the following notice, in Chinese, was made, public under the seal of the consular office.

No. 6.

On the 18th inst. I the Consul warned all Junk owners and others, that the Junks conveying the Government grain could not sail until the ringleaders in a murderous assault on my countrymen at Tsing-pú had been seized and punished. H. E. the Niehtái having now arrived and ten of these ringleaders having been seized and punished, nothing further is desired—justice has been obtained and no obstruction will be offered to the sailing of the Grain Junks from this date by the war ship of my nation, and thus mutual harmony and confidence will be restored.

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During this day, Saturday, the British consul and captain Pitman waited on the niehtái, who afterwards visited the Childers and was received with all due honors; he then waited on the foreign consuls, calling also at the residences of Dr. Medhurst and Dr. Lockhart and some of the foreign merchants. While at Dr. Medhurst's, Mr. Alcock took special care to have explained to H. E the working of the power-press, which he there had an opportunity to see in full operation moved by a bullock. As the sheets were turned off in rapid succession he seemed amazed and delighted as he was also with the exhibitions of anatomical plates, &c., at Dr. Lockhart's hospital. It was very considerate, on the part of H. B. M.'s consul, to introduce this high officer to the families of those gentlemen who had been so rudely assaulted by Chinese ruffians; and the judge himself was evidently much pleased with the European ladies, and not the least with Miss Agusta, the youngest daughter of Dr. Medhurst, a child of seven years. On all these visits the judge seemed quite at home and enjoyed them very much. He is a married man, under sixty of age, a native of Ngánhwui, and has a large family of sons and daughters residing in that province.

We can here add but one fact more regarding the judge; and one more regarding the eleven hundred grain junks.

Prompt and honest as H. E. seemed to be, yet in closing the case he made a desperate and fruitless attempt to alter its whole character, by recording it "*a quarrel between foreigners and grain junk m n.*" The document, containing this, he had to withdraw, and to replace it by another stating the truth.

The grain junks, that had been so impatient of delay, had hardly got under sail, before they were all aback, refusing to proceed. We had been at a loss to account for their being taken up at a rate of expense so much lower than that incurred by the inland navigation. A reason for this now appeared. Once, on a former occasion, the emperor's grain was carried by sea-going junks, and then the said junks were allowed to carry private cargo, free of duty to Tientsin, their place of destination. It was with the understanding, on their part, when they were engaged, that this privilege was to be enjoyed this year. But, "it was not so in the bond;" and it was intimated that they would be subject to custom-house regulations on reaching Tientsin. Under these circumstances they refused to proceed since otherwise they would become liable not only to heavy duties, but quantities of the choice contraband would have to be confiscated. The presence of the governor, who came post-haste from Súchau, soon arranged the affair, and the junks took their departure.

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To conduct official business with such officers and such people is not always an easy task. To H. B. M. consul, and those who have acted with him, on the late occasion, the foreign residents in China generally, and those in Shánghái in particular, have much reason to be grateful. That they are so, the following resolutions, passed at a numerously attended public meeting, held in Shánghái, March 31st, 1848, is sufficient evidence

1st Resolution.

That the cordial Congratulations and best thanks of this meeting be given to Rutherford Alcock Esq: H. B. M.'s consul at this Port, for his successful adoption of an energetic and decided policy with the Chinese authorities, when our treaty rights, as foreigners resident in this empire, were temporarily compromised.

2d. Resolution.

That the thanks of this meeting be offered to captain J. C. Pitman, R. N., for his hearty coöperation with H. M. consul in the protection of British interests, and in the efficient but temperate enforcement of the embargo, placed upon the government grain junks, without detriment to the large Chinese traffic on the river, or giving rise to hostile collision or any bad feeling.

3d. Resolution

That the thanks of this meeting be offered to the consular Representatives of Foreign Powers at Shánghái, for the frank and candid support given to H. M. consul by at once identifying themselves with the measures he was compelled to adopt for the due fulfillment of international rights.

Last, but not least in importance, must be mentioned the *Espiegle*. Her's was the crowning move—moving all the rest. Her dispatch was the capital stroke in the consul's policy. Baffling winds and strong currents made her passage ten days to Nanking. This delay worked no injury. The brig's fame spread; but no one of all the provincial authorities knew the object of her visit, until Mr. Alcock's dispatch was opened by the governor-general's own hands and in his own office, in the centre of the ancient capital of the empire —where it was duly delivered by British officers. During the five days the Espiegle remained off Nanking, the governor-general returned the visit of the vice-consul and captain Campbell, and was received on board with due honors. The gentlemen, during their stay, visited various parts of the city, and the Porcelain Tower, in company with Chinese officers. Some rude fellows having assailed the party with brickbats, etc., fifteen of them were immediately seized, and the next day exposed in wooden collars. The business completed, three days and a half brought the brig down to Wúsung, where she met the "Fury," coming in from Hongkong. The go-

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vernor-general's letter, which she brought, was, we understand most satisfactory to the consul. For captain Campbell this was a rare opportunity for increasing our knowledge of the Yángtsz' kiáng. The captain speaks in the highest terms of Mr. Parkes' conduct on this mission.

Art. III. *A Dissertation on the Theology of the Chinese, with a view to the elucidation of the most appropriate term for expressing the Deity in the Chinese language.* By W. H. Medhurst, sen. Printed at the Mission Press [of the London Missionary Society] Shánghái, 1848. Pp. 280.

Considering the circumstances under which this little book comes before the public—written by the man who of all those living has been longest engaged in the Protestant missions to the Chinese, and designed to elucidate the most difficult subject now engaging the attention of all those who are interested in the Revision of the translation of the Bible in this language—we deem it our duty to draw to it the attention of all concerned in this question. It is especially important that every argument, bearing on the point at issue, should be brought forwards and duly considered. It will be seen in the article from the pen of Dr. Medhurst, that his views of translating the words *Elohim* and *Theos* are very different from our own; and though in the work before us, there are very few pages that we are willing to endorse still it embodies a large amount of information and we earnestly recommend its perusal. In a prefatory note Dr. Medhurst writes thus regarding it.

"The following Dissertation, as the title imports, was written with the view of elucidating the views of the Chinese on the subject of theology, in order to enable Christian writers, and translators of the Scriptures, to ascertain what would be the best term by which to express the name of God in Chinese. To set the question in a true light, it was thought necessary to refer to the classical writings, and especially those of the Confucian school; because these always have and still do, exercise the greatest influence over the mind of China; and notwithstanding the additions of foreign religions, and (in the estimation of the Literati) heretical notions, the classics must and will form the basis of thought and expression throughout China for ages to come. This method of conducting the argument has necessarily drawn attention to the identical opinions of Chinese philosophers; and

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thus, independent of the discussion which called for the present Essay, much is brought forward that will no doubt be interesting to the public in general, particularly to those who are enquiring into the opinions and religious sentiments of so peculiar a people as the Chinese Having been led to explain and discuss all the passages of their classics which bear on the subject of spiritual and invisible beings, as well as those which refer to the supreme God, in their estimation, the writer has been enabled to present to view the whole body of Chinese Theology; and those who wish to acquaint themselves with the standard and *orthodox religion of China*, will find in these enough to gratify their curiosity and to assist them in forming a judgment. It will be seen that the *Confucian age*, though addicted to *pneumatolatry*, or the worship of spirits, was *tolerably free from idolatry*, or the adoration of images; while the classical writings then published contain various references to the *Supreme Being*, as far as they were acquainted with him, of whose attributes and *perfections* a tolerably complete scheme may be drawn up, showing that the ancient Chinese were not entirely ignorant of what is called natural theology. Of course their scheme will be found defective in every thing that is *peculiar to revelation*; and defective as it originally was it has been still more corrupted by the admixture of superstitions through the lapse of ages; but ascribe it to what source we may, there we find the fundamental truths of naturnal religion, fully equal to what the Grecian or Roman sages indited, and sufficient to testify that God has not left himself without a witness in this eastern world."

More than two hundred pages of the Dissertation are occupied with the discussion of *Shin*, the remaining ones are devoted to *Sháng-tí*, and *Tí*. On the last page we have the following conclusion:

"The word *Shin*, we conceive, ought to be translated spirit, or spiritual energy, and is primarily used with reference, either expressed or implied, to those who possess those energies or powers, who embody them or are the fountains of them; and it is a secondary, and *elliptical use of the term*, when it is regarded as including in it the possessors of those energies. Whereas *Tí* may and ought, in the majority of the instances adduced in the foregoing pages, to be rendered *Divine Ruler*, or *God*, without reference, either expressed or implied, to any other to whom the Divine Ruler belongs, or on whom he depends, who embodies him, or is the fountain of his power." p. 278.

Let the reader carefully analyse the two sentences which comprise this extract, and also the following, with which the discussion of the word *Shin* closes:

"In all the classics of the three sects, we do not meet once with the word *Shin*, as positively and necessarily meaning God, much less the Supreme Being; and in a vast majority of instances meaning spirit, genii or some subordinate Being. In later ages it may have been connected with idols, and by the ignorant multitude may be thought to mean something divine; but it is by no means a word that Christian writers could use with reference to the Divine Being, nor as the generic term for God. The expressior

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pai Shin. worshipping the *Shins*, always means paying adoration to an inferior order of spiritual beings, and should never be used by Protestant, as it now never is by Catholic writers for worshipping God. The frequent employment by classical writers of the word *Shin*, in the sense of spirit, would sanction its adoption by us, with the addition of holy, for the spirit of God, but not as equivalent to the word God in general." p. 203.

Again:

"In no instance among the writers of the School of Confucius, do we find the word *Shin* applied to the supreme God, and never so used by them as to make it necessary for us to translate it by God, in giving the sense of the classics, according to the Commentators. The main idea is *that of the expanders and contractors of nature*, who, under the authority and direction of a higher power, attend to the bringing forth and nourishing of men and things, the rising and setting of heavenly bodies, the blowing of winds, the falling of rains, the rolling of thunder, and the flashing of lightning; while they are supposed to be influenced by sacrifices, and to afford protection to nations and individuals, but always subject to the will of a superior, and never are they represented as acting independently and supremely, uncontrollably and ultimately. They are not, therefore, according to the showing of the Chinese, *Gods*, but subordinate spirits, agents, genii, and manes." p. 190.

Again we say, let the Reader, who may be seeking to solve the pending question, carefully consider these paragraphs.

After being told, as above, that *Ti* may and *ought* to be rendered *Divine Ruler* or *God*, what will the reader think, when, on examination, he finds that, "in the majority of instances adduced" in his Dissertation, Dr. Medhurst has not employed either the one or the other of the two terms! In the great majority of instances, if we mistake not, he has rendered it *Ruler*, which we believe to be the true meaning of the word, as it is used in the Chinese classics.

To one point more, before closing this short notice, we desire to draw the attention of our Readers, who may take up the Dissertation. Let them, as they read, carefully note the great *variety* of renderings which are given to the word *Shin*, and likewise mark all the *attributes* predicated of the *Shin* when spoken of as a class of Beings. For, be it remembered, the great question now is reduced to this one point—*what is the name by which the Chinese call their gods?* Is it *Shin* or is it *Ti?* Determine this, and the whole controversy is at an end.

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ART. IV. *A brief Notice soliciting subscriptions for the purpose of preventing the desecration of printed papers.* Translated for the Repository.

FROM the first chronicling of events by means of the knotted rope and afterwards, we find that every age has furnished a series of literary productions. Ever since the fruits of the earth rained down from heaven there has been an unbroken succession of authors and publications.

When the Eastern Orbed Sceptre had given to the world the art of delineating and writing, the profound dissertations of the divine philosophers were then all completed and published: and when also the use of ink and the pencil had been communicated from the Western Garden, the luxuriant blossoms of heaven and earth were then universally diffused. The purple observatories and azure port-folios appeared illustrated with numerous embellishments and sparkling with the radiant lustre of the Ox and Bear. The venerable tomes corroded by the jasper-colored vermin and the scarlet moth, all stored with the sentences of the wise and good, have descended luminously to posterity, graced with the ornaments of style and writing, till, in the lapse of time, how magnificent and splendid has the list become!

But we have also had handed down with these the sententious aphorism, together with the more extended and discursive dissertation, as superb and precious as the Cubic Orbed Sceptre. These elegant specimens of literary composition are highly esteemed in the forest of scholars. With them a thousand pieces of gold is the estimate put upon a single character. Still it is difficult to elevate the vulgar usages to the level of a common sentiment. For it appears to be the custom among the people generally, it may be, either to stick these papers upon the walls of their houses or to paste them over their windows, thus covering up inanimate objects with the chapters of a living language! Or perhaps they make use of them to lay over jars or as a covering for pots, thus subjecting the classic page to base insult and disgrace. Or it may be they are employed for dusting and wiping away filth. Or perhaps the clerks in the offices of the magistrates carelessly strew them about the apartments. Or it may be the urchins in the schools twist them up into wads, and then set about treading them under their feet in the school-room. Or perhaps they mix them up in the mud and sink them into the earth. Or perhaps clipping off bits of paper, they let them fly in the wind, so that

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they are scattered about at random in ditches and mud-puddles, thus being exposed to all sorts of insult and abuse. Such indeed is a most faithful and accurate delineation of the facts as they exist.

Now his excellency Li, chief commissioner of justice, has devoted his entire yearly salary in order to lead the way in the good undertaking. He has instituted a depository with the name of the Literary Surges. This he intends to have made a place of general deposite, for the collection of old worn-out books and other papers, on which the characters of the language have been printed. The edifice is situated near the Hioh-há: Hall. In the first place, an open porch will be constructed, where all papers illustrated with the symbols of the written language, will be respectfully deposited. Then, when papers printed with the *tadpole* character shall have been rescued from the tracks of the horses, all of this description will be consigned to the great furnace. But papers covered with the *seal* character having been taken from the hen-roosts will be carried far away and cast out upon the isle of the cormorant.

All men then, who are of the same opinion, ought to exhibit a respectful deference to the wishes of our high magistrate. Therefore turning back again towards the shore from which they have wandered, let them hasten to admonish and constrain each other, and repent of their former delinquencies. Let them combine the dissevered patches that they may finish the fur jacket. Let them rejoice in contributing their property to complete so desirable an object.

The papers that fall upon the arena at the public examination, are not afterwards to be applied to another purpose, having once been used for transcribing. Old and decayed volumes are not to be used as tinder for lighting the fire; neither are they to be converted into labels for pencil stocks, or for packages of paper, or for shoe bindings, or for boot-legs,—a perversion which should make one blush with shame—nor should they be employed in labelling musketoe torches, incense pouches, or paper lanterns and things of this sort.

Obscene writings, and all mean and trivial compositions, are to be excluded from the list of papers which are considered worthy of being collected. Lottery tickets and all papers of this sort are to be rejected.

When the eyes behold then let the mind be awakened to consideration. In future considering the rewards that will be paid to those who collect and forward such papers, that they may be burned and changed again into their original elements, how will it be possible that men should esteem lightly the rescuing of these papers from the billows of destruction?

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Though they be gathered from the mire and covered with filth, they will be deemed none the less valuable. Soon then shall we behold the gem radiant with the nine lights, reflecting the brightness of the Andromeda and Orbed Sceptre in wreathed flowery ringlets, and the channel of six veins exhibiting the jasper-hued shade upon the smooth river mirror. A protracted old age shall bear witness to the merits of those who venerate the tomb of the ancient Tsz'chau; and to them who bathe in the fragrant stream of Wángshí, the public examinations shall furnish a favorable prognostic. This is the brief Notification.

Táukwáng, 28th year, 4th month———day.

A public representation by those whom the business concerns.

ART. V. *List of Foreign Residents in Canton, August, Anno Domini, Eighteen hundred and forty-eight.*

Danish hong,
Tsh-king-kai.

D. W. Schwemann.
William Dreyer.
No. 1 and 2.
Akau's Hotel.
No. 7.
Marciano da Silva.
J. Bauzilio dos Remedios.
Quintiliano da Silva.
No. 15.
Reynvaan & Co.
H. G. I. Reynvaan.
Henrique Hyndman
No. 16.
Rev. James G. Bridgman
Rev. George Loomis
Joaq. dos Anjos Xavier.
José Vicente Barros.

New Hong,
South Tsh-king kai.
No. 1.
Ebrahimjee Mahomed Salley.
Hussam Esmeal.
Abdolkahman Esmael.
No. 2.
Ebrahim Soomar.
Noor Mahomed Kamal.

Sucetmal Noormall.
No. 3.
Hajee Elies Hussan.
Allankea Versey.
Romthala Versey.
Hajee Jaffer Kamisa.

Sunjee Canjee.
Soomjee Ladah.
Ladah Goonsjee.

Jamsetjee Cursetjee Meta.

Soi-ke.
No. 1.
S. A. Seth
No.
W S. Heyl.
W. D. Lewis.
No. 3.
Fortunato F. Marques.
Candido Ozorio.

Francisco de Silveira.
Bartholomeo A. Pereira.
No. 4.
A. Viegas and family.
L. Viegas.

New China Street.
No. 1.
George Ryan.

Spanish Hong.
No. 1.
Henry Moul & Co.
Henry Moul.

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Alfred Moul.
George Moul.

French Hong.

No 1

Robert Browne.
W Verkouteren.

No. 2.

Bovet Brothers & Co.
Louis Bovet.

No. 3.

Pestonjee Framjee Cama & Co.
Jamsetjee Rustomjee Erance
Dossabhoy Framjee Camajee
Bomanjee Muncherjee.
Nowrojee Nusserwanjee
Cowasjee Pestonjee.
Merwanjee Pestonjee.
Dinsaw Merwanjee.
Burjorjee Eduljee.
Nowrojee Cowasjee.

No. 4.

Noor Mahomed Datoobhoy & Co.
Mulloobhoy Dongersey,
Hajeebhoy Dawood

No. 5.

Ameerodeen & Jafferbhoy.
Ameeroodeen Abdool Latiff.
Nujmoodeen Shoojautally.
Shumsoodeen Moockrey.
Framjee Burjorjee.
Shaik Munsoor Nizamally,
Jamasjee Rustomjee Avaldar.
Cumerally Rumzanally.
Alla Bux Dosunjee.

No. 6.

P & D. Nesserwanjee Camajee & Co.
Pestonjee Nowrojee Pochawjee.
Dorabjee Nesserwanjee Camajee.
Hormusjee Nassewanjee Pochawjee.
Rustumjee Pestonjee Cawperwala.
Khumroodin Unverally.

New French Hong.

No. 1.

Mackay & Co.
Hugh Mackay.
W. Hunt.
J. McMurray.

Khan Mahomed Haberbhoy.
Veerjee Rabim.
Abdol Rabim Nuyunee.
Goolam Hoosam Chandoo
Ebrahim Sheik Hoosain

No 2.

R. McGregor

No 5.

B Kenny, surgeon, and family.
Florencio do Rozario.
Joze da Rocha.

No 6.

Fritz Vaucher.
Constant Borel

Mingqua's Hong.

No. 2.

Chalmers & Co.
Patrick Chalmers.
James Dickson Park.

No. 3.

Lindsay & Co.
Travers Buxton.
Frederick Chapman.

Mingqua's New Hong.

No. 2.

James L. Man & Co.
James Lawrence Man.

Mingqua's.

Outside New Hong.

No. 1.

William Buckler.
William Buckler jr.

Thos. M. Dehon.

No. 2.

Carlowitz, Harkort & Co.
Richard Carlowitz.
Brenhard Harkort.

No. 3.

William Pustau & Co.
William Pustau.
C. Brodersen.

Nesserwanjee Byramjee Fackeerajee.
Nesserwanjee Framjee.
Aspenderjee Tamojee.

Rev. P. Parker, M. D. and family

American Hong.

No. 1.

Olyphant & Co.
William H. Morss
Richard P. Dana.
Frederick A. King.
William O. Bokee.
David O. King.

No. 2.

Henderson Watson & Co.
S. Mackenzie.
A. Thorne.

Boustead & C.
Edward Boustead, ab.
Martin Wilhelmy

No. 3.

Ripley Smith & Co.
Philip W. Ripley, and family
Henry H. Smith.
Robert Ellice.

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No. 4.
C. S. Compton & Co.
Charles S. Compton.
Spencer Compton.
A. E. H. Campbell.
Edmund B. Gunnell.

Paushun Hong.

No. 2.
Murrow & Co.
Y. J. Murrow.
W. N. Piccope.
L. E. Murrow.
No. 4.
Heerjeebhoy Ardaseer & Co.
Heerjeebhoy Hormuzjee.
Ardaseer Rustomjee.
Cursetjee Hosunjee.
Eduljee Cursetjee.
No. 5.
Cowasjee Sapoorjee Lungrana.
Pestonjee Byramjee Colah.
Muncherjee Sapoorjee.
Pestonjee Jamsetjee Motiwalla.
Rustomjee Pestonjee.
Aderjee Sapoorjee.
Ruttonjee Framjee.
Dadabhoy Jamsetjee.
Merwanjee Eduljee.
Nourojee Manockjee Lungrana.
No. 6.
Dent & Co.
John Dent.
M. W. Pitcher.
D. Johnson.
James Bowman.

Imperial hong.

No. 1. and 2.
Wetmore & Co.
Samuel Wetmore, jr. ab.
William Moore.
George H. Lamson.
Henry Davis.
Thomas Gittins.
O. E. Roberts.
Manoel Simoens.
Querino A. Gutierres.

J. E. Munsell.
No. 3.
Canton B. Chamber of Commerce.
John A. T. Meadows.
S. Marjoribanks, Surgeon.
John Rowe, Surgeon
No. 6.
Gibb Livingston & Co.
J. Skinner.
J. M. Wright.

W. H. Wardley.

Swedish hong.

No. 1, 2, and 3.
Russell & Co.
Paul S. Forbes.
W. H. King.
George Perkins.
S. J. Hallam. ab.
E. A. Low.
G. Meredith.
S. T. Baldwin.
J. Crampton.
E. Cunningham. ab.
F. Reiche.
Segismundo Rangel.
Jayme Rangel.
No. 4.
John D. Sword & Co.
John D. Sword.
No. 5.
R. P. De Silver.
H. T. De Silver.

Old English.

No. 1.
Nye, Parkin & Co.
William W. Parkin.
Clement Nye.
Thomas S. H. Nye.
Timothy J. Durrell.
Joaquim P. Van Loffelt.
Jullius Kreyenhagen.
E. C. H. Nye.
Francisco A. Seabra.
No. 2,
Rathbones Worthington & Co.
James Worthington.
F. Duval.
Charles Maltby
H. R. Hardie.
No. 3.
Jamieson How & Co.
J. F. Edger.
Richard Rothwell.
No. 4.
Charles Sanders.
No. 5.
Dallas & Co.
Stephen Ponder.
Frederick Booker.
No. 6
Gilman & Co.
R. J. Gilman, ab.
Levin Josephs.
A. Hudson.
W. H. Vacher.
John Williams.
George de St. Croix.

Chauchau hong.

No. 1.
D & M Rustomjee & Co.

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No. 2.
R. & D. Ruttunjee.
Rustomjee Ruttunjee.
Dhunjeebhoy Ruttunjee.

Hormuzjee Framjee & Co.
Rustomjee Byramjee.
Cursetjee Rustomjee.
Pestonjee Dinshawjee.

No. 3.
Sapoorjee Bomanjee.
Cowasjee Framjee.

No. 4.
Nesserwanjee Ardaseer Bhanja.
Jemsetjee Eduljee.
Dhunjeebhoy Framjee Casna.
Sapoorjee Sorobjee.
Burjorjee Pestonjee.

No. 5.
Byramjee Cooverjee.
Cursetjee Shovurshaw.
Burjorjee Sorabjee.
Dhunjeebhoy Dossabhoy.
Nowrojee Cursetjee.
Dadabhoy Sorabjee.

Dadabhoy Burjorjee..
Rustomjee Burjorjee.

No. 6.
Maneckjee Bomanjee.
Cursetjee Eduljee.

New English Factory.

H. B. M.'s Consulate.
Adam W. Elmslie.
J. T. Walker.
Thomas T. Meadows.
Edward F. Giles.
Horace Oakley.

James Crooke & Massey.
James Crooke.
John Cuvillier.

Dirom Gray & Co.
W. W. Dale.
C. Ryder.
George Umson.
A. Gray.
D. W. McKenzie.

Jardine Matheson & Co.
David Jardine.
M. A. Macleod.
Albino de Silveira.
John T. Mounsey.

Oriental Bank.
Archibald Dunlop.
Samuel Gray.

Augustine Heard & Co.
John Heard.
J. G. Ward,
Joseph L. Roberts.
J. H. Everett.
William Gilbert.
Augustine Heard jr.
Domingos P. Marques.

George Barnet & Co.
George Barnet.
William Barnet.
Horace Wiltshire.

Macvicar & Co.
Thomas Davis Neave.
T. Smith.
T. C. Piccope.
G. J. Bennetts.

Blenkin Rawson & Co.
S. Rawson.
W. H. Luce.

Kennedy MacGregor & Co.
David Kennedy.
George C. Bruce.
John Murray.
C. A. Koch.

A. A. Ritchie & Co.
A. A. Ritchie.
Henry M. Olmsted.
J. Manuel Mur.
Charles Platt.

Holliday Wise & Co.
John Holliday.
Charles Waters.

Antonio F. Vandenberg.

Turner & Co.
T. W L. MacKean.
E. H. Levin.
W. Walkinshaw.

Rev. S. Banks.

David Sassoon Sons & Co.
Abdalah D. Sassoon.
Jehangeer Framjee Buxey.
Isaac Reuben.
Benjamin Elish.
Solomon David.

Ruttonjee Hormusjee Camajee & Co.
Dossabhoy Hormusjee Camajee.
Burjorjee Hormusjee Hadah.
Dorabjee Framjee Colah.
Maneckjee Cooverjee.

B. & N. Hormusjee.
Burjorjee Hormusjee.

Dorabjee Pestonjee Patell.
Pallanjee Dorabjee Lalleaca.

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Dadabhoy Nasserwanjee Mody & Co.
Nusserwanjee Bomanjee Mody
Muncherjee Nusserwanjee Mody
Dhunjeebhoy Hormuzjee Hakinna.

Eduljee Framjee Sons & Co.
Bomanjee Eduljee.
Dadabhoy Eduljee.

Fischer & Co.
Maximilian Fischer, and family.
James Whittall.

E. Moormann & Co.
C. Sauer.

Dimier Brothers & Co.
C. Dimier.

Francis B. Birley, and family.

Reiss & Co.
M. Sichel.
Thomas Everard.

Lung-hing kai.

Rev. A. P. Happer M. D. and family.
Rev. F. B. Jench.
Rev. Wm. Speer.
S. W. Bonney.

Hienhia Lan.

Rev. Dyer Ball M. D. and family.

Tung-shih-koh.

Rev. I. J. Roberts.

Kum-le-fow.

Benjamin Hobson, M. D.

Whampoa Anchorage.

Thomas Hunt.
Charles Tobey.
A. Bird.
Dr. Smith.
Dr. Lewer.
Dr. Brice
D. M. Lerman.
C. Morris.
James Rowe.
N. de St. Croix.

ART. VI. *A passage along the Broadway River from Canton to Macao—Description of the silk territory of Shunte.* By M. ISIDORE HEDDE.

THE city of Canton (called by the Chinese Kwang-tong sang-Chin, chief city of Kwang-tong,) is seated at the head of an estuary formed by two great rivers, the one, Tong-Kiang (East river), running from the Kiang-si and Fokien mountains, and the other, Ta-Kiang (great river), descending from a chain of wild hills which separate the independent tribes Mio Sze from Kwei-chau, and fertilising all the Kiang-si. The junction of these two streams forms a large river, which before Canton takes the name of Choo-Kiang (pearl river), on account of pearl oysters found on rocks known by foreigners under the names of "Dutch and French Follies." The Choo-Kiang divides itself into a thousand branches, the longest of which has taken the name of "Tiger." At the entrance, fourteen miles below Canton, is Whampoa Reach," the commercial port of Canton for foreign intercourse, and where was signed on the 24th of October, 1844 the treaty between M. de Lagrénée, the French Plenipotentiary, and the Imperial Commissioner, Keying. Below is the Bogue, or Bocca Tigris, the mouth of the Tiger, formed by two advanced

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rocks, one of which is said to represent a tiger at rest, and which gives the name to the river. On each side are numerous forts having large tigers' heads painted on the embrasures, in order to frighten pirates. This channel is commonly used by Portuguese lorchas coming from Macao, and by junks from the north or neighbouring ports of Namoa, Hong Kong, Lintin, etc.; but the native trade of Canton with Macao, the island of Hainan, and all the southern coast of China bordering the Anan kingdom, "Tonkin and Cochin China," is made through an inner channel called by the natives Ta-Hwang-Kao, and by the English "Broadway River." It communicates with Whampoa and thence with Bocca Tigris. It was by one of its arms that the English fleet reached the Choo-Kiang in 1840, and rendered useless the different bars constructed in different parts of the river. There are many arms of the sea flowing in different directions, with numerous creeks and inlets: thus forming an estuary.

The Broadway River is seldom taken by foreigners who have nothing to do in the interior of the country, and who are more exposed to the attacks of pirates on account of the narrowness of the channel and the consequent want of wind. It is frequented only by those who wish to visit the interior of the country, to observe the culture of the land, and become acquainted with the habits and customs of the people.

On the 25th November 1844, M. Jules Itier, and M. Isidore Hedde, two gentlemen connected with the French mission to China, embarked on board a native junk, which had been hired for the purpose of going to Macao by the inner passage, but when they got on board, the master of the boat told them it was at that time impossible to proceed by that passage, as there was neither wind nor water enough, besides which the part was infested by numerous pirates who were seizing and plundering every one they met, and that it was therefore necessary to pass by the Bogue, which was more secure, and by which the travellers might reach Macao in 20 hours. M. Itier replied that it was now too late to attempt to impose on them with such tales, that the boat had been hired to proceed by the inner passage, and that he insisted on going by that road, and added, pointing to his pistols, "We have something there that will bring bad men to reason." The master of the boat on this shook his head and proceeded to make preparations for departure.

The wooden anchor was soon weighed to the song of *Hay ho, Hay ho*, repeated in chorus by the crew; the sail, made of matting, was unloosed and the noise of the water and of the oars soon told

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the travellers that they were under weigh. They then took possession of the cabins reserved for passengers, placing a Chinese boy, named Ai Yun, who accompanied them, on the outside to watch the movements of the crew. They loaded their guns and pistols, and placed them in readiness in case of attack from pirates; and to guard against any treachery on the part of the crew, they had provided themselves with poniards which they carried in their breast pockets, a precaution which was thought necessary from the fate of the unfortunate crew of the French ship Navigator, who, while lying not far from this spot, were murdered to the number of 20, one alone escaping by jumping overboard. Over the door of the cabin occupied by the travellers was written a Chinese sentence, signifying, "I am a friend of the God of the Sea; my guns frighten pirates: I receive only happy passengers." On either side of the door were placed two large round lamps of coloured paper bearing this inscription, "Good mind, good journey." Mats were placed for beds, and knapsacks for pillows, on the top of which were placed coverlets of cotton or printed silk, which gave the place a very gay appearance. In the fore part of the boat were placed eight rowers, who kept singing in chorus, and one men at the stern directed the helm.

It was about six o'clock in the morning when the "fast boat," as she was called, started. They left to the right the channel of Ta-Kiang, which leads to Fu-Shan, a town containing a million of inhabitants, almost wholly occupied in silk-weaving. They also left behind them on the same side the Fa-ti, or flower-ground, so remarkable, and such an object of attraction to foreigners. They also saw on the left the large "Packhouses," or Honan tea-manufactories, and they proceeded in the inner passage in company with several junks, which however soon after left them proceeding up the numerous creeks which branched off into the country in all directions.

There are two forts erected on each side of the river, which bear the name of the district "Nan-hae." Near this spot is erected a stockade, or bar, formed of stones and stakes, to prevent any large vessel from going up. This obstruction has been raised since the late war with the English, who reached Canton by this channel. From the Chinese having since barred the entrance, and mounted cannon in the fortifications on the banks, it is probable that should a new war take place it would not be so easy again to take Canton. Further up the river is the fine site of Ta-Sin, where there is a *ta*, or many-storied pagoda, and a great number of Miao "temples" distinguished by their groves of beautiful trees. On the front are erec-

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ted two poles bearing silk flags of different colours, symbols of authority which in China is understood to reside at first in Heaven, or in the Sovereign, who is on earth the representative of God, and after in the magistrates or the father of a family, and always in a natural hierarchy.

On the left, at the bottom of an extended plain, divided into plantations of sugar-canes, tobacco plants, and rice fields, there may be seen a high tower, which is said to be dedicated to Kwan-gin, the goddess of mercy and pardon. As the trees were not clothed with foliage the face of the country could be readily seen. M. Itier, who was well skilled in mineralogy and geology, observed that the hills were composed of a compact grey stone, probably belonging to a secondary class of rocks. The stone was fine grained, and contained a large proportion of quartz. Lying immediately beneath the grey stone was the old red sandstone. This stratum was found varying from a bright red fine-grained rock, to a coarse mixture full of large pebbles and quartz. At the foot of the hills a detritus has been formed by the succession of ages, which, by the industry of the Chinese, has become very rich and productive. The soil of all the plains in this neighourhood is mostly alluvial, but on the declivites of the hills it is decomposed sand-stone of reddish colour. Near Shi-pae, a pretty village inhabited by busbandmen and fishermen, granite rocks appeared, but the general characteristic of the country is primitive. Our travellers there heard several cannon-shot fired by several junks, but there was no danger of pirates attacking Europeans in the day time. Besides, Robert Fidele, the servant of M. Itier was on duty mounting guard on the deck with a gun on his shoulder, whilst Ai Yun, the Chinese boy, was entertaining the crew with relations of the wonders performed by French weapons.

At one o'clock, though the tide was unfavourable, they arrived at Wae-chong, where they saw large heaps of shells which had been burnt to make lime; some of them were very thin and transparent, and are used instead of glass for windows, giving a much pleasanter light.

Further on, on the right, is the village of Cheun-chan, in a channel full of barks and boats dressed out with flags, and full of people striking on the gong. A boat here came off bringing sweet potatoes, plantains, and fish, but the sellers were not allowed to come on board in consequence of their knavish appearance.

At three o'clock they passed opposite Pwan-Poo, a pretty village on the right bank, where there is a fine joss-house, surrounded by

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Pagoda trees *(ficus indicus)*. On the sides of the Channel are rice grounds, bordered with mulberry-trees. This is the entrance of the silk territory. On the right is the charming town of Tz'-ni, in which there is a custom-house. On the opposite side to the south-west is a pyramidal tower built on the top of a high mountain called Ta-liang-shan ; it is said to have been erected to the memory of Seeling-Shee, Hangti's legitimate consort, who is said to have taught the people, 4500 years ago, the process for rearing domestic silk worms. The river here becomes considerably wider, its breadth increasing from 600 yards to from 3,000 to 5,000 yards, and dividing into two branches. Our travellers took the one to the westward, where the country displays all its riches; the mulberry tree, cotton, and *ma* plants are seen in every direction. This is one of the best places for the rearing of silk-worms in the Kwang Tong province.

We must here stop to point out the extent of that interesting territory named Shun-te-hien, or Shunte district, one of the most industrious and populous in China. It extends in a circular area the diameter of which may be estimated at 24 miles. It has in its vicinity the following districts:—Nan-hae and Pwan-yu to the north; an estuary on the east; Hiang-shan towards the south ; Sin-hwui to the south-west ; and Nan-hae to the west, and north-west- Its chief town is Shun-te-Ching, situated in 24 deg. 49 min. 25 sec. N. lat., and 48 deg. 55 min. E. long. of Greenwich. It is a walled town, containing several thousand inhabitants, and has a market for all the raw silk and the silk cloths from the surrounding country. The Hong merchants from Canton have agents established in this place, who purchase all that is required for the foreign trade. The silk produced in this district is known in Canton by the name of tou-sz' "country silk," to distinguish it from the ou-sz', or silk brought from Ou-chan-foo in the Che-Kiang province, and which is known to foreigners by the improper name of Nanking silk. The places where the tow-sz' is produced in Shun-te-hieu are known under the following names, and form different qualities having different values. At first, Long Kiang and Long Shan, the silk of which is renowned for its brilliant whiteness, which rivalled the before-mentioned ou-sz'; after, Leon-lion, and several other villages, producing more or less raw silk of different colours and qualities. M. Hedde, who had been sent to China to examine into the silk produce of the country, obtained much information during his journey.

There are from six to eight crops every year, 1st, in April or May, hwnich is the least productive; 2nd in June, which is rather more

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abundant; the 3rd, in July, still more so; the 4th, in August, which is generally the best in the year: the 5th, in September, which is tolerably good; and the 6th, in October and November, which cannot always be depended on. One crop when abundant will produce about 400,000 lb., and a bad one less than 50,000 lb.; the average value being about 409,000 fr. a year. He was informed by one of the best rearers that the silkworms employed were of different broods; that the seed for the first rearing was different from the second, and so on.

The culture of the mulberry-tree is not very remarkable in this country; the trees are not allowed to grow to any great height, each being cut at about a foot from the ground, and there is no engrafting or pruning for the amelioration of the wild tree, which is the common white mulberry, *morus alba*, the fruit of which is of a pink colour. When the trees begin to get old, and become less productive, they are torn up and replaced by younger shoots taken from old trunks. The mulberry plantations in Shun-te are nevertheless interesting, because it it the first step of the silk trade the last of which is at Che-Kiang. The silkworms are not of the first kind; the wild ones are only found in remote mountains where fagara-trees grow. The cocoons in Shun-te are very small, as it has been observed that they are always smaller in warm countries. Some are of a metallic whiteness, but others are of a yellowish colour resembling sulphur. The winding of them is effected by a coarse reel, on which thread is obtained with a single cross-webbing, which in the south of France is called "a la tavelle." There is in that district a great quantity of coarse silk known by the local name of Sz'-pi or Sz'-ti the one produced from the outward floss which envelopes the cocoon, and the other from defective or perforated cocoons.

M. Hedde made many enquiries respecting the apparatus and looms of the country, but he found them very imperfect; his attention was nevertheless attracted by some throwing and doubling machines; the apparatus intended for crapes is remarkably simple, and gives a stronger twist to the thread. Perhaps it is for this reason that Chinese crapes are so valued. The weaving of silk is limited to taffetas of different kinds; the most numerous are those known under the Indian name of Pongees, which are always manufactured in raw silk, and afterwards boiled to make them white, and then dyed. The foreign trade consumes a great quantity of these, which are sometimes afterwards printed abroad and reimported into China.

Our travellers continued their journey, and arrived at Pain-sha-wi.

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where they found numerous boats and junks full of people striking on gongs. There was a great feast in the neighbourhood. They expressed a desire to go on shore, but the master of the boat would not consent, knowing the hostile feelings of the people towards foreigners. Had they been dressed in the Chinese fashion, there would have been no danger, but they had adopted the plan so obstinately persisted in by Europeans, of retaining their national costume. When Mr. Hedde visited Suchau he was better advised, and he experienced the decided advantage of adopting the Chinese dress, which he found very commodious. The inhabitants of this part of the country are well known for their knavish disposition towards foreigners. Examples of this feeling were evinced in the mishap which attended the temporary French consul, M. Challaye, and the more recent ones which happened to Admiral Cecile and the Abbé Guilet, who were severely beaten. The French Plenipotentiary and the rest of the diplomatic mission used wiser precautions, when they afterwards passed by the inner passage. They were on board several junks, had many interpreters with them, but very properly remained on board.

The feast appeared very entertaining, and on inquiry they were informed that it was the *Seau Seuh*, "the approach of winter." On that occasion, when the weavers' constellation (Cygnus crossing the Via Lactea) is seen at the meridian, the women of Shun-te-hien assemble together, and try to pass silk threads through a nine-eyed needle. If they succeed they are considered to have acquired all the skill necessary for embroidery. This custom, which was first introduced under the Tang dynasty 2400 years ago, leads to the belief that it was at that time that the embroidery of crape shawls, which is carried on to a considerable extent in that neighbourhood, was first introduced there.

From that place our travellers visited in succession Whang Kan, Shie-tao, Siou-wan, and Pie-wha-tao, where the Channel became narrower, and allowed them to see distinctly the country on both sides, which was covered by extensive rice fields, the uniformity of which was occasionally broken by the view of cottages surrounded by plantain trees. There are also in this neighbourhood some plantations of cotton and *ma*, plants which furnish fibres of which are made the cloth called by the Chinese *hia pou*, "summer cloth," and by the English improperly named "grass cloth." The most general kind, and that which makes the finest and whitest tissues, is that called *shu ma* (Urtica Nivea), distinguished by its round dentated

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leaf, with the under side covered with white down, but the *tin g ma* (sida tibiæ folia), the *ghi ma*(canabis sativa), the *polo ma* (hibiscus), and other plants, may be found, all producing fine fibres for weaving.

In front of Kiang, the last place of the silk territory of *Shun te hien*, they saw a strong fort and a bar, the second they had passed after Canton. The village is about 1200 yards long, and formed of several rows of houses, and boats on the right side and on the river itself. After proceeding for some time longer along the stream, which is bordered by a long chain of painted temples, gardens and groves, they reached the small fort of Hiang-shan, and entered the chief town of the district, an open town which is said to contain 200,000 inhabitants engaged in agriculture and fishery, and a few of them in the cultivation of silk. A seven-storied Pagoda overhangs the town on the north-east, and at the south-west end of it is a three-storied building of the same description, surrounded by tombs, some of them semi-circular, having Chinese inscriptions on them. Along all the town the travellers' junk was saluted by repeated cries of *fankweis* "black devils," the boys and girls making signs with their hands as of cutting off heads. This place, it must be remarked, is a most dangerous one, as it is inhabited by a number of pirates, who have been in contact with foreigners, from whom they have copied only the bad part of their characters, and it is not therefore surprising that the people should feel such angry passions against Europeans. The Chinese inhabitants of the south are wholly different from those of the north: the former being course, rude, and malicious, whilst the latter are polite, hospitable, and courteous; indeed, from the earliest period the inhabitants of the southern province of Kwangtang have been considered as the most wicked in the Chinese empire.

These considerations induced our travellers to be on their guard during the night. They passed near a small village situated on the slope of a hill, having a pagoda known by the name *hwa-tă*, "flowered tower," and which inclines like the leaning tower of Pisa, the effect, it is reported, of an earthquake which took place many centuries ago. The progress of the boat was now assisted by a favourable wind, and they were proceeding pleasantly in a bright moonlight night when about eleven o'clock the servant who was on the look-out gave an alarm that an enemy was approaching. In fact they found themselves in a few minutes close to a large number of junks who were advancing towards them, and who immediately fired all their guns, evidently to alarm those in the boat. On the smoke of the first dis-

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charge clearing off the mistake was discovered. The attack was occasioned by the alarm felt by the crews of the advancing junks, who took our travellers' boat for a pirate, from its pursuing alone, the merchant junks usually going in small fleets for mutual protection. Excuses were exchanged, and after many chin-chin "salutations" on both sides the trading boats continued their voyage. After passing Hia-Kie, which is a small fort protected by embankments of earth, our travellers reached Ho-Cham, "Crane's island," near which they saw a great number of wild geese and other aquatic birds. At the end of a large lake to the westward the land was planted with plantain trees. Spots of cotton and rice plants were also seen. The place is protected on each side of the river by walls of granite stone, on account of the frequent inundations. This land is known by the name of Joo-young-sha; the water is from 4,000 to 6,000 yards wide. The appearance of the country had completely changed since their advance up this part of the river. To fertile and cultivated lands, and flowery gardens and groves, had succeeded a barren and desolate-looking country. The wind now proving contrary, they were compelled to anchor near a small fort called Ma-taou. Our travellers still considered it necessary to keep a very sharp look-out during the night, particularly as several junks of a very suspicious appearance kept prowling about near them. Early in the morning a strong breeze sprung up, they got under weigh, and soon afterwards passed the Malau-chea, "Monkeys' island," coasting along the I a-pa, or "Priests' island," behind which is the channel leading to Tsien-shan, the Portuguese *Casa-branca*, where resides the Kiunmin-foo, the Chinese officer who had the superintendence of the foreign business. They soon after arrived safely in front of the Bar fort at the entrance of the inner harbour. Their voyage, the distance of which may be estimated at 80 miles, had been performed in about 46 hours. The distance is said to be shorter than by the Bogue, but from the want of wind the river is more suitable for steamers, by use of which it would present a better means of communication between Macao and Canton.

ART. VII. *Journal of Occurrences: limits allowed citizens of the U. S. A. in China; typhoon; revision of the New Testament, &c.; the United States Legation; the arrival of missionaries.*

FROM Shanghai we have dates to July 25th with some particulars of "matters and things," at that place.

The Limits allowed citizens of the United States were announced at Shanghai on the 17th of July by circular from Mr. Wolcott, the acting United States consul. A copy of the circular, sent to us we here subjoin.

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NOTIFICATION.

To the citizens of the United States resident at Shanghai.

I have received the following communication from His Excellency Peter Parker Acting United States Commissioner in China, which I circulate for general information

"A communication has been received at this Legation (Canton) from Seu. Acting Imperial Commissioner, transmitting a Dispatch from His Excellency Le of Nanking Governor General of the Two Keang, relative to the Tsingpoo case, consequent upon which the subject has come up of settling the Limits which shall be allowed citizens of the United States, at the Five Ports, in their Excursions for exercise, which resulted in the arrangement which is now definitely settled as follows.

The Limits allowed citizens of the United States at the Five Ports to go for exercise and Recreation have now been defined to be the distance of one entire day for going and returning.

(Signed) HENRY G. WOLCOTT, *Acting United States Consul.*

Shanghai, 17th July 1848.

Regarding this Notification, definitely settling the limits *allowed* citizens of the United States at the "five ports," we give the following written at Shanghai.

"Herewith you will receive copy of a circular from the acting U. S. A. Consul. This is the first intimation given to the "citizens of the United States," of limits being defined beyond which they are not to go. It does not appear what are to be the "penalties and pains" of going beyond these boundaries. Hitherto American residents here have gone into the country as often and as far as they wished. Some have been absent three or four days, and the late acting consul with others visited Suchau not long ago and for all this no complaint has been brought against them by the Chinese authorities. At Ningpo, too, all foreigners seem to have enjoyed unlimited freedom in their excursions into the country. In all this region, well-disposed and peaceable foreigners, I am fully pursuaded, may travel even with greater security than the native. Had the treaties made no provision for limiting foreigners, in their excursions, but provided the means for obtaining *pass-ports*, when persons might wish to go far into the country, I think it would have done much to promote peace and friendly feeling and served greatly to extend our intercourse with the Chinese. Others, however, may not view this subject as I do. I love the Chinese notwithstanding all their faults."

"P. S. I beg pardon of "the Friend of China" for omitting to specify on a former occasion, that Americans were among the number of those who were abroad in the country beyond the time *then* fixed for British subjects, and now also for American."

A *Typhoon* had been experienced *at Shanghai*. It occurred on the 20th of July We subjoin a few particulars.

"The storm began on the evening of the 19th with the wind from the east; and at 3 o'clock, next morning it came strong from the north-east, and continued to increase till one o'clock P. M., when it lulled, and a perfect calm succeeded. At 3 again it blew, and from the south-west, giving us an exact counter-part of what was experienced in the first half of the day. The mercury fell about one inch and a half. Showers of reign accompanied the whole storm. Many of the native houses suffered, but none of the Europeans to any great extent. The water in some of the warehouses rose two feet. The amount of damage sustained by foreigners on shore and in the river may be thirty or forty thousand dollars"

"Some junks are on shore near Wusung and there is said to have been a sharp collision between their owners and certain vagrants who were bent on plunder. According to rumor several men have lost their lives in these affrays."

"A great deal of sickness prevails among the poor inhabitants of the city. The summer continues unusually cool, which with the typhoon and continued, rains affords but a dark prospect to the cultivators of cotton, and other productions of the soil."

In the *Revision of the New Testament*, "the Committee of Delegates" were daily prosecuting their labors, having, at the time of our last dates, nearly completed the gospels of Mathew and Mark. The *Mission School*, under the direction of Bishop Boone, had been removed from the Suburbs of the city, at *Wongka Moda*, to a new house recently erected on the north bank of the river east of the consular grounds. Dr. Boone and Mr. Syle with their families had also removed to the same place. We are glad to know that all the Missionaries with their families with very slight exceptions, were enjoying good health, and such seems to have been the case with the whole of the foreign community.

His Excellency John W. Davis Commissioner from the United States of America to China has recently arrived in Canton. The names of the members at present constituting the U. S. A. Legation are as follows

His Excellency John W. Davis.	Commissioner.
Rev. Peter Parker, M. D	Secretary and Chinese Interpreter to the Legation.
Robert Oliver Gibbes, Esq	Attache

We notice the arrival of Messrs Taylor and Jenkins missionaries from the Southern M. E. Board of the U. S. A. to China. They are destined, as we learn, to Shanghai

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THE

CHINESE REPOSITORY.

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ART. I. *Chinese Lexicography, or a list of the Dictionaries in the Imperial Library at Peking, according to the General Catalogue called the* SZ' FU TS'IUEN SHU.

LEXICOGRAPHY, as it is understood by the Chinese, has hitherto received very little attention from foreigners. So far as we know there is not extant, in any European language, even a list of the names of the Principal Chinese Dictionaries, or any extended work on Chinese Lexicography. In the Introduction to his Chinese-English Dictionary, Dr. Morrison has given some remarks on this subject and has named a few of this class of works. Other students of the language have also touched upon the same topic. In the histories of China, published in western languages, there are Chapters "On Chinese literature," &c. But upon the whole wide field of *Chinese Lexicography*, in a historical or descriptive point of view, we are not aware that any scholar has yet entered; and we fear a long time may yet elapse ere the desired work will be accomplished

Some idea of the magnitude of such a work—*viz.*, "AN HISTORICAL LEXICOGRAPHY," may be gathered from an inspection of the subjoined list of dictionaries, which we have prepared from the *Kin Ting Sz' K'ú Ts'iuen Shú Tsung Muh*, 欽定四庫全書總目, "A General Catalogue of all the Books in the Four Libraries [published] by Imperial authority."

The number of separate works in this list is two hundred and eighteen (218) Besides the name of each book, we give also both

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the name of the author and the name of the dynasty under which the work was published; and will add also, in English, the number of *kiuen* 卷, or sections, into which the several works are respectively divided.

This list, in the General Catalogue, fills four volumes, viz. the 21st, 22d, 23d, and 24th, and is comprised in five sections, under the general head of *Siáu Hioh*, 小學, the Lesser Studies. In the original Catalogue before us a summary or general account is given of each work.

No. 1.

爾雅註疏 晉郭璞註 宋邢昺疏

'Rh Yá Chú Sú, in eleven sections, supposed to have been written by the duke of Chau: the best Notes and explanations on this work are by *Kwoh P'oh* of the Tsin and by *Ying Ping* of the Sung dynasty.

No. 2.

爾雅註 宋鄭樵撰

'Rh Yá Chú, in three Sections, with notes by *Ch'ing Ts'iau* of the Sung dynasty.

No. 3.

方言 漢揚雄撰 晉郭璞註

Fáng Yen, in thirteen Sections, by *Yáng Hiung* of the Hán, with notes by *Kwoh P'oh* of the Tsin dynasty.

No. 4.

釋名 漢劉熙撰

Shih Ming, in eight sections, by *Liú Hi* of the Hán dynasty.

No. 5.

廣雅 魏張揖撰

Kwáng Yá, in ten Sections, by *Ch'áng Yih* of the Wei dynasty.

No 6

匡謬正俗 唐顏師古撰

Kw'áng Miú Ching Suh, in eight Sections, by *Yen Sz'kú* of the Tang dynasty.

No. 7.

羣經音辨 宋賈昌朝撰

K'iuen Kíng Yin Pien, in seven Sections, by *Kiá Chángchâu* of the Sung dynasty.

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No. 8.

埤雅 宋陸佃撰

Pí Yá, in twenty Sections, by *Luh Tien* of the Sung dynasty.

No. 9.

爾雅翼 宋羅願撰 元洪焱祖音釋

'Rh Yá Yih, in thirty-three Sections, by *Lo Yuen* of the Sung dynasty, with explanation of sounds by *Hung Yentsú* of the Yuen dynasty.

No. 10.

駢雅 明朱謀㙔撰

Ping Yá, in seven Sections, by *Chú Mauwei* of the Ming dynasty.

No. 11.

字詁 國朝黃生撰

Tsz' Kú, in one Section, by *Hwáng Sang* of the reigning Manchu dynasty.

No. 12.

續方言 國朝杭世駿撰

Shuh Fáng Yen, in two Sections, by *Háng Shitsin* of the reigning Manchu dynasty.

No. 13.

別雅 國朝吳玉搢撰

Pieh Yá, in five Sections, by *Wú Yuhtsin* of the reigning Manchu dynasty.

No. 14.

急就章 漢史游撰

Kih Tsiúcháng, in four Sections, by *Sz' Yú* of the Hán dynasty

No. 15.

說文解字 漢許愼撰

Shwoh Wan Kiái Tsz', in thirty Sections, by *Hü Shin* of the Hán dynasty.

No. 16.

說文繫傳 南唐徐鍇撰

Shwoh Wan Hi Ch'uen, in forty Sections, by *Sü Kái* of the Southern T'áng dynasty.

No. 17.

說文繫傳考異 國朝汪憲撰

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Shwoh Wǎn Hí Ch'uen K'án I', in four Sections and one supplementary, all by *Wáng Hien* of the reigning Manchu dynasty.

No. 18.

說文解字繫韻譜 南唐徐鍇撰

Shwoh Wǎn Kiái Tsz' Chuen Yun P'ú, in five Sections, by *Sú Kai* of the Southern Táng dynasty.

No. 19.

重修玉篇 梁顧野王撰

Chung Siú Yuh P'ien, in thirteen Sections, by *Kú Yéwáng* of the Liáng dynasty.

No. 20.

干祿字書 唐顏元孫撰

Kán Luh Tsz' Shú, in one Section, by *Kú Yuensun* of the Táng dynasty.

No. 21.

五經文字 唐張參撰

Wú King Wan Tsz', in three Sections, by *Cháng Tsán* of the Táng dynasty

No. 22.

九經字樣 唐唐元度撰

Kiú King Tsz' Yáng, in one Section, by *Táng Yuentú* of the Táng dynasty.

No. 23.

汗簡 目錄敘略 宋郭忠恕撰

Hán Kien and the *Muh Luh Sú Lioh*, the first in three, and the second in one Section, all by *Kwoh Chungshú* of the Sung dynasty.

No. 24.

佩觿 宋郭忠恕撰

P'ei Hwui, in three Sections, by *Kwoh Chungshú* of the Sung dynasty.

No. 25.

古文四聲韻 宋夏竦撰

Kú Wan Sz' Shing Yun, in four Sections, by *Hiá Sung* of the Sung dynasty.

No. 26.

類篇 宋司馬光撰

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Lui P'ien, in forty-five Sections, by *Sz'má Kwáng* of the Sung dynasty.

No. 27.

歷代鐘鼎彝器款識法帖 宋薛尙功撰

Lih Tái Chung Ting I' Ki Kwán Shih Fáh T'ieh, in twenty Sections, by *Nieh Shángkung* of the Sung dynasty.

No. 28.

復古編 宋張有撰

Fuh Kú Pien, in two Sections, by *Chang Yú* of the Sung dynasty.

No. 29.

漢隸字源 宋婁機撰

Hán Lí Tsz' Yuen, in six Sections, by *Lau Kí* of the Sung dynasty.

No. 30.

班馬字類 宋婁機撰

Pán Má Tsz' Lui, in five Sections, by *Lau Kí* of the Sung dynasty.

No. 31.

字通 宋李從周撰

Tsz' Tung, in one Section, by *Lí Tsungchau* of the Sung dynasty.

No. 32.

六書故 元戴侗撰

Luh Shú Kú, in thirty-three Sections, by *Tái Tung* of the Yuen dynasty.

No. 33.

龍龕手鑑 遼僧行均撰

Lung Kan Shau Kien, in four Sections, by *Tsang Hing Kiun* of Liáu.

No 34.

六書統 元楊桓撰

Luh Shú Tung, in twenty Sections, by *Yáng Hwán* of the Yuen dynasty.

No. 35.

周秦刻石釋音 元吾邱衍撰

Chau Tsin Kih Shih Shih Yin, in one Section, by *Wú Kiuyen* of the Yuen dynasty.

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No. 36.

字鑑 元李文仲撰

Tsz' Kien, in five Sections, by *Li Wanchung* of the Yuen dynasty.

No. 37.

說文字原六書正譌 元周伯琦撰

Shwoh Wan Tsz' Yuen and the *Luh Shú Ching Wei*, the first in one and the second in five Sections, by *Chau Pehki* of the Yuen dynasty.

No. 38.

漢隸分韻不著撰人名氏亦無時代

Hán Lí Fan Yun, in seven Sections. The author's name, and the time when the work was written, do not appear.

No. 39.

六書本義 明趙撝謙撰

Luh Shú Pan I', in twelve Sections, by *Chau Hwuih'ien* of the Ming dynasty.

No. 40.

奇字韻 明楊慎撰

Ki Tsz' Yun, in five Sections, by *Yang Shin* of the Ming dynasty.

No. 41.

古音駢字 續編 古音駢字 明楊慎撰
續編 國朝莊履豐莊鼎彝同撰

Kú Yin Pien Tsz', and *Suh Pien*, the first in one Section by *Yáng Shin* of the Ming dynasty, the second in five Sections by *Chwáng Lifung* and *Chwáng Tinghien* of the reigning Manchu dynasty.

No. 42.

俗書刊誤 明焦竑撰

Suh Shú Kán Wú, in twelve Sections, by *Tsiáu Hwáng* of the Ming dynasty.

No. 43.

字孴 明葉秉敬撰

Tsz' Yen, in four Sections, by *Yeh Pingking* of the Ming dynasty.

No. 44.

康熙字典 康熙五十五年聖祖仁皇帝御定

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Káng Hi Tsz' Tien, in forty-two Sections. This edition was published in the 55th year of Kánghi's reign, by Imperial authority.

No. 45

御定清文鑑 補編 總綱 補總綱
乾隆三十六年奉 敕撰

Yü Ting Tsing Wan Kien, Pú Pien, Tsung Káng, Pú Tsung Káng, a Manchu-Chinese work in forty-six Sections, compiled in the thirty-sixth year of Kienlung by Imperial authority.

No. 47.

御定滿洲蒙古漢字三合切音清文鑑
乾隆四十四年奉 敕撰

Yü Ting Manchau Mungkú Hántsz' Sánhoh Ts'ieh yin Tsing Wan Kien, in thirty-two Sections, was ordered to be compiled in the forty-fourth year of Kienlung.

No. 47

欽定西域同文志乾隆二十八年奉 敕撰

Kin Ting Si Yih Tung Wan Chí, in twenty-four Sections, was ordered in the twenty-eighth year of Kienlung.

No. 48.

篆隸攷異 國朝周靖撰

Chuen Kí K'iáu I', in two Sections, by *Chau Tsing* of the reigning Manchu dynasty.

No. 49.

隸辨 國朝顧吉撰

Li Pien, in eight Sections, by *Ku Ngáikih* of the reigning Manchu dynasty.

No. 50.

廣韻 不著撰人名氏

Kwáng Yun, in five Sections, the name of the author is unknown

No 51

重修廣韻 宋陳彭年邱雍等奉 敕撰

Chung Siú Kwáng Yin, in five Sections compiled by *Ch'in Pángnien, K'iú Yung* and others of the Sung dynasty, by Imperial Command

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No. 52.

撰敕奉等度丁宋 題舊本韻集

Tsih Yun, in ten Sections, an old edition of this work purports to have been written by *Ting Tú* and others of the Sung dynasty by Imperial command.

No. 53.

切韻指掌圖 附檢例一卷 宋司馬光撰
其檢例一卷則邵光祖所補正

Ts'ieh Yun Chi Chang tú, and *Fú Kien li*, the first in two and the second in one Section; the first by *Sz'má Kwáng*, and the second by *Chau Kwángtsú* who also revised and corrected the former.

No. 54.

韻補 宋吳棫撰

Yun Pú, in five Sections, by *Wú Yih* of the Sung dynasty.

No. 55.

附釋文互註禮部韻略附貢舉條式
舊本不題撰人

Fú Shih Wan Hú Chú Lí Pú Yun lioh and *Fú Kung Kú Tiáu Shih*, in one Section; the name of the original author is not given.

No. 56.

增修互註禮部韻略 宋毛晃增註
其子居正較勘重增

Tsang Siú Hú Chú Li Pú Yun Lioh, in five Sections, being notes by *Mau Kwáng* of the Sung dynasty and compared and enlarged by his son Kücling.

No. 57.

增修校正押韻釋疑宋歐陽德隆撰
郭守正增修

Tsang Siú Kiáu Ching Yá Yun Shih I', in five Sections by *Ngáu-yáng Tehlung* and revised by *Hwoh Shauching* of the Sung dynasty.

No. 58,

九經補韻 宋楊伯嵓撰

Kiú King Pu Yun, in one Section, by *Yáng Pehyen* of the Sung dynasty

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No. 59.

五音集韻 金韓道昭撰

Wú Yin Tsih Yun, in fifteen Sections, by *Hán Táuchâu* of the Kin family.

No. 60.

古今韻會舉要 元熊忠撰

Kú Kin Yun Hwui Kú Yáu, in thirty Sections, by *Hiung Chung* of the Yuen dynasty.

No. 61.

四聲等子 不著撰人名氏

Sz' Shing Tang Tsz', in one Section. The name of the author does not appear.

No. 62.

經史正音切韻指南 元劉鑑撰

King Sz' Ching Yin Ts'ieh Yun Chí Nan, in one Section, by *Liú Kien* of the Yuen dynasty.

No. 63.

洪武正韻 明洪武中奉敕撰

Hung Wú Ching Yun, in sixteen Sections, ordered to be compiled in the reign of Hungwú of the Ming dynasty.

No. 64.

古音叢目 古音獵要 古音餘 古音附錄 明楊慎撰

This work, *Kú Yin Tsung Muh*, in five volumes, *Kú Yin Lieh Yáu*, in five Sections, *Kú Yin Yú*, in five Sections, *Kú Yin Fú Luh*, in one Section, was written or compiled by *Yáng Shin* of the Ming dynasty.

No. 65.

古音略例 明楊慎撰

Kú Yin Lioh Li, in one Section, also by *Yáng Shin*.

No. 66.

古音略 明楊慎撰

Chuen Chú Kú Yin Lioh, in five Sections, also by *Yáng Shin* of the Ming dynasty.

No. 67.

古音考 明陳第撰

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Máu Shi Kú Yin K'iáu, in four Sections, by *Chin Tí* of the Ming dynasty.

No. 68.

屈宋古音義 明陳第撰

Kiuh Sung Kú Yin I', in three Sections, also by *Chin Tí* of the Ming dynasty.

No. 69.

欽定音韻闡微 康熙四十五年奉敕撰

Kin Ting Yin Yun Ch'en Wí, in eighteen Sections, ordered to be compiled in the forty-fifth year of Kánghí.

No. 70.

欽定同文韻統 乾隆十五年奉敕撰

Kin Ting Tung Wan Yun Tung, in six Sections, ordered to be compiled in the fifteenth year of Kienlung.

No. 71.

欽定叶韻彙輯 乾隆十五年奉敕撰

Kin Ting Hieh Yun Lui Tsih, in fifty-eight Sections, ordered to be compiled in the fifteenth year of Kienlung.

No. 72.

欽定音韻述微 乾隆三十八年奉敕撰

Kin Ting Yin Yun Shuh Wí, in three Sections, ordered to be compiled in the thirty-eighth year of Kienlung.

No. 73.

音論 國朝顧炎武撰

Yin Lun, in three Sections, by *Kú Yenwú* of the reigning Manchu dynasty.

No. 74.

詩本音 國朝顧炎武撰

Shí Pan Yin, in ten Sections, by the same author, *Kú Yenwú*.

No. 75.

易音 國朝顧炎武撰

Yih Yin, in three Sections, also by the same *Kú Yenwú*.

No. 76.

唐韻正 國朝顧炎武撰

Tang Yun Ching, in twenty Sections, also by *Kú Yenwú*.

Digitized by Google

No. 77.

撰武炎顧朝國 表音古

Kú Yin Piáu, in two Sections, by the same *Kú Yenwu*.

No. 78.

撰武炎顧朝國 正補韻

Yun Pú Ching, in one Section, also by *Kú Yenwú*.

No. 79.

撰齡奇毛朝國 韻通今古

Kú Kin T'ung Yun, in twelve Sections, by *Máu Kiling* of the reigning Manchu dynasty.

No. 80.

撰齡奇毛朝國 韻易

Yih Yun, in four Sections, also, by Máu Kiling of the reigning Manchu dynasty.

No. 81.

撰舒容紀朝國 考韻廣

Kwáng Yun K'áu, in five Sections, by *Ki Yungshú* of the reigning Manchu dynasty.

No. 82.

撰永江朝國 準標韻古

Kú Yun Piáu Chun, in four Sections, by *Kiang Yung* of the reigning Manchu dynasty.

No. 83.

撰民天舒元 目網藝六

Luh I' Káng Muh in two Sections, by *Shú T'ienmin* of the Yuen dynasty.

No. 84.

撰錫兆姜朝國 註補雅爾

'Rh Yá Pú Chú, in six Sections, by *Káng Cháusih* of the reigning Manchu dynasty.

No. 85.

氏名人撰無雅爾小

Siáu 'Rh Yá, in one Section; the name of the author is not given.

No. 86.

撰銑崔明 雅爾小氏崔

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Ts'ui Shí Siáu 'Rh Yá, in one Section, by *Ts'ui Sien* of the Ming dynasty.

No. 87.

纂雅 續編 明張萱撰

Luí Yá, in twenty Sections, with an appendix in twenty-eight Sections, by *Cháng Hiun* of the Ming dynasty.

No. 88.

方言據 明魏濬撰

Fáng Yen Kü, in two Sections, by *Wei Siuen* of the Ming dynasty.

No. 89.

撰郊與陳明 聚類言方

Fáng Yen Luí Tsuí, in four Sections, by *Chin Yükiáu* of the Ming dynasty.

No. 90.

撰齡奇毛朝國 錄紮冃語越

Yueh Yü K'ang K'i Luh, in one Section, by *Mau K'iling* of the reigning Manchu dynasty.

No. 91.

撰言王朝國 義釋文連

Lien Wan Shih I', in one Section, by *Wáng Yen* of the reigning Manchu dynasty.

No. 92.

撰孫元顏唐 書字祿干本別

Pieh Pan Kán Luh Tsz' Shú, in two Sections, by *Yuensun* of the T'áng dynasty.

No. 93.

撰燾李宋 譜韻音五字解文說

Shwoh Wan Kiái Tsz' Wú Yin Yun Pú, by *Li Cháu* of the Sung dynasty.

No. 94.

續千文 宋侍其良器撰

Suh Tsien Wan, in one Section, by *Tsz'k'i Liángk'i* of the Sung dynasty.

No. 95.

四譯篇海 金韓孝彥撰

Digitized by Google

Sz' Shing P'ien Hái, fifteen Sections, by *Hán Hiáuyen* of the Kin family.

No. 96.

六書泝源 元楊桓撰

Luh Shú Sú Yuen, in twelve Sections, by *Yáng Hwán* of the Yuen dynasty.

No. 97.

增修復古編舊本題吳均撰

Tsang Sin Fuh Kú Pien, in four Sections, the original work said to have been compiled by *Wú Kiun*.

No. 98.

蒙古譯語不著撰人名氏

Mung Kú Yih Yū, in one Section, the name of the author does not appear.

No. 99.

華夷譯語 明洪武二十二年翰林侍講火源潔奉敎撰

Hwá I' Yih Yü, in one Section; in the twenty-second year of Hungwú of the Ming dynasty, *Ho Yuenkieh*, a member of the imperial college, received orders to prepare this work.

No. 100.

正訂屠隆撰源宋明題本舊編類海篇

P'ien Hái Lui Pien, in twenty Sections; the original work said to have been prepared by *Sung Lien* of the Ming dynasty and edited by *Tú Lung*.

No. 101.

童蒙習句 明趙撝謙撰

Tung Mung Sih Kū, in one Section, by *Chau Hwuikien* of the Ming dynasty.

No. 102.

從古正文 明黃諫撰

Tsung Kú Ching Wan, in five Sections, by *Wáng Kien* of the Ming dynasty.

No. 103.

六書精蘊 音釋 明魏校撰

Digitized by Google

Luh Shú Tsing Wan, in six Sections, and the *Yin Shih*, in one Section, by *Wei Kiáu* of the Ming dynasty.

No. 104.

集古隸韻 明方仕撰

Tsih Kú Lí Yun, in five Sections, by *Fáng Tsz'* of the Ming dynasty.

No. 105.

石鼓文音釋 附錄 明楊愼撰

Shih Kú Wan Yin Shih, in three Sections, with an appendix in one, by *Yáng Shin* of the Ming dynasty.

No. 106.

六書索隱 明楊愼撰

Luh Shú Soh Yin, in five Sections, by the same author.

No. 107.

金石遺文 明豐道生撰

Kin Shih I' Wan, in five Sections, by *Fung Táusang* of the Ming dynasty.

No. 108.

同文備考 附聲韻會通 韻要粗釋 明正應電撰

Tung Wan Pí K'áu, in eight Sections, with an appendix *Shing Yun Hwui Tung Yun Yáu Tsú Shih*, in two Sections, by *Wáng Yingtien* of the Ming dynasty.

No. 109.

古俗字略 明陳士元撰

Kú Suh Tsz' Lioh, in seven Sections, by *Chin Sz'yuen* of the Ming dynasty.

No. 100.

字考啟蒙 明周宇撰

Tsz' K'áu K'i Mung, in sixteen Sections, by *Chau Yú* of the Ming dynasty.

No. 111.

六書賦音義 明張士佩撰

Luh Shú Fú Yin I', in three Sections, by *Chang Sz'pei* of the Ming dynasty.

No. 112.

古器銘釋 明卞蓁撰

Digitized by Google

Kú K'i Ming Shih, in ten Sections, by *Pien Kwan* of the Ming dynasty.

No. 113.

字義總畧 明顧充撰

Tsz' I' Tsung Lioh, in four Sections, by *Kú Chung* of the Ming dynasty

No. 114.

問奇集 明張位撰

Wan K'i Tsih, in one Section, by *Chang Wei* of the Ming dynasty.

No. 115.

大明同文集 明田藝蘅撰

Tá Ming Tung Wan Tsih, in fifty Sections, by *Tien I'kang* of the Ming dynasty.

No. 116.

正韻彙編 明周嘉棟撰

Ching Yun Lui Pien, in four Sections, by *Chau Kiatung* of the Ming dynasty.

No. 117

六書指南 明李登撰

Luh Shú Chí Nán, in two Sections, by *Li Tang* of the Ming dynasty.

No. 118.

摭古遺文 補遺 明李登撰

Chih Kú I' Wan, in two Sections, with a Supplement *Pú I'* in one Section, also by *Li Tang*.

No. 119.

諸書字考 明林茂槐撰

Chú Shú Tsz K'áu in two Sections, by *Lin Mauhwái* of the Ming dynasty.

No. 120

五侯鯖字海 不著撰人名氏

Wú H'áu Tsing Tsz' Hái, in twenty Sections, by an unknown author.

No 121

字學指南 明朱光家撰

Tsz' Hioh Chi Nán, in ten Sections, by *Chú Kwángkiá* of the Ming dynasty

Digitized by Google

No. 122

字學訂譌 明李當泰撰

Tsz' Hioh Ting Ngoh, in two Sections, by *Li Tangtai* of the Ming dynasty.

No 123

合并字學集篇集韻 明徐孝編張元善校

Hoh Ping Tsz' Hioh Tsih P'ien Tsih Yun in twenty-three Sections, written by *Sü Hau* and edited by *Chang Yuenhi.*

No. 124

字考 明夏宏撰

Tsz' K'ao, in two Sections, by *Hiá Hiung* of the Ming dynasty.

No. 125

類纂古文字考 明都俞撰

Lui Tswán Kú Wan Tsz' K'áu, in five Sections, by *Tu Yü* of the Ming dynasty.

No. 126.

六書正義 明吳元滿撰

Luh Shú Ching I' in twelve Sections, by *Wú Yuenmwán* of the Ming dynasty.

No. 127.

六書總要 明吳元滿撰

Luh Shú Tsung Yáu, in five Sections, also by *Wú Yuenmwan.*

No. 128.

六書泝原直音 明吳元滿撰

Luh Shú Sú Luen Chih Yin, in two Sections, also by *Wú Yuenmwan.*

No. 129.

諧聲指南 明吳元滿撰

Hiái Shing Chi Nán, in one Section, likewise by *Wú Yuenmwan*

No. 130.

說文長箋 明趙宧光撰

Shwoh Wan Cháng Tsien, in a hundred and four Sections, by *Cháu Hwankwang* of the Ming dynasty.

Digitized by Google

No. 131.

六書長箋 明趙宧光撰

Luh Shú Cháng Tsien, in seven Sections, by the same author.

No. 132.

古文韻海 明釋道泰撰 集鐘鼎

Tsih Chung Ting Kú Wan Yun, in five Sections, by a Budhistic priest named *Tántái* of the Ming dynasty.

No. 133.

正字通 舊本或題明張自烈撰 或題國朝廖文英撰或題自烈文英同撰

Ching Tsz' Tung, in twelve Sections; the original is said to have been written by *Chang Tsz'lieh* of the Ming dynasty; by some it is said to have been written by *Liáu Wanying* of the reigning dynasty; and by others it is said to have been done jointly by the two, *Tsz'lieh* and *Wanying*.

No. 134.

篆韻 不著撰人名氏

Chuen Yun, in fifty Sections, by an unknown author.

No. 135.

字韻合璧 不著撰人名氏但題 明鄱東 朱孔陽訂正刊行

Tsz' Yun Hoh Pih, in twenty Sections; the author's name does not appear; by some the work is said to have been edited and published by *Chú Kungyáng* of Pohtung under the Ming dynasty.

No. 136.

廣金石韻府 國朝林尚葵李根同撰

Kwáng Kin Shih Yun Fú, in five Sections, by *Lin Shángkwei* and *Li Kan* of the reigning Manchu dynasty.

No. 137

他山字學 國朝錢邦芑撰

T'á Shán Tsz' Hioh, in two Sections, by *Tsien Pangki* of the reigning Manchu dynasty.

No. 138.

六書準 國朝馮調鼎撰

Luh Shú Chun, in four Sections, by *Fung Tiauting* of the reigning Manchu dynasty.

Digitized by Google

No. 139.

六書通 國朝閔齊伋撰

Luh Shú Tung, in ten Sections, by *Min Tsikih* of the reigning Manchu dynasty.

No. 140.

韻原表 國朝劉凝撰

Yun Yuen Piáu, in one Section, by *Liú Ying* of the reigning Manchu dynasty.

No. 141.

石鼓文定本 國朝劉凝撰

Shih Kú Wan Ting Pan, in two Sections, also by *Liú Ying*.

No. 142.

黃公說字 國朝顧景星撰

Hwáng Kung Shwoh Tsz'; the Sections not numbered; by *Kú Kingsing* of the reigning Manchu dynasty.

No. 143.

讀書正音 國朝吳震方撰

Tuh Shú Ching Yin, in four Sections, by *Wú Chinfang* of the reigning dynasty.

No. 144.

篆文纂要 國朝陳策撰

Chuen Wan Tswán Yau, in four Sections, by Chin Ts'eh of the reigning Manchu dynasty.

No. 145.

字辨 國朝熊文登撰

Tsz' Pien, in seven Sections, by *Wantang* of the reigning Manchu dynasty.

No. 146.

六書分類 國朝傅世垚撰

Luh Shú Fan Lui, in twelve Sections, by *Fú Shiyáu* of the reigning Manchu dynasty.

No. 147.

說文廣義 國朝程德洽撰

Shwoh Wan Kwáng I', in twelve Sections, by *Ching Tehhiah* of the reigning Manchu dynasty.

Digitized by Google

No. 148.

纂字彙 國朝佟世男編

Chuen Tsz' Lui, in twelve Sections, arranged by *Tung Shinan* of the Manchu dynasty.

No. 149.

鐘鬥字源 國朝汪立名編

Chung Ting Tsz' Yuen, in five Sections, by *Wáng Lihming* of the Manchu dynasty.

No. 150.

天然窩源字韻 國朝姜日章撰

T'ien Yen Kung Yuen Tsz' Yun, in nine Sections, by *Kiáng Yihchàng* of the Manchu dynasty.

No. 151.

六書辨通 國朝楊錫觀撰

Luh Shú Pien Tung, in five Sections, by *Yáng Sihkwán* of the reigning Manchu dynasty.

No. 152.

六書例解 附六書雜說 八分書辨 國朝楊錫觀撰

Luh Shú Li Kiái, in one Section, with a supplement *Luh Shú Tsih Shwoh* in one Section, and *Páh Fan Shú Pien* also in one Section, by Yáng Sihkwán.

No. 153.

五經字學攷 國朝成瑞人撰

Wú King Tsz' Hioh K'áu, in five Sections, by *Ching Twánjin* of the reigning Manchu dynasty.

No. 154.

六經字便 國朝劉臣敬撰

Luh King Tsz' P'ien, Sections not numbered, by *Liú Chinking* of the reigning Manchu dynasty.

No. 155.

字學正本 國朝李京撰

Tsz' Hioh Ching Pan, in five Sections, by *Li King* of the reigning Manchu dynasty.

No. 156.

字學同文 國朝衛執穀撰

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Tsz' Hioh Ting Wan, in four Sections, by *Wei Chikkuh* of the reigning Manchu dynasty

No. 157.

欠字審不著撰人名氏

Wan Tsz' Shin, in one Section, the author's name does not appear

No. 158.

韻經 舊本題梁吳興沈約撰 宋會稽夏竦集古明宏農楊愼轉注 江夏郭正域撰

Yun King, in five Sections; the original work was compiled and arranged by *Wúking Shingyuh* of the Liáng dynasty: the ancient forms were collected by *Hwuik'i Hiásung* of the Sung dynasty; and the notes are by *Yang Shinchuen* of Hiungnung of the Ming dynasty; this work was revised by *Kwoh Chingyih* of Kiánghiá.

No. 159.

書學正韻 元楊桓撰

Shú Hioh Ching Yun, in thirty-six Sections; by *Yáng Hwán* of the Yuen dynasty.

No 160.

蒙古字韻 元朱宗文撰

Mung Kú Tsz' Yun, in two Sections, by *Chú Tsungwan* of the Yuen dynasty.

No. 161.

正韻牋 明楊時偉撰

Ching Yun Tsien, in four Sections, by *Yáng Shiwei* of the Ming dynasty

No. 162.

聲音文字通 明趙撝謙撰

Shing Yin Wan Tsz' Tung, in thirty-two Sections, by *Chau Weikien* of the Ming dynasty.

No. 163

韻學集成 明章黼撰

Yun Hioh Tsih Ching, in thirteen Sections, by *Cháng Fú* of the Ming dynasty.

No. 164.

韻畧易通 明蘭廷秀撰

Yen Hioh I' Tung, in two Sections, by *Lán T'ingsiú* of the Ming dynasty

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No. 165

韻學大成 明濮陽淶撰

Yun Hioh Tá Ch'ing, in four Sections, by ***Pohyáng Lái*** of the Ming dynasty

No. 166.

讀易韻考 明張獻翼撰

Tuh Yih Yun K'áu, in seven Sections, by ***Chang Hienyih*** of the Ming dynasty.

No. 167.

古今韻分註撮要明甘雨撰陳士元註

Kú Kin Yun Fan Chú Ts'oh Yáu, in five Sections, by ***Kán Yú*** of the Ming dynasty with notes by ***Chin Sz'yuen***.

No. 168.

書文音義便考私編附難字直音 明李登撰

Shú Wan Yin I' Pien K'áu Sz' Pien, in five Sections, with an appendix ***Nán Tsz' Chih Yin*** in one Section, by ***Lí Tang*** of the Ming dynasty.

No. 169.

併音連聲字學集要不著撰人名氏

Ping Yin Lien Shing Tsz' Hioh Tsih Yáu, in four Sections, author unknown.

No. 170.

交泰韻 明呂坤撰

Kiáu Tái Yun, in one Section, by ***Lui Kwan*** of the Ming dynasty

No. 171.

音聲紀元 明吳繼仕撰

Yin Shing Ki Yuen, in six Sections, by ***Wú Kisz'*** of the Ming dynasty.

No. 172.

字學元元 明袁子讓撰

Tsz' Hioh Yuen Yuen, in ten Sections, by ***Yuen Tsz'yáng*** of the Ming dynasty.

No. 173.

韻表 明葉秉敬撰

Yun Piáu, Sections not numbered, by ***Yeh Pingking*** of the Ming dynasty

Digitized by Google

No. 174.

音韻日月燈 明呂維祺撰

Yin Yun Jih Yueh Tang, in seventy Sections, by *Lvi Weikí* of the Ming dynasty.

No. 175.

古律詞曲賦叶韻 明程元初撰

Linh Kú Tsz' Kinh Fú Hieh Yun, in twelve Sections, by *Ching Yuenchú* of the Ming dynasty.

No. 176.

韻譜本義 明茅溱撰

Yun Pú Pan I', in ten Sections, by *Miu Tsin* of the Ming dynasty.

No. 177.

音總持 明朱簡撰

Yin Tsung Chí, in three Sections, by *Chú Kien* of the Ming dynasty.

No. 178.

韻會小補 明方日升撰

Yun Hwui Siáu Pú, in thirty Sections, by *Fang Yihshing* of the Ming dynasty.

No. 179.

篇韻貫珠集 明釋眞空撰

P'ien Yun Kwan Chú Tsih, in one Section, by *Chinkung* a Budhist priest of the Ming dynasty.

No. 180.

西儒耳目資 明金尼閣撰西洋人

Sz' Jú I' Muh Tsz', Sections not numbered, by a European *Kinnikoh* under the Ming dynasty.

No. 181.

元韻譜 明喬中和撰

Yuen Yun Pú, in fifty-four Sections, by *K'iáu Chungko* of the Ming dynasty.

No. 182.

皇極圖韻 明陳蓋謨撰

Hwáng Kih Tú Yun, in one Section, by *Chin Tsinmú* of the Ming dynasty.

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No. 183.

元音統韻 明陳藎謨撰其門人胡邵瑛增修

Yuen Yin Tung Yun, in twenty-eight Sections, by the same *Chin Tsinmú* enlarged and revised by one of his pupils named *Hú Shau-ying*.

No. 184.

青郊雜著 文韻考衷 六聲會編 明桑紹良撰

Tsing Kiáu Tsih Chú, in one Section, and the *Wan Yun K'áu Chung Luh Shing Hwui Pien* in twelve Sections by *Sang Shau-liáng*.

No. 185.

古叶讀 明龔黃撰

Kú Hieh Tuh, in five Sections, by *Kung Hwáng* of the Ming dynasty.

No. 186.

詩韻辯畧 明楊貞一撰

Shí Yun Pien Lioh, in two Sections, by *Yáng Chingyih* of the Ming dynasty.

No. 187.

重訂馬氏等音外集內集此本爲康熙戊子宣城梅建所刊內自稱槃什馬氏自援

Chung Ting Máshí Tang Yin Wái Tsih in one Section, *Nui Tsih* also in one Section: this work was published by *Mei Kien* at Siuenching in the year marked *Wútsz'* in the reign of Kánghí, by one who designates himself *Pwánshih Máshí Tsz'yuen*.

No. 188.

古韻通 國朝柴紹炳撰

Kú Yun Tung, in eight Sections, by *Chái Sháuping* of the reigning Manchu dynasty.

No. 189.

古韻叶音 國朝楊慶撰

Kú Yun Hieh Yin, in six Sections, by *Yang King* of the reigning Manchu dynasty.

No. 190.

佐同錄 國朝楊慶撰

Tso Tung Luh, in five Sections, by the same *Yang King*

Digitized by Google

No. 191.

聲韻叢說 韻問 國朝毛先舒撰

Shing Yun Tsung Shwoh in one Section, *Yun Wan* in one Section, by *Mau Sienshú* of the reigning Manchu dynasty.

No. 192.

韻學通指 國朝毛先舒撰

Yun Hioh Tung Chi, in one Section, by the same *Mau Sienshú*.

No. 193.

韻白 國朝毛先舒撰

Yun Peh, in one Section, by the same *Mau Sienshú*.

No. 194.

韻統圖說 國朝耿人龍撰

Yun T'ung Yú Shwoh, Sections not numbered, by *Kang Jinlung* of the reigning Manchu dynasty.

No. 195.

韻箋 國朝徐世溥撰

Yun Ts'oh, in one Section, by *Sú Shifú* of the reigning Manchu dynasty.

No. 196.

詩韻更定 國朝吳國縉編

Shí Yun Kang Ting, in five Sections, compiled by *Wú Kwohtsin* of the reigning Manchu dynasty.

No. 197.

聲韻源流考 國朝萬斯同撰

Shing Yun Yuen Liú Kaʻu, Sections not numbered, by *Wan Sz'tung* of the reigning Manchu dynasty.

No. 198.

諧聲品字箋 國朝虞德升撰

Hiái Shing P'in Tsz Tsien, Sections not numbered, by *Yu Tehshing* of the reigning Manchu dynasty.

No. 199

類音 國朝潘來撰

Lui Yin in eight Sections, by *Pwan Lái* of the reigning Manchu dynasty.

Digitized by Google

No. 200.

韻學要指 國朝毛奇齡撰

Yun Hioh Yáu Chí, in eleven Sections, by *Máu K'iling* of the reigning Manchu dynasty.

No. 201.

韻雅 國朝施何牧撰

Yin Yá in five Sections, by *Shi Homuh* of the reigning Manchu dynasty.

No. 102.

古音正義 國朝熊士伯撰

Kú Yin Ching I' in one Section, by *Hiung Sz'peh* of the reigning Manchu dynasty.

No. 203.

等切元聲 國朝熊士伯毛先舒撰

Tang Ts'ieh Yuen Shing, in ten Sections, by the same *Hiung Sz'peh*.

No. 204.

古今韻表新編 國朝仇廷模撰

Kú Kin Yun Piáu Sin Pien, in five Sections, by *Kiu Tingmu* of the reigning Manchu dynasty.

No. 205.

八矢注字圖說 國朝顧陳垿撰

Pah Shi Chú Tsz' Tú Shwoh, in one Section, by *Kú Chinsu* of the reigning Manchu dynasty.

No. 206.

聲韻圖譜 國朝錢人麟撰

Shing Yun Tú Pú, Sections not numbered, by *Tsien Jinlin* of the reigning Manchu dynasty.

No. 207.

類字本意 國朝莫宏勳撰

Lui Tsz Pan I', Sections not numbered, by *Moh Hiunghiun* of the Manchu dynasty.

No. 208.

韻學臆說 國朝王植撰

Yun Hioh Yih Shwoh, in one Section, by *Wáng Chih* of the reigning Manchu dynasty.

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No. 209.

韻學 國朝王楠撰

Yun Hioh, in five Sections, by the same author *Wáng Chih*.

No. 210.

五方元音 國朝樊騰鳳撰

Wúfáng Yuen Yin, in two Sections, by *Fán Tangfung* of the reigning Manchu dynasty.

No. 211.

詩經叶音辨譌 國朝劉維謙撰

Shí King Hieh Yin Pien Ngoh, in eight Sections, by *Liú Weikien* of the reigning Manchu dynasty.

No. 212.

詩傳叶音考 國朝吳起元撰

Shi Chuen Hieh Yin K'áu, in three Sections, by *Wú K'iyuen* of the reigning Manchu dynasty.

No. 213.

四聲切韻表 國朝江永撰

Sz' Shing Ts'ieh Yun Piáu, in one Section, by *Kiáng Yung* of the reigning Manchu dynasty.

No. 214.

本韻一得 國朝龍爲霖撰

Pun Yun Yih Teh, in twenty Sections, by *Lung Weilin* of the reigning Manchu dynasty.

No. 215.

音韻源流 國朝潘咸撰

Yin Yun Yuen Liú, in fifty Sections, by *Pwán Shing* of the reigning Manchu dynasty.

No. 216.

韻岐 國朝江昱撰

Yun Ki, in four Sections, by *Kiáng Yuh* of the reigning Manchu dynasty.

No. 217.

音韻清濁鑑 國朝王祚禎撰

Yin Yun Tsing Chuh Kien, in three Sections, by *Wáng Tsúching* of the reigning Manchu dynasty.

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Mo. 218.

聲音發源圖解 國朝潘遂先撰

Shing Yin Fáh Yuen Tú Kiái, in one Section, by *Pwán Suisien* of the reigning Manchu dynasty.

ART. II. *Remarks on the Notes of Z. Z. in a letter Addressed to the Editor of the Chinese Repository.* By the REV. DR. MEDHURST.

EXCEPTION, it will be seen from the subjoined letter, has been taken to the *language* employed by Z. Z. in certain *Notes* appended to the translation of an Address to foreigners by the native gentry of Shánghái, and published in the number of the Chinese Repository for May this year. Holding ourselves responsible for those Notes, we will offer some explanations, and hope to remove any wrong impression caused thereby, We did perceive (and who could not?) that the address,—*affirming that all China and Christendom worship one and the same God*, would have a bearing on the discussions alluded to, and it was *that* mainly which induced us to publish the Paper with the notes, a reply to which we now subjoin in a letter addressed—

To the Editor of the Chinese Repository,—DEAR SIR; Permit me to venture a few remarks on a communication signed Z. Z. which appeared in your number for May last, not so much with reference to the argument as to the phraseology employed. The writer says, "if the translator of Kíying's despatch found the phrase *Sháng tí* in the original of that document—and has translated such phrase by God, then we have the translator of Kíying's despatch abetting and sanctioning the gentry of Shánghái in their strange assertion that all China and Christendom worship and serve one and the same God; than which nothing can be more false". It is known to the readers of the Repository that several Protestant missionaries have been in the habit of using Shángtí for God, and that a controversy is now pending respecting that and similar terms. It cannot be denied that the imputation of abetting and sanctioning that which is represented as most false is as much applicable to them as it is to the translator of Kíying's despatch; viewing it in this light, I cannot

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but regret that a term was employed, of so offensive a character connected with such an imputation, because I think that hard terms do not serve the interests of truth, and are not likely to carry convictions with them. The controversy above alluded to involves points of considerable difficulty, respecting which the opinions of men well acquainted with the Chinese language, and with the subject they have to discuss, are much divided; it is therefore needless to add, that it becomes all parties to maintain their own opinions with some degree of deference and modesty.

I am, Dear Sir, Yours truly.

Shánghái, July 10th, 1848. W. H. Medhurst.

In the foregoing remarks we quite concur; and lest we should be misunderstood, will state in detail:

That, considering the difficulty of the great question, it does become those, who enter on its discussion, to maintain their own opinions with *some* degree of deference and modesty.

That the imputation of abetting and sanctioning what is most false, as set forth by Z. Z. is equally applicable to all persons who affirm that all China and Christendom worship one and the same God;

That the use of harsh and offensive terms cannot serve the interests of truth; and

That we regret Z. Z. employed language which could be considered exceptionable.

Further, and in behalf of Z. Z. we are bound to state what we know, that he did not intend to give offense; and that, had he, instead of pronouncing the assertion of the gentry "a most false," merely said that he deemed it *erroneous*, his note probably would not have elicited the foregoing letter from Dr. Medhurst, which we regard as important, not more for its gentle rebuke of Z. Z. than for its helping us to comprehend his meaning when, in his "Inquiry" (see our present volume pp. 109, 115, *et passim*) he declares that *Ti* or *T'ien* is the Supreme God, *as far as the Chinese know him*. Now, without doing violence to language, we must admit that Dr. Medhurst believes that the Chinese, ancient and modern, *do know* and worship the one only living and true God,—not some imaginary Divinity—but the same Being whom he and all Christendom worship. He does sometimes say, the Divinity, the Supreme Being, "in the estimation of the Chinese," and if he had said nothing more, we might suppose that he only meant *the chief of the Chinese Gods*, intending to admit that they were all false. But when he speaks of the Supreme

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Being as far as the Chinese know him, it seems to us evident that he means to affirm that the Chinese do know the true God. Indeed it is only on this supposition that we can see how Z. Z.'s notes could be deemed offensive.

Possibly we have not rightly understood his language. But in reading his inquiry, it has seemed to us that, throughout he has proceeded on the assumption that the Chinese have a knowledge of God, the Maker and Governor of all things, and that from time immemorial they have worshiped him. Hence the native gentry of Shánghái were right in affirming, as they did in their address, that *all China and Christendom worshiped and served one and the same God.*

Once it was our opinion that the *Shú King* and other ancient writings of the Chinese contained explicit recognition of the true God, and that we might refer to their *Sháng-ti* as identical with the *Elohim* of the old and the *theos* of the New Testament. For a time this sentiment seems to have been entertained by nearly all the Protestant Missionaries in China; and both in their preaching and writing their usage was in accordance with that sentiment, and it was not until after the general meeting of the missionaries at Hongkong in 1843 that any very serious doubts were entertained regarding the correctness of what in this period had become general usage. Up to that period the intercourse of missionaries had been chiefly with the Chinese at Canton and in their foreign residences, at Batavia, Singapore, Malacca, Penang and Bangkok.

The work of revision having been undertaken, the rendering of *theos* into Chinese soon became a serious question. It was found by several of the missionaries, at their different stations in China, that when using the term *Sháng-ti* in their preaching, the Chinese understood by it just what has been declared by the native gentry of Shánghái, and commented on by Z. Z. Not to speak of the living, we may mention the late much respected Mr. Lowrie of Ningpo, as one of those who very soon felt compelled to abandon the use of Sháng-ti. He came to this result before he had intimation that several others, in an equally independent and insulated manner, had come to the same conclusion with himself. Such precisely was our own case, and we accordingly endeavored to draw public attention to the subject, with a view to ascertain the true merits of the question. An answer to a letter from us addressed to Dr. Medhurst on the subject, will be found in our Vol. XVI. p. 34, &c. to which we beg to refer our readers, where Dr M. affirms that *Sháng*

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ti always and invariably, in every Chinese book of any worth (when standing alone without any prefix) means the ***Supreme Being***, and says the use of it must not be given up, until we can find a better term. Still if others deemed it best, he would have no objection to adopt 天主 *Tien chú*, 天帝 *Tien ti*, 帝 *Ti*; 眞主 *Chin chú*, or 主 *Chú* alone. There is certainly here a good deal of latitude for choice.

Our Readers have his arguments now before them, in the successive numbers of the Repository for this year, and will form thereon their own opinions.

Art. III. ***Notice of a visit to the cities of Kiáting and Nántsiáng, with a description of the former, accompanied by a facsimile plan taken from a Chinese map of that city.***

Saturday, February 26th, 1848, at seven o'clock A. M. I returned to Shánghái from a visit to the cities of *Nántsiáng* and *Kiáting*: this last, in some of the old books and in Mr. Fortune's, is also called *Cáding*, which is the local pronunciation of the name of that city. Yesterday, at two o'clock in the morning, the Rev. Dr. Medhurst, the Rev. Mr. Muirhead and myself, started from the landing-place just above the Súchau bridge, a mile above the foreign factories at Yángking Páng, and proceeded rapidly up the river, carried along by a strong tide, aided by two men working at the scull.

Our course was between west and north-west, till we reached a small town on the north bank of the river. This town is called *Yéki tun*; and from thence—leaving the river which is the direct route to Súchau—our course was almost due north.

Soon after sunrise the white walls of the houses and temples of Nántsiáng, seen at no great distance, clearly indicated the situation and extent of its southern boundary. Nántsiáng, though not surrounded by a wall, is a place of considerable business and may number eighty thousand or more of inhabitants. Our boat reached the city about seven o'clock; and Dr. Medhurst immediately stepped on shore and went to the temple of great sacrifices," and at the gateway pasted up a notice, informing the people that he would preach there

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in the afternoon and inviting their attendance. He then returned to the boat and we proceeded on through the city, hoping to reach Kiáting at an early hour.

We had hardly finished breakfast before our boat brought up against a dam built of mud,—a barrier that had been thrown quite across the canal. Taking a large bag of tracts, as many as a coolie could carry on his back we left the boat and proceeded on foot—sending a coolie forward to seek for another boat. After traveling nearly a mile we came to a second barrier, built across the river quite like the first.

Between these two barriers the deposits of earth had so accumulated as to render the navigation of the canal difficult, and it became necessary to have these deposits removed. In order to draw off the water, so that the deposits could be removed, the two barriers had been erected, and over them thrown a dozen or more chain pumps, at which scores of men were at work, exhausting the water from the intersected portion of the canal—a work that would require days or perhaps weeks. When we passed, the depth of water had been so much reduced that in some places the bed of the canal was dry and the work of excavating had commenced. The breadth of this canal is not uniform, and may vary from twenty to a hundred feet.

Near the northern barrier several boats, such as we wanted to take us on to Kiáting, were hauled up to the shore; but our coolie had to pass on nearly a mile to a village, before he could secure one,—in doing which he took care to stipulate the conditions on which it should take passengers to and bring them back from Kiáting.

Our short walk along the banks of the canal was exceedingly pleasant, the scenery all around delightful, and the weather charming. When we stepped from the boat, Nántsiáng was just far enough off, on the south, to afford us a full view of its northern limits, such as we had two hours before enjoyed of its southern. In every other direction—east, west, and north—the plain extended as far as the eye could reach. The face of the earth—although robbed of its flowers by the cold frosts of winter, and of its luxuriant crops of grain by the diligent hand of the husbandman—was by nomeans devoid of interest.

The whole plain is fertile, composed of a deep rich loamy soil, the same as it is around Shánghái. Most of it is arable; and in many places it had been recently turned up, in some fields by the hoe or mattoc, in others by the plough, drawn by the ox or buffalo. In

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various directions workmen were seen thus employed, or otherwise engaged, gathering up the cotton stalks, clearing or manuring the ground. Houses, farmyards, and cemeteries were to be seen here and there, also clumps of the bamboo, fur trees, tallow trees, the willow, the plum, the apple, the peach, &c., &c. Some of the apple trees had been grafted—the scion having been inserted a few inches above the roots, when the body of the sapling was only an inch or so in diameter.

Naked coffins, and hillocks covering the remains of the dead, were much less numerous here than about Shánghái. Two of the latter, however, were remarkable and of extraordinary size. They were called, by the Chinese, whom we met by the way *luh li tun*, 六里墩, i. e. "the six mile hillocks," being situated six *li* or Chinese miles distant from each other.

There are, it is said seventy-two of these hillocks of ancient origin, having been erected fifteen or sixteen centuries ago. Of the two we saw, the first was close to Nántsiáng on the north; the second was six *li* or about two English miles further north, and both only a few rods distant from the canal. We ascended the northern one; it is perhaps thirty feet high, in the form of a pyramid, and apparently built solely of earth. It is square at the base, and covers perhaps one third of an English acre of ground.

The people, of whom we inquired regarding the origin of these seventy-two mounds, said that they had been erected by one of their ancient emperors for the purpose of concealing from popular fury the remains of his consort, the empress. She on account of her infamous character and conduct, was hated by all the people, who threatened to take vengeance on her mortal remains. In order to prevent this, the emperor caused these seventy-two hillocks to be erected, and under one of them he had the remains of his imperial consort secretly interred.—It would be interesting to investigate this matter; but I must dismiss it here and proceed with the narrative of our *one day's* Excursion.

On reaching the village,—where our coolie had engaged a boat and (as already stated) been careful to stipulate the price—300 copper cash, or about one fifth of a Spanish dollar—the boatman, seeing now who were to be his passengers, wanted not one fifth of a dollar, but twenty-five times that amount. Five dollars he must have, or his boat could not move! Unfortunately for him, however, there were of his own countrymen many present who were witnesses to his engage-

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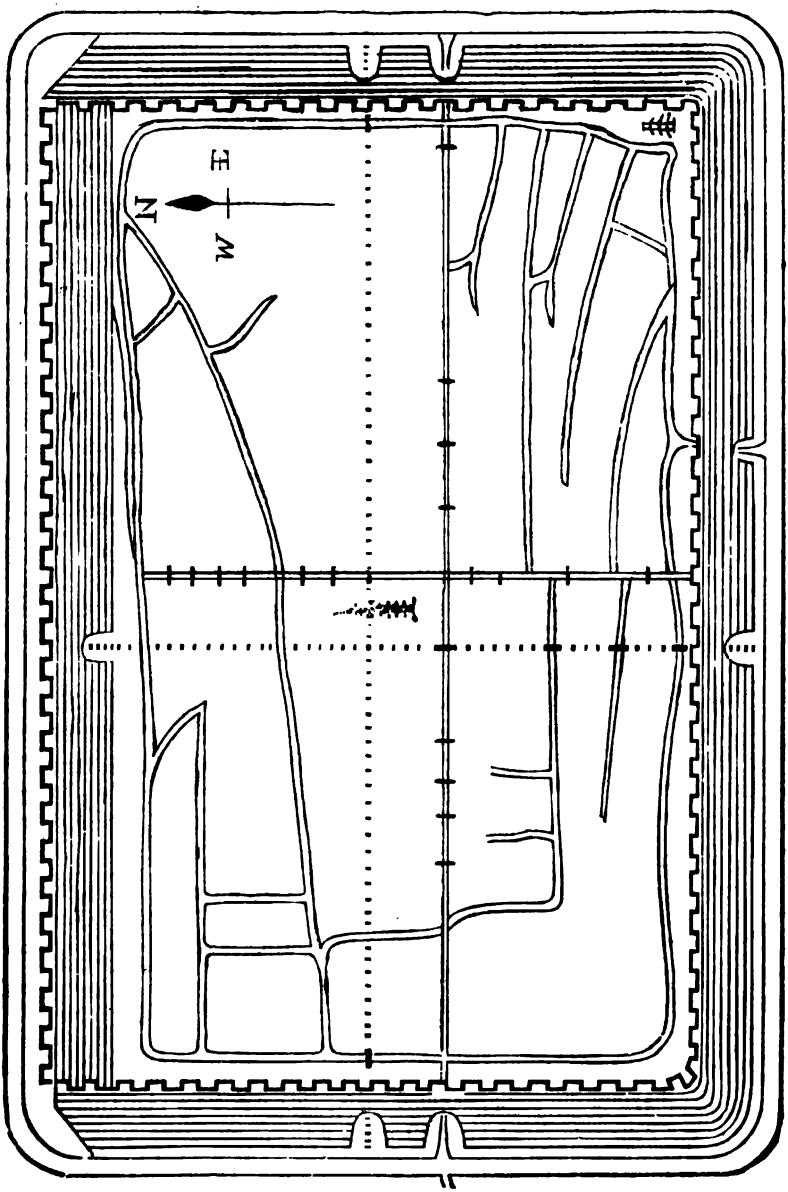
嘉定縣城圖

Plan of the City of Kiating.



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ment, and who now turned the laugh upon him, as he tried in vain to break from his contract with the coolie. There was no time for bantering; we were already seated in his boat; and he was now very willing to keep to his engagement.

At eleven o'clock we reached the southern extremity of the suburbs of Kiáting. There stepping on shore, we proceeded directly along the principal street to the southern gate, and as we went along distributed tracts to such as we supposed able to read. This southern suburb, though narrow, extends nearly a mile from north to south. The gate-way was the broadest and highest, and the gate the best, I have yet seen in China.

From this gate we proceeded on directly northward to a Budhistic pagoda, seven stories high. The ascent was easy, and from the uppermost story we enjoyed a fine view of the city and adjacent country, one vast plain, apparently of boundless extent.

On the north and east this plain stretches away to the banks of the great *Yángtsz'kiáng*, or "Child of the ocean;" on the south was *Nántsiáng*, which we had just passed; on the west, half way between us and Súchau, was the little city of *Kwanshán*, its situation distinctly indicated by its pagoda, distant from us twelve or fifteen miles. *Túi-tsáng chau* a city lying between us and Kwanshán, we could not see. Far in the distance, to the south-west, we could just see a few little hills; and these were the only natural elevations visible in all the wide expanse around us.

Having first glanced at these distant outlines, the nearer objects one after another in succession began to attract our attention.

Kiáting 嘉定 is laid out in the form of a *parallelogram;* its four sides facing the four cardinal points, the two longest running from east to west. In has four gates, on each side one. From these four gates two streets run so as to intersect each other, near the centre of the city, and thus divide it into four lesser parallelograms, of nearly equal size.

The pagoda, from which we were looking down and surveying these outlines of the city, stands near the place where the two long streets meet and intersect each other.

The entire circuit of the walls around the city, may be eight miles measuring two miles on each side. It may be less, but certainly it cannot be more.

Beyond the walls, hamlets, farmyards, etc., as already described on our way from Nántsiáng, diversified the scene; within the walls, fall

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one third of the area is arable land, cultivated like that beyond them. We saw some beautiful gardens.

A moat or ditch surrounds the walls, and passes under them through water-gates at three different points; within the city it again goes round near to and parallel with the walls, and likewise near to and parallel with the two principal streets. It has also many minor branches, supplying the whole city with abundance of water.

Most of the houses are situated along the two principal streets, the centre of the city being the most den ely populated. From our elevated position we could look down into many of their gardens and court-yards,—concealed by high walls from the view of the traveler when passing along the streets. Multitudes of the people were seen gazing up at the foreigners, as we walked round and round the pagoda surveying their city.

The object of our visit forbade our lingering long to enjoy the charming prospect in and around Kiáting. Coming down from the pagoda, we found a large assembly collected in the open court at its base. To this assembly, all standing and listening in breathless silence, Dr. Medhurst preached for twenty minutes or half an hour.

Passing on a few steps from the pagoda, we came to the point where the two main streets intersect each other; turning our course from thence, as we came up in the street from the south gate, we proceeded towards the east gate, distributing tracts as we had done before. These were received with eagerness; and care was taken to give them only to those whom we supposed able to read.

On arriving at the *Chinghwáng miáu*, the entrance to the outer court was found open,—a thoroughfare. A crowd entered with us, anxious to hear what the foreigners might have to say. In front of the great hall of the temple there stands a lofty censer, elevated on a platform four feet or more from the ground, with steps leading up to it, so as to enable the devotees to throw into the censer their offerings of burning paper, &c. Upon these steps Dr. Medhurst took his stand, and in a few moments was surrounded by a dense throng. After beckoning silence, a discourse, similar to that delivered to the people at the pagoda, was repeated; the audience however was much more numerous.

The preaching ended, the remainder of our tracts distributed, and a hasty look taken at the Foundling Hospital, and some of the other principal buildings of the city, we then turned our course homewards.

At four o'clock we were at *Nántsiáng*, where in the morning

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notice had been given that there would be preaching in the afternoon. The stand occupied by the preacher was quite like that last described; the audience was much larger and composed of more respectable classes of people. The number, of those who stood and listened to the discourse from beginning to the end, could not have been less than eight hundred souls. There must have been, some of the time, twice or thrice that number within the reach of the preacher's voice. During the whole time, perfect order and profound sience were maintained throughout the assembly. It was a pleasing sight to see such a large congregation listening so long and so attentively—and many of them for the first time—to the preaching of the gospel.

From the temple, passing through the crowd, we walked to our boat, which had come down the canal and was waiting for us. We left the city just before sunset, and ere it was midnight reached the Súchau bridge—the place of our departure in the morning—having been absent from Shánghái less than twenty-four hours.

The city of *Nántsiáng* is fifteen and that of *Kiáting* twenty-three miles from Shánghái. Of their population I have no means of forming an estimate. Probably they may each contain one hundred thousand souls.

P. S. April 22d. Dr. Medhurst and the Rev. Mr. Muirhead made another visit to Nántsiáng yesterday. Without any notice having been given, the audience was as large as on the former occasion; the number of books distributed was much larger.

Art. IV. *Walks about Shánghái, with notices of the city and its inhabitants.* From a Private Journal, by Viator.

December 25th, 1847, was a charmingly bright day: a merry Christmas. On the Cathedral not a mouse was stirring: the workmen were all keeping holiday. At the British Consulate, Divine Service was held at 11 o'clock A. M. The little chapel, or Church, fitted up for the occasion, was in very good taste, and the services, performed by the Rev. Mr. Spalding, were solemn and impressive. Immediately after these services, the sacrament of the Lord's Supper was administered at the residence of the missionary Bishop, the

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Rev. Dr. Boone. The day afforded a striking contrast between the Chinese and the foreigners: among the former all went on as usual, while with the latter hearty and cheerful congratulations gave interest to the occasion.

December 27th. Just as the sun was setting, I emerged from the central and densely populated streets of the city, and found myself among gardens and orchards approaching the western walls, to which I soon found my way, and continued my walk upon the ramparts. At this hour of the day, and in this season of the year, the prospect from this point is really picturesque. On the one side, beyond the walls, westward, the rich plains stretch away farther much than the eye can reach; on the other, you have first gardens and orchards and country seats and temples, and then the dense city and suburbs, and next the forests of masts marking the course of the river, and also away in the distance northward you have a glimpse of some of the foreign residences. Nearly one third part of the western side of Shánghái city is without houses, excepting isolated buildings scattered here and there. Numerous patches of ground, all along this part of the city, are covered with mementos of those whose remains now lie there mouldering back to dust.

December 28th. A contrast, Oh what a contrast. The European houses and factories of Shánghái, together with the new Church, which have just sprung up on "the consular grounds," are fair specimens of what, in their kind, is every where to be seen in Christendom. From these residences my walk, this afternoon, carried me up close along the western bank of the river, through the whole eastern suburb, nearly every foot of which is covered with shops and warehouses and other buildings. What a contrast between all these, and those I had just left. No descriptions of the pen or pencil could possibly draw out all the lines of contrast. They must be seen as they are, in order to be understood. The buildings are so ill constructed, dark and uncleanly, the streets so narrow and so filled with riffraff, rubbish, gamblers, beggars, etc., that a jaunt on foot or in a sedan, through these streets, is usually any thing but agreeable, except one desires to witness the miseries and the degradation of his species—here also, how fallen.

Dec. 30th. A middle-aged man, as I passed along close by the eastern wall of the city, lay by the way side dead drunk, near the door of a gambling house. Many of these houses are to be seen close under the city walls and along the banks of the river and canals. If

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there be any retired corner close by the chief places of concourse, there you may expect to find the gamblers' retreat, and close by it the abodes of those who inhale the black commodity. Such was the neighborhood where this wretched man lay a few rods from the great western gate. Where he had procured his intoxicating draught I do not know, but it had done the work for him thoroughly, for he was as insensible as the blocks of granite on which he lay.

Saturday, Jan. 1. 1848. Another charmingly bright day: a happy new year. A round of happy greetings, came now in quick succession. For the hour, the traveler might easily have fancied himself—nay would hardly have suspected that he was not—in the land of his fathers, happy New England. Take away these hammocks, where the dead have been interred on the consular grounds, those odd looking hovels which are half concealed behind thick bamboo fences, and you would seem to be in a happy land. Happy indeed it would be, if man in his blindness had not so marred and spoiled it on every side. It was very pleasing to see, among the foreign residents, so much reciprocal kindness and hear so many hearty congralulations. The Chinese, too, must try to show their interest in the happiness of the strangers from afar. As an instance of this, what must the lady of the consul receive, as a new year's gift: say it gently, a coffin, a *miniature* coffin.

Monday, Jan. 3*d.* Last night, for the third time since the north winds set in, the eastern suburbs were on fire, and before midnight more than a hundred houses were reduced to ashes. It was a bitter cold night, and the wind blew fresh from the north. * * * This has been a dark and sombre day. Some rain has fallen and occasionally a few flakes of snow. The melancholy news brought up by the "Torrington," which arrived last evening from Canton, has made every foreigner sad.

Tuesday, January 4th. At half past six this evening being near the school house of the Episcopal Mission, under the care of Bishop Boone, word came that the pupils were assembling to witness the *baptism of a little Chinese* boy, who had been for some time ill. I hastened immediately to the place, where all the members of the mission and the whole school with a few other Chinese, and among them the mother of the child, had met together in Miss. J.'s private parlor. At one end of the room sat the child on the lap of his kind Instructress with his christian friends around him; at the other end of the room the pupils were crowded in successive rows, the smallest forward, all speedily arranged by Miss. M., while the Bishop, who

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was officiating, stood between them and near the side of the boy to whom the ordinance of baptism was to be administered. This child, now eight years of age has been in the school since its commencement, about two years ago. For months he has been ill with a disease of the heart, and now all hope of his recovery is gone but he gives pleasing evidence that religious instrction has not been lost upon him, but that the truth has found its way to his heart; he has frequently remarked to his Teachers, "I'm not afraid to die, I love Jesus, I am going to Heaven," &c., &c.; his solemn confiding countenance, while receiving the ordinance, indicated to the mind of an observer that his spirit had found a resting place which idolatry could never give, and I looked upon him as one of those little ones," whom the Saviour warns us not "to despise," but, "Suffer them to come unto me."

Wednesday, Jan'y 5th. To-day a circular has been going the rounds, from H. B. M.'s consul, bearing date the 4th inst, calling the attention of the British Community to that article of the Port Regulations which limits foreigners to 24 hours, as the longest period allowed for an excursion into the surrounding country, from the city of Shânghâi. Of late these excursions have been frequent, and have occupied two, three and more days Unfortunately some accident or other has brought this matter to the notice of the local authorities.

To-day the Delegates from the General Committee of the Protestant Missionaries in China have resumed their work of Revision—just six months since they entered on the discussion of the question, how they ought to translate into Chinese the original of the word God. The Committee of Delegates now consists of the Rev. Drs. Medhurst, Boone and Bridgman, and the Rev. Messrs Stronach and Milne, the latter gentleman having been elected to fill the place vacated by the decease of the late Mr. Lourie.

Monday 10th. Yesterday morning, at half past eight o'clock, the little Chinese boy, baptized on the evening of the 4th, expired without a struggle or a groan; he continued until the last to give pleasing evidence of being a true believer in the divine Redeemer. One of his female friends, who watched with him the night he died, remarks that, after he was struck with death, he turned his eyes upward and said, in his native tongue, "I am going to heaven," or to that effect. He continued to speak more, but was not understood. His mother being sent for came, and finding the child so near departing commenced, according to the Chinese custom her noisy wailings over him.

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The child heard not, nor recognized his parent; but He who has said, "Suffer little children to come unto me," soon released the little sufferer and received him, as we humbly believe, a ransomed soul.

Thursday 13*th*. "Wars and rumors of wars" soon again may be heard over all this empire, ripe for any thing that is evil. Monday morning last a rumor was abroad that "an attack" was to have been made the preceding night; but where and by whom, did not appear. It did appear, however, that certain goods had been abstracted from some body's go-down, and that recently. Rumors multiplied; and to-day it is matter of fact, that, large patrols, both Chinese and European, were out all last night. It was said that the *Tautai* had received a despatch from the Imperial Commissioner, at Canton, and it was supposed had received therein orders to adopt hostile measures against the foreigners. However, it is quite certain that no communication or intelligence, later than that brought by the "Torrington," has reached Shánghái from the South. In China some care is requisite to avoid both extremes, on the one side, lest well founded rumors of evil designed be neglected; and on the other, lest by playing false, or by giving currency to unfounded rumors, they receive credence, and in the end become real.

Saturday, Jan. 13*th*. To-day another circular has been issued from the office of the British Consulate, enjoining strict conformity to the regulations which limit British Subjects to twenty-four hours, as the longest period they may be absent from the city, on any one excursion into the surrounding country. British subjects are not to sleep out of Shánghai. It is rumored that several of the foreign residents have been providing themselves with arms and preparing to repel any attack. Measures are to be taken at once to secure a strong and efficient night-watch.

Tuesday, Jan. 18*th*. Intelligence has just come up from Wúsung that, two days ago, a Chinese was killed there, on shore, by one of the Manilamen; and it is said that the vice-consul and the interpreter will proceed to-morrow to the spot, there to meet the magistrate of Páushán, and jointly with him investigate the circumstances of the case.

P. S. I have omitted to note, in the proper place, some particulars regarding an excursion made by some gentlemen on the 14th, to a village up the river beyond Shánghái, not very far from the pagoda, where they found *three Europeans* domiciled, and what is chiefly worthy of notice, *an official document*, from the local magistrate, forbidding the people to molest them in their quiet retreat, was pasted up at their gate.

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Saturday, Jan. 22d. Near the north gate of the city I witnessed a bloody fight, between two natives. They had beaten each other in a most pitiful manner, and were still doing so, their garments were half torn off, their faces and arms covered with blood; and though surrounded by a dense crowd, no one attempted to interfere, or tried to stop the affray.

Monday, Jan. 24th. Last night, in the north suburb a murderous affray occurred among the Fuhkien men; and to day inquests have been held on the bodies of those who were killed. The least number mentioned, as having been killed, is four. In all such cases it is generally known that the number actually killed considerably exceeds that reported to the authorities. These murderous affrays are very common here among the people from Fuhkien: and it is sometimes quite impossible for the authorities to arrest the evil-doers; and instances are known, of recent date, in which these men have gone in large numbers and rescued their clansmen from the power of the magistrate.

Tuesday, Jan. 25th. This morning the new French Consul landed and took up his quarters in the European Hotel, on the British Consular grounds. He is accompanied by his family—wife, mother and sister; and unfortunately, though long on his voyage, he has arrived without his credentials, which were to have been forwarded to him from France. The French government is acting wisely in early sending to this port an agent of their own, to hold here a permanent residence.

Wednesday, Jan. 26th. At three o'clock this afternoon the annual meeting of the trustees and other friends of the "*Chinese Hospital,*" was held at the house of Dr. Lockhart, missionary physician, under whose care it has been established and hitherto conducted. It is understood that a Report will immediately be published. The number of patients, whose names were entered on the books of the Institution during the year 1847, is above fifteen thousand.

Thursday, Jan. 27th. It is now the dead of winter, dark and dreary enough. For weeks there has been scarcely one bright day; the sun has appeared but seldom; while there has been an almost incessant dripping rain. Crowds of poor beggars daily throng the streets, and use all manner of devices to gain cash. A few of the instances recently noticed are here subjoined.

A beggar with a *whirling bowl* I have often seen in the streets of Shánghái, and to-day liked to have got in contact with it. He is a stout and able-bodied man, of five and twenty. To-day he was dress-

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ed like a stage-player and had his bowl filled quite up to the brim with water, and a chord tied to it, so that he could give it the distance of eight, ten, or more feet. The street was full of people, coolies, porters, sedans, &c., and yet he contrived to keep his bowl in constant motion, whirling it round and round, sometimes in one and sometimes in another direction. Repeatedly he made his neck the axle, and wound the chord round and round till the bowl came almost to his chin; then, in an instant, without disturbing the water, it was thrown *whirling* in the opposite direction.

An *imperial* beggar next made his appearance, in the next street; "imperial" only because he wore a mock dress af royalty—a yellow *má kwá*, or tunic, and on it, in the centre, before and behind, there were written, *hwáng ngan káu fung*, 皇恩誥封, "given by imperial favor." He had on also a mock cap, surmounted by a gold button; so at least it appeared; and in one hand he carried a long staff, like a shepherd's crook; in the other a small basket. He was an able-bodied man, and passed middle age, perhaps sixty. Thus oddly attired he went slowly along the street, thrusting his basket up before the face of every one whom he imagined could or would give him a cash, first in the street and then in the shops.

A pair of beggars next attracted attention, and in the same street. They were both strong and healthy men of thirty, poorly clad, having a bad countenance. They looked as if they could plunder and rob as well as beg. One stood in a shop and the other stood outside the door in the street, and both had bamboo slats in their hands, with which they kept up a deafening clatter, while they sung and rehearsed in concert,—endeavoring by all these means to extort cash. For such men the tread mill would be an admirable residence.

A priest of the Táu sect came next. He was on a begging tour, for some public object, the building or the repairing of a temple, or something of this sort. He was well clad, and of respectable appearance, a man of forty. He carried in his hand a large subscription book, and going to the door of a house, he kneeled on the threshold, opened his book, and held it up before him, so that the people in the shop or house might easily see who had last subscribed. At the same time he did this, he gave an account of his object, setting before them its claims, and the *advantages* that would result to themselves by becoming subscribers.

A Budhist also was among the other beggars noticed, while walking to and from the foreign factories, through the eastern suburbs, to-day, he was or feigned to be half idiot. This order of priests

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always shave the head perfecly bald to show their renunciation of the world. The poor deluded or demented man had passed scarcely five and twenty years; was meanly habited, as that fraternity usually are; and was of the filthiest cast. His hair, however had grown out, so that to it, just above the forehead, he had made fast one end of a short string, say three feet long; and to the other a bundle of papers of various colors was festooned so as to make at once a sort of charm for divining and to attract the gaze of children. Thus accoutred he was employing silly tricks, endeavoring to induce the people to give him cash.

P. S. To-day I have again seen the imperial beggar, and also the man with the whirling bowl, or rather another man in the same service.

Here may be repeated what I have heard of one of the Emperors—it was *Kienlung*, if I rightly remember. He was on a tour south of the Great River and near Nanking, traveling *incog.*, when he happened to fall in with a funeral procession, that had been stopped in its progress by a throng of beggars—an event that frequently happens. At this conduct of the beggars, the Emperor was so exasperated that he immediately gave orders that every one of them should be seized and decapitated.

Friday, Jan. 28th. When passing by one of the large temples this morning, I saw a dead beggar on his back close by the temple gate—the temple of Confucius. He appeared to have been a man of thirty, reduced to beggary and starvation by opium smoking. There are said to be many instances of this kind.

Another drunkard came in my way; when I saw him, he had just been wallowing in the mire by the way side, and was now begging for more strong drink to gratify his appetite.

Saturday, Jan. 29th. In passing through the city the following were some of the objects of beggary that I noticed this morning; 1. Several small companies of old or middle-aged women, with children on their back; they looked like gypsies; 2. A young man, half naked, lying seemingly in the agonies of death by the way side; 3. A middle aged man in the same condition; 4 Several women with children on their backs in the doors of the shops; 5. A woman on her knees with a sick child by her side in the middle of the street; 6. A veteran couple—a man and his wife—going arm in arm; he was eighty years of age, and she not much younger; they were from *Súchau*, begging for a livelihood.

Thursday, February 3d. Bitter cold days we have had since the

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month came in: Tuesday night snow began to fall, which continued till next morning. The quantity that fell may have been several inches in depth, it was so much, and the atmosphere was so cold, that on the roofs of houses and on the dry fields, the snow remained all day, not disappearing till the sun came out at noon to-day.

Wednesday, February 4th. The last day of the Chinese year. All are busy, clearing accounts and making ready for the morrow. The weather is very cold—freezing cold.

Sat. Feb'y 5th. The Chinese New Year: and a bright day it is. Business of all kinds is suspended: offices, shops, &c., are all closed. As the old year went out, at midnight, the temples were crowded; and at an early hour this morning the officials went in state to pay divine honors at the altars of those whom they call gods. Before mid-day all was quiet. The forenoon of New Year day is the most quiet season the people of China ever enjoy.

Monday, Feb'y 7th. The quiet of the New Year's morning is gone; the streets are again becoming thronged; and in-doors and out-of-doors, every where, every body is trying to make merry. Congratulations and loud salutations, low bows, &c., &c., are the order of the day.

Among the throng in the streets, you see an unusual number of children, both boys and girls, among them some lovely countenances.

Beggars, horrible objects, are abroad again! Parents bring their young children, with their faces covered with small pox, and lay them down by the way-side; and there they sit, parents and children, begging for cash. Some of these are said to be dissemblers, assuming this horrible appearance of the small pox, in order to excite pity! In more than one instance, I have seen these beggars habiting themselves for their begging tours. They usually live in dilapidated temples, beneath broken walls, in old boats, hovels, or other similar places,—men, women, and children herding together like beasts. When the hour for starting on a day's tour arrives, they put on their filthy and tattered garments, making themselves beggarly as possible, sometimes leaving their arms or their bodies half naked, sometimes besmearing their faces with blood, and by these and various other devices, they equip themselves, and thus accoutered go forth and wander through the most frequented parts of the city. * * * *

Instead of sedans, horses are occasionally used here in traveling by the gentry and others. This morning, near the office of the *Chihien*, I met, in straggling order, no less than twenty persons on horseback: they appeared like police men, or *attaché's* of the officials:

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they had probably been to pay their respects to the chief magistrate of the city. They afford but a sorry specimen of horsemanship. Their beasts were not among the very best of the kind; and their saddles and accoutrements were bad enough. Each horse had on his neck a long string of bells; this troop was moving only at a moderate pace.

Saturday, Feb. 12th, the 9th of the moon in the Chinese Calendar. Since their New Year came in, there had been a succession of cold days; and since the 3d the weather has been remarkably fine. For several mornings ice was found an inch or more in thickness, and in the shade scarcely diminished at all during the hours of the day. * * * *

It is amusing to see the various means that are resorted to by the Chinese to keep themselves warm in this bitter cold season. Hand-stoves and foot-stoves are in constant use; furs, sheep-skins are put on, one over another in "any quantities," till their wardrobes are emptied; the young children of the poorer classes appear like bundles or dirty sacks of cotton; and many of the men are not much better. Compared with such beings Falstaff's soldiers were princes.

ART. V. *Proclamation from the magistrate of Shánghái, securing to the missionaries of the Roman Catholic Church a residence at Sükiá Hwui.*

SUKIA HWUI is the name of a small village, situated on the west of Shánghái, five or six miles distant from the city. It is said to have received this name on account of its having once been the residence and possession of the *Sükiá*, 徐家, or the 'Family of Sü"—a family rendered famous in the annals of the Roman Catholic missions in China by one of its members, known as "Paul Sui" to Europeans, and as *Sü Kwángk'i*, 徐光啟 to the Chinese. This man flourished near the close of the *Ming* dynasty and died in the year 1633, and his remains have been interred at or near Sükiá Hwui. In the imperial government he held the rank of Prime Minister, or *Koh Láu* 閣老; and a stone arch, having these characters engraven upon it, which was erected to his memory over one of the streets in Sháughái, may still be seen. It stands a few rods distant from and directly in front of the office of the chief magistrate of

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the city. Paul Sü was considered by the Roman Catholic missionaries as one of the brightest ornaments of their Church in China. At the present day a part of the family is pagan and a part is included in the Roman Catholic community: at least so we have been informed.

Why count de Besi is called a *French* Bishop—or a Frenchman at all—we cannot tell. But the fact that as a *Frenchman*, a foreigner—he has been able to purchase land at the distance of several miles from the city and have it secured to him by the Chinese authorities, is worthy of notice. It is a precedent that will not be lost sight of by others who wish to secure a residence in China. At present several European Missionaries are residing at Sükiá Hwui, where they have been visited by parties from Shánghái.

We subjoin a copy of the Edict furnished us by a gentleman of Shánghái, and along with it give a translation in English.

CHAU, by imperial decree promoted to the rank of *Chichau*, now acting magistrate of the district of *Shánghái* in the department of Sungkiáng in Kiáng sú, for meritorious deeds promoted ten degrees and ten times recorded, gives this proclamation, for the purpose of prohibiting (the people from doing evil) and of binding (the constable and others) to do their duty.

WHEREAS it is authenticated, that the constable, of the sixth ward of the twenty-eighth tything, has again reported the sale of land, belonging to the people *Sükiá Hwui* to the French Bishop *Lo* (count de Besi) for the erection of a Church and residence; and now that (the said Bishop or his agent) is buying materials and collecting artisans and beginning the work, fearing lest ignorant villagers may oppose the carrying of brick, lime, wood, and other materials, or may take trouble and create disorder, or may steal the materials, or may there crowd together to get lodgings, and thus hinder the work; THEREFORE he (the said constable) has requested that a proclamation may be given for the purpose of prohibiting, binding, &c., &c.

Receiving the above Report, it is proper to issue a proclamation, and I do hereby give this to the said constable and villagers for their information.

People of the neighboring villages, attend each one of you to your agricultural pursuits. If any worthless villains or vagabond beggars coming from other places, and at the said village, take up their lodgings there, hinder the work, or steal the materials, the said constable is hereby authorized to arrest them and deliver them over to my office, to be tried and punished according to law. The said constable, also, must not make this an occasion to create troubles. If he oppose, I will punish him. Let each and all respectfully obey. Oppose not. A special proclamation.

Taukwáng, 27th year, 6th month, 9th day.

(A. D. July 20th 1848.)

N B Let the above be pasted up at *Sü Ká Hwui* the residence of the said constable in the temple of Chiu King.

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欽加州銜調署江蘇松江府上海縣正堂加十級紀錄十次

周　爲

給示禁約事查據二十八保六圖地保復稱徐家滙地方民地售與咈嘣哂羅主教建造禮拜堂宇現在購料集匠興工恐有無知鄉民阻撓扛抬磚灰木料乘間滋擾并竊取料物以及入內盤踞有妨工作請給示禁約等情據此合行出示曉諭爲此仰該地保及鄉民人等知悉爾等附近鄉民各務農業如有無賴棍徒以及外來流丐在於該處阻撓工作並盤踞竊料者許該地保扭獲解縣以憑究辦該地保亦不得藉端生事如違並處均各凜遵毋違特示

道光二十七年六月初九日示

發陳涇廟徐家滙該地保實貼

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ART. VI. *Statement regarding the murder of a Chinese woman by her grandson, and of the murder of the grandson by the neighboring villagers, with particulars about robbing the coffined dead.* Communicated for the Chinese Repository.

FIRST among all their moral and religious duties, chief among all that is essentially good, the Chinese are accustomed to place filial piety: they say, *peh shen hiáu wei sien* 百善孝爲先, *lit* "of the hundred virtues filial duty is the first." In extolling and inculcating this virtue they find scope for all their learning and all their genius. Some foreigners have taken up what the Chinese teach on this subject, and converted theory into fact, and then concluded, and would fain make others believe, that filial piety among the Chinese is to be seen everywhere in perfection. In this there is an error—and a most egregious one. The following incident, not a solitary case, will show that there are exceptions to what some would have us believe is universal practice in China.

In the village of *Kiángwán*, situated between Wúsung and Sháng-hái, there resided an aged woman, surrounded by a family of children and grandchildren. This was a poor family and the neighbors were also poor. One of the members of this rustic household was a young man twenty-two years of age, a tailor by trade. For reasons which do not appear, this young man wished to sell his wife; in this he was opposed by his grandmother, whereupon he become enraged, and in the fit of passion inflicted a mortal blow on the head of the aged woman.

The remains of the deceased were in due course placed in a coffin, and according to the usages of the country carried out into the fields.

But what was to be done with the offender? A course of law would subject many—so many as might be called upon to give evidence—to imprisonment, and lead to the imposition of a heavy tax in the shape of fees, &c. to the police and local officers—a tax which the villagers felt themselves equally unwilling and unable to pay.

However—to make short work of the narrative, as the rustic villagers did of the case—suffice it to say: a council was held; after which the murderer was taken and carried to the place where the coffin had been laid. A hole was then dug in the ground, and the culprit made to kneel beside his grandmother's coffin, to which both his hands were nailed. Bound fast in that position, the earth

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again was filled in around his body leaving only his head above ground; and there, after a day and a night, he died!

Thus instead of *one* murderer, scores were involved in that guilt. The authorities usually prefer not to have cognizance of such proceedings; and in the present case, it does not appear that they have deemed it right to interfere—fathers and mothers of the people though they avow themselves to be.

This tragical scene was enacted about the end of April 1848. A few days subsequently another, and to the Chinese a more horrible thing, occurred—the theatre of which was situated two or three miles westward from the city of Shánghái.

In all the great marts of China there are commercial companies from the other and remote provinces of the empire. The resident members of these usually have a *kung so*—a "public place" for their meetings of business, and also a charnel-house, a depository of the remains of the dead after they have been laid in their coffins. Sometimes the two—the *kungso* and the charnel-house—are united in one.

It was in one of this kind of buildings, that the sacrilegious outrage, about to be noticed, was committed. The establishment belonged to a company of green tea merchants, from the department of *Ningkwo*, in the province of Ngánhwui. The whole range or suit of buildings covers an area of one or two acres English measure. The front part is fitted up for a *kungso*, and the remainder, say four fifths of the whole, used solely as a depository of the coffined dead. It is divided into several apartments, so that the coffins of the men, women, and children can be laid out separately.

In China the bodies of the dead generally, and of the women in particular, are adorned with the richest ornaments they possessed while living—ornaments such as many of the Chinese covet, though but few of them may dare to take them from the slumbering dead. In sight of this people nothing can possibly be more heinous than to rob or in any way to disturb the remains of the dead. It is the very acme of wickedness, the height of all insult, an offense never to be forgiven.

Around the site in question there is a high wall; and in addition thereto, for the better protection of all within, a strong watch is kept by night and day. All these precautions, however, were not sufficient to secure the bodies of the dead from insult and robbery. A band of ruffians, in the dead of night, opened a hole in the rear wall, close to the ground, and entered in considerable numbers. Then a

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part of them advanced with swords and spears upon the watchmen and kept them in silence, while the other part of the ruffian band went unmolested to the work of plunder. Having opened about thirty of the coffins, containing the remains of women, and those supposed to have been the most richly laid out, the robbers took from them whatever they pleased, and then made safe their retreat and absconded. This was on the night of Wednesday, May 3d.

The next day, the case having been reported to the magistrate of Shánghái, officers of government went and made the necessary examinations, and offered rewards. It was on the following day, Friday, that the writer of this, was at the place. What a spectacle! The coffins are all labeled and numbered, and some of them very large. A few of those which had been opened by the robbers had been again closed up by the friends of the deceased; others were still open, the lids being laid on the coffins.

Having taken a hasty survey of all the apartments, we were glad to withdraw from such a dismal place, leaving behind us there the coffined but unburied remains of some two or three hundred men, women, and children. The coffins that were opened all contained the remains of women: this selection was made by the robbers, not so much because the enormity of the crime would be less, as because the prospect of rich spoil was greater than it would have been, had they opened those of men or children. It is reported that twenty-five of the robbers have been seized. X. Y. Z.

Shánghái, May 10th, 1848.

Art. VII. *Against the circulation of base cash, a proclamation from the commissioner of finance, issued from his office at Súchau to the people of Kiángsú.*

Among the fiscal laws of China there is one section, No. 118, in the Penal Code, entitled *Ts'ien fáh* 錢法, containing the laws and regulations concerning *coinage* in the Emperor's dominions. Coinage in connection with the currency and revenue is a source of no small trouble to the Chinese government. For proof of this we need only refer to the numerous edicts that are issued all over the country, and to such memorials as those translated by "Hergensia" and published in our number for June 1847. We subjoin a translation of one of these edicts which has recently been published at Súchau. The copy from which we translate was furnished us by a gentleman in Shánghái. The weight of each cash is one *ts'ien*, and hence it

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is called by this name *ts'ien*; its value as fixed by the imperial government is "the thousandth part of a tael's weight of silver." Regarding the manner in which the metal is procured and the coin cast, &c. the reader will find some details, in chap. VI. sec. 7. *on National Coins*, in Bridgman's Chrestomathy, written we believe, by a Chinese, expressly for that work. The following is the translation referred to above.

Proclamation.

Li, *by imperial command, Commissioner of Finance for Súchau, &c., in the province of Kiángsú, makes this proclamation for the purpose of directing the magistrates to search out and forbid* [*the coining and use of small cash*].

Whereas all the cash in current use among the people is that cast by the workmen in the governmental establishments, and the admixture therewith of any light cash is disallowed, the local officers have been often and successively instructed rigorously to search out and interdict all contravention and violation of these regulations.

But as heretofore there have been many light cash found in circulation in the markets of Súchau, and other places in this province, it was very evident that there were villanous gain-seekers and lawless vagabonds, who united themselves together and clandestinely cast and sold these light cash. Of the shopkeepers, and others, some purposely purchased these for their own use, and some took them on speculation, and in this way they come into circulation to the injury of the fiscal laws. Hence, as the records of this office show, orders were given to all the local magistrates to proclaim the interdicts against these evil practices. But the said officers, satisfying themselves with mere words, have failed to act with sincerity so as to discover and seize the offenders or to inspire these base people with the least degree of concern or fear. For on examination I find that in the markets of Súchau the light cash have not only not been cleared away, but that there are now those which have been made of lead and sand.

If such be the state of things in the provincial city, evidently it must be much worse in the remote and obscure parts of the province. Unless therefore most rigorous prohibitions be again issued, how will it be possible to remove such evil practices or maintain the integrity of the fiscal laws?

Accordingly, in addition to giving strict commands to the local officers to search out, seize and punish all offenders, it is right, also to repeat the promulgation of the prohibitions from my own office, which is hereby done.

Know, therefore, all you soldiers, people, merchants, brokers, shopmen, &c., that from and after the appearance of this proclamation, it is your duty in all pecuniary transactions to use the cash cast in the governmental establishments. If you have any base and light coin, that do not conform to the standard, immediately select them from the good and deliver them all up to the magistrates to be transmitted to the mints there to be recast.

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Should any of you feign compliance and yet covertly offend, and instead of delivering them up conceal the light coin, and employ them as before, know that, on being detected in thus doing, you shall be seized, put in chains and brought to my office, when you shall be examined and punished according to the laws. Not the least indulgence shall be allowed. When once I, the commissioner, have spoken, the action of the law must follow. Do not tamper therewith, but respectfully obey, without opposition. A special proclamation.

Let this proclamation be made known throughout all the departments and districts within my jurisdiction.

Given at Súchau, April 3d, 1848.

Note. The price of cash or *tsien*, in the markets of Shánghái, at the date of this proclamation, ranged from 1450 to 1500 for a Spanish dollar

ART VIII. *Official Correspondence relating to the death of the Rev. Walter M. Lowrie.* Continued from Vol. XVI. pp. 607–610.

No. 1

Peter Parker to the Acting Imperial Commissioner Sü Kwángtsin, &c., &c., &c.

Sir,—The Undersigned Chargé d'Affaires ad interim of the United States of America to China, has the honor to address the Imperial Commissioner, and to state that whereas the Rev. W. M. Lowrie, a citizen of the United States, came to a violent death by the hands of pirates off Chapú on the 19th August, 1847, on the 15th November following, the Undersigned received a public despatch from the former Imperial Commissioner, Tsi Yeng, stating "that His Excellency had received a despatch from the governor-general of the Two Kiáng provinces, which he had examined and found therefrom, that one of the pirates named Hwá Kwányuen, had been arrested, and from his testimony all the names, surnames, ages, personal appearances, and residences, of the piratical band had been made known, so that obviously it will not be difficult to arrest them. Moreover, His Excellency had replied to the said governor-general of the Two Kiáng provinces, that he enjoined upon all the subordinate officers within his jurisdiction with the utmost speed to arrest the criminals and manage the case, &c.

Seeing that more than half a year has elapsed since the receipt of any communication informing him whether there has been any arrest and punishment of the criminals, as in duty bound, he now addresses Your Excellency and requests Your Excellency will early inform him, whether the said criminals, whose names, surnames, ages, personal appearances, and residences, were long since ascertained, have been arrested and punished as the law for such cases provided, equires and acquaint him with all the circumstances of the case.

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As this act of piracy is a grave subject, the United States government cannot view it as of no consequence, and making light of it allow the pirates quietly to escape through the meshes (of the net of justice); the Undersigned therefore will be gratified to hear immediately that they are placed within the grasp of the Imperial laws.

With compliments, and the renewed assurance of his high consideration, the Undersigned has the honor to remain

Your Excellency's very obedient servant,
PETER PARKER.

Legation of the United States of America to China, Canton, 8th July, 1848.

No. 2

His Excellency's reply.

Sii Kwángtsin lieutenant-governor of Canton, acting governor-general of the Two Kwáng provinces and minister and commissioner extraordinary of the Tá Tsing Empire, has the honor to acknowledge the receipt of the Hon. Envoy's despatch, in which he states, that whereas the Rev. W. M. Lowrie, a citizen of the United States, on the 9th Aug. 1847, came to a violent death at Chapú by the hands of pirates, on a former occasion he received a despatch from the former Imperial Commissioner Tsi Yeng, stating, "that he had received a dispatch from the governor-general of the two Kwáng provinces, informing him that one of the criminals, Hwá Kwányuen, had been arrested, and from his evidence upon being tried, the names, surnames, ages, personal appearances, and residences, of the horde of pirates had been ascertained, and that it would not be difficult to arrest them, but that more than half a year had elapsed since the receipt of any communications, informing him whether there had been any arrest and punishment of the criminals, he therefore as in duty bound, addressed me requesting me early to inform him whether the said criminals whose names, surnames, ages, personal appearances and residences were long since ascertained, had been seized and punished as the laws require, and to acquaint him with all the circumstances of the case," &c.

This I have perused and fully understand. I have examined this case, and find that on a former occasion a despatch was received from the governor-general of the two Kiáng provinces, communicating that one of the criminals, named Hwá Kwángyuen, had been arrested, and that upon trial he confessed that the piracy took place in the offing near Kinshán, and that a foreigner was thrown into the sea, as the former Imperial Commissioner has already informed the Hon. Envoy. Now another despatch has been received (from the governor-general of Nánking) stating "that another arrest had been made, and upon the list there is one named Tsáutsz' Láutá, and many other names, and they had all been brought (to Nánking) to be judged. Moreover he (Lí, the governor-general) had written to (the lieutenant-governor at Chehkiáng) to take Hwá Kwánynen and return him and all that had been arrested (to Nánking) to be

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judged and punished, and waiting till the officers deputed to try him should ascertain the origin of the case, His Excellency would send another dispatch." Thus it appears, that at the provincial city of Nánking, first and last, many criminals in this case have been arrested, and manifestly they must be punished according to law as a future warning to others.

Besides sending a despatch to the governor-general of the Two Kiáng provinces to examine clearly the criminals that have been arrested and punished them, and to report to me the circumstances of the case, when I the Minister will again inform the Hon. Envoy, I also in the mean time make this reply, and avail of the occasion to present my compliments, and desire that your footsteps may be agreeable and happy.

The foregoing communication is addressed to Peter Parker, Chargé d'Affaires, *ad interim*, of the United States of America to the Tá Tsing Empire.

Táukwáng, 24th year, 6th month, 11th day *(July 11th, 1848.)*

No. 3

Sü Kwángtsin, governor-general of the Two Kwáng provinces, Minister and Commissioner of the Tá Tsing Empire, has the honor to communicate, that whereas the Rev. W. M. Lowrie, a foreigner, was killed by pirates upon the waters off Chapú in the middle of August 1847, on a former occasion a public dispatch was received from (P. Parker) the former Chargé d'Affaires, respecting the subject, upon which immediately after, a communication was sent thither to make an investigation.

I have now received a copy from Lí, governor-general of the Two Kiáng provinces, stating, that first and last, nine of the principals of the piratical horde had been arrested, and have now been tried by the lieutenant-governor (of Chehkiáng) who has sentenced them to decapitation and banishment, discriminating the degree of their guilt, and duly prepared a memorial, which we jointly presented to the Emperor, and having received the reply of the Board of Punishments, he now addressed me a dispatch that I might examine and find accordingly."

I, the Minister, having received this dispatch have examined and find it contains, that having arrested three culprits Tsáutsz' Láutá, Hwá Kwányuen and Cháng Süchun, they have been sentenced to decapitation, and their heads to be hung up in a cage upon a pole to public view; and six others Cháng Yungyuen, Cháng Láuying, Táng Kingmien, Chau 'Rhkwán, Hiá Shunkih and Hiá Yuhshing, have been sentenced to banishment to Sinkiáng (a district beyond the borders) to be made slaves to the military officers, and the Board of Punishments having confirmed the sentence, after thorough deliberation, memorialized the throne, and have received the imperial ratification thereof. As behooveth me, I address the Hon. Commissioner, that he may examine and find accordingly, and present my compliments and wishes that pervading joy may attend your footsteps.

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The foregoing communication is addressed to H. E. John W Davis, Commissioner of the United States of America to the T'á Tsing Empire.

Táukwáng, 25th year, 8th month, 25th day. Sep. 22d, 1848.

ART. IX. *Journal of Occurrences; Russian bark at Shánghái; destructive tyfoon; Imperial commissionership; Trinity church; rice and cotton crops; sufferers from famine; affair of honor; capture of pirates; officers of the United States vessels of war.*

From *Shánghái* our dates are to the 12th of September; a variety of subjects were engrossing the attention of the foreign community.

The Russian bark "Prince Menshikoff," J. Lindenberg, from New Archangel, 220 tons, 28 men, and 8 guns, is now in port. The following articles are said to compose her cargo: 1000 fox skins; 4100 seal skins; 225 land otter skins; 250 bear skins; 10 sea otter skins; 10 sea otter tails; 50 lynx skins, and 40 barrels of flour. It is the first Russian vessel that has entered the Chinese waters since the formation of the late treaties; and it is somewhat doubtful whether the Chinese government will allow her to trade.

Destruction of life on the island of Tsungming, by the late tyfoon, is said to have been very great indeed, almost incredible, amounting to *sixteen thousand souls*. The exact extent and population of the island are not known; it forms, however, a distinct *hien*, and has its own magistrate. The whole surface is very little above the level of the sea, and over no inconsiderable part of it the waves rolled furiously. The statement given above, that 1800 persons were lost, is said to have been sent officially by the magistrate to his superiors.

An imperial commissionership for foreign affairs is, henceforth, it would seem, to form a distinct department in his Imperial Majesty's government. According to rumor, Kíying has been received with great favor at court, and the Emperor is anxious to have him return to Canton and resume the office, the duties of which he has performed with so much satisfaction to his Master. Whether Kíying will or will not accept this, seems not to be known.

P. S. August 16th. Since writing the above, I have heard that the Emperor has been pleased, doubtless through Kiying's influence, to advance *one step* all his officers now in the provincial government of Canton, and will allow Kiying with augmented honors to remain at court. It is also said that there is to be dispatched a special commissioner, but for what object it is not stated; perhaps with reference to the *opening of the city gates* next April.

Trinity church had been finished and opened on Trinity Sunday; a clergyman had been sent for from England, and was hourly expected . . . but . . . but, payment for the building and the salary of the preacher were coming up,—or were already before the community—as difficult questions—too difficult for us to discuss; nor will we presume to prejudge the case. We sincerely hope that the

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foreign community in Shanghái may be blessed with a faithful ministry.

The forthcoming *crops of cotton and rice* were looked forward to with daily increasing solicitude. The season had so far advanced and the crops were still so backward, that a partial failure at least seemed certain. With this prospect before them, the tax-payers had begun to be alarmed, and had gone in great numbers to the magistrate, begging him to remit their taxes—or at any rate, to intercede with the higher authorities for this purpose.

Bands of "*distressed people*," *nán min*, were beginning to make their appearance. If rumor was to be believed, "a hundred thousand of these were at Súchau, some thousands of whom were to be sent to Shánghái." It was said that the Yellow River had broken down its banks, and overflowed the country, in thirteen different places. Southward, in Húpeh and Kiángsí, it was also said there had been extensive inundations. Should these rumors prove true, it is impossible to foresee the consequences that must follow.

"*An affair of honor*" had occurred at Shanghái. It is thus described. The *Cháuchau* and *Fuhkien* people here have had another row—'an affair of honor,' as the wags call it. It was certainly a *bloody* one. Three of the belligerents were killed and many wounded. The quarrel originated in some differences at the gambling table. Hot blood soon got up; and the *honor* of the two parties was at stake. Matchlocks, swords, pikes, long knives, &c., gathered thick and fast. Friends tried to interfere, but to no purpose. The chief magistrate of the city came out, but could get no hearing, and was afraid to interpose. And so when the parties had fought enough, they stopped; and there the matter ended.

Next day all was quiet, as if nothing had occurred. No legal inquiry has been instituted, and no one among the Chinese seems to care to know who were the *murderers*. The whole affray happened in broad day, and within half a mile of the foreign factories.

The new *tautái* was daily receiving congratulations, and Mr. *Samqua* had retired from that office, but was still connected with the local government, carrying out his plans for the suppression of piracy. One or two parties of pirates had been seized and brought in by the cruizers which had recently been sent out. If the plan succeed, and the pirates are cleared from the river, and the neighboring waters outside, it will be a bright feather in Mr. Samqua's cap.

We have been kindly furnished with the following names of the officers of the United States vessels of war lately arrived in China.

Sloop of war Plymouth, *Commodore* D. Geisinger, commanding the East India squadron. Thomas R. Gedney, esq., *Commander*. *Lieutenants*, Thomas J. Page, G. W. Doty, Edward Donaldson. *Fleet surgeon*, W. S. W. Rushchenberger. *Master*, G. V. Fox. *Purser*, L. Warrington, jr. *Assistant surgeons*, W. Lowber, O. J. Wister. *Passed midshipmen*, G. P. Welsh, C. H. Wells, J. L. Davis. *Capt.'s clerk*, G. R. Goldsborrough. *Midshipmen*, Mr. Benham, Mr. Rowen, Mr. Harralson, Mr. Hammond.

Sloop of war Preble. *Commander*, James Glynn. *Lieutenants*, Edward C. Ward, A. G. Clary. *Acting master*, Silas Bent. *Passed midshipman*, Edward Bently. *Purser*, Henry Wilson. *Surgeon*, John F. Brooke. *Assistant surgeon*, John L. Burtt. *Midshipmen*, Wilson McGunnegal, Edgar Broadhead, W.F. Shunk.

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THE

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ART. I. *Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Θεος into the Chinese language, contained on pp.* 17, 57, *et seq.* By W. H. MEDHURST, D. D.

[*Note.* We feel that we owe an apology to the readers of the Repository for occupying the pages of the work with the continuance of a discussion, which, though highly important in itself, and relating to a subject of vital moment, has still little interest for most of them, inasmuch as the several arguments of the two parties relate measurably to philological points, and does not include topics of general research. The present reply of Dr. Medhurst will probably end the discussion in our pages until the answer of the British and American Bible Societies has been received; it will be found to embody a reply to the points treated of in Dr. Boone's Essay, and doubtless repay the perusal of those who have read the previous articles. *Ed. Ch. Rep.*]

In replying to Dr. Boone's Essay, we shall merely follow the order of his article, and take up each successive paragraph, as it may seem to call for our remarks. As in so doing we shall have to quote largely from the Essay, and to recur occasionally to subjects which have been handled before, our reply will be extended a greater length than we could have otherwise wished; we shall endeavor, however, to be as brief as possible, and would fain hope that those who feel interested in the subject will afford the time necessary to toil through our pages.

Upon the general statements contained in the first few paragraphs we have nothing to remark.

On page 18, a question is asked as to whether the Chinese are monotheists or polytheists; and the answer is given, that the Chinese have been polytheists from the highest ages to which their history extends. We do not now intend to discuss the question of the monotheism of the Chinese, but merely to offer a few remarks, with the

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view of showing how we understand the terms. If it be said, that the Chinese are polytheists because they believe in many *Shin*, we demur to the statement: and conceive that in order to establish such an axiom, it would be necessary to show that *Shin* in Chinese means all that Θεος does in Greek; but if, in the estimation of the Chinese, *Shin* cannot be used in the same acceptation in which the Greeks used Θεος, i. e. for God καθ' εξοχην, then the fact of the Chinese worshiping many *Shin* would not prove that they were polytheists in the same way in which the Greeks might be considered polytheists, for worshiping many Θεοι. If *Shin* be an equivalent to Πνευμα, as we have shown in the "Inquiry," then the offering of prayers and services to *Shin* would prove that the Chinese were *poly-pneumatists*, if we may be allowed the expression, but not polytheists.

The polytheism of the Chinese is a doctrine capable of being established, not by showing that they worshiped many invisible beings called *Shin*, which term is never used for God by way of eminence, but by showing that they worshiped various invisible intelligences whom they called by the same name with which they designate the Supreme Being, as far as they were acquainted with him Thus they worshiped the five *Te*, the ancient kings, and the imperial ancestors, together with numerous deities belonging to the Budhist and Táuist schools, whom they exalted almost to an equality with the One Universal Ruler, not only in worship but in name; and on this account they were as really polytheists as the Greeks and Romans were. Notwithstanding we admit however, that polytheism was thus practiced by the Chinese from the highest ages to which their history extends, we venture to observe that such polytheism may still consist with the existence of monotheism among them.

Cudworth thinks that the Greeks were both monotheists and polytheists at the same time; that is, understanding the word Θεος, combined in the two terms, in different senses (see vol. I. page 374). In the first as conveying what he calls the natural idea of God, viz, an All-perfect Being, the Ruler of the Universe, and the other as alluding to certain supposed invisible intelligences, who were the objects of religious worship, but subordinate to the one Supreme. What Cudworth pleads for in behalf of the Greeks may be allowed to the Chinese: and they may be considered as monotheists, because they believe in one Supreme God, the Author and Ruler of all. Much will depend, however, on the sense in which we understand the word. If monotheism mean, that its adherents worship only one Supreme

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Being, and pay no services to other invisible beings of any kind, in the same way that consistent Protestants are accustomed to act, then are the Chinese not monotheists. But if it mean the acknowledgement and adoration of one Supreme Being, the author and ruler of all, whilst worshiping whom with the highest services, they still offer prayers to a variety of invisible beings, all subject to the one Supreme, in the same way that the ancient Greeks were accustomed to act, whom, notwithstanding, Cudworth call monotheists; then are the Chinese as much entitled to the appellation as they were, and the doctrine of one Supreme Deity is not to be considered a strange thing to them.

On page 19, Dr. Boone says that it is necessary to determine what we shall seek; and thinks that, seeing the Chinese do not know the true God, we must either seek for the name of the chief God of the Chinese, or the name by which the whole class of gods is known, in their language. To which we reply, that as the true God was as little known among the Greeks as among the Chinese, it is certainly necessary in order to express the idea of God to determine what we shall seek; for Dr. B. thinks we must seek for one or other of the two things specified by him, viz. the name of the chief god, or the generic name for God; in our estimation, we should seek for a name which will convey to the mind of the Chinese the same idea which was conveyed to a Greek by the use of the word Θεος: if the same term be likewise that by which the whole class of worshiped beings is known in the language, so much the better. Now it so happens that the name used for the chief object of worship, or God by way of eminence, and the name for the whole class of worshiped beings, was one and the same term among the Greeks: among the Chinese, these two ideas are represented by different terms, which constitutes the difficulty.

Dr. Boone enlarges on the same idea, as follows: "In stating the requisites to be sought, we must either seek the name of the being to whom the Chinese ascribe the most glorious attributes, or the name of the highest class of beings to whom they are in the habit of offering religious worship" But why this change in the phraseology employed in the two cases? Ought not the requisites to have been thus stated: "we must seek the name of the being to whom the Chinese ascribe the most glorious attributes, or the name of the class of beings to whom they ascribe the most glorious attributes:" or else, "we must seek the name of the being to whom they offer the highest acts of religious worship, or the name of the class of beings to whom

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they offer the highest acts of religious worship." If attributes be sought for in the one case, they should be sought for in the other; and if religious worship be the standard in the former instance, it should be so in the latter. Supposing attributes to constitute the standard of divinity, then we must seek for the name of the being who produced and governs all things, or of the name of the class of beings who are supposed to have produced and govern all things. On the supposition, however, that religious worship is to constitute the standard of divinity, then we must seek for the name of the being to whom the highest acts of religious worship are paid, or of the class of beings to whom the highest acts of religious worship are paid. Let the requisites be the same in both cases, and we shall be better able to understand and meet the argument. If attributes are to constitute the standard of divinity, then it will remain to be seen what is the name of the being or beings to whom the Chinese ascribe supreme power and authority: or if worship be made the standard, then it will be lawful to inquire what name is attached to that being or beings to whom the Chinese offer the highest acts of worship. It may turn out to be the case, however, that the class to whom the Chinese offer religious worship is a larger class than that to which they ascribe divine attributes; and the fact of offering religious worship may not be with them distinctive of divinity.

Dr. Boone enumerates several considerations, on page 19, as those which convinced him that the generic name for God should be used, and not the name for the chief deity, of any polytheistic nation. Upon this we would remark, that a term which is assumed to be the generic name for God in any language, should contain so much of the idea of divinity in it, as to be capable of being used for the chief deity, or God by way of eminence; and a term that is used for God by way of eminence should not be confounded with the proper name of the chief deity, in any language; the generic word should be applicable to every one of the class, and the individual designation should be such as can be used only for one; otherwise, both the one and the other may turn out to be something different from what we imagined. In our estimation, the name used for God by way of eminence must first be discovered, and if that name be used occasionally for other beings besides the Supreme, it will then appear to be the generic term. The considerations which appear to us most influential are the following:

1. Θεος, in the New Testament, is chiefly used for God by way of eminence, while it is occasionally applied to other deities besides

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Jehovah; we should therefore seek a term that is capable of expressing the idea of God by way of eminence, and at the same time not be inapplicable to the supposed deities, who assume to be like him.

2. By using the name employed for God by way of eminence, a translator would be following the example of inspired writers. The Greeks were monotheists, as well as polytheists: the apostles, who preached the gospel to them, were in the same position that we are in seeking for a term to express the most important word in the inspired record. Examination shows that they chose a term to express the Deity which was employed by the people amongst whom they went for God by way of eminence, and which standing alone, contained the full idea of divinity. This was at the same time not the proper name of the chief god, but the name of God *par excellence*, and was the better adapted to their use because it had been employed (though improperly) for a variety of inferior deities, who being according to the theory of the Greeks made and generated, could not justly be called by the same name with the One Being, who was the Author and Ruler of all. If then a translator of the sacred Scriptures into the language of a people who are monotheistic in one sense, and polytheistic in another, desired to follow the example of the apostles, he would employ the name used for God by way of eminence, and not one which is never employed by that people to express such an idea.*

It is necessary, in order to convey correctly the idea contained in the first commandment, including its preface, to employ a term, when alluding to the individual speaking, which is capable of being used for God by way of eminence; which term should also be employed to designate those fabulous beings who are supposed to be like him, but are not, and the worship of whom is prohibited. The object of the first commandment, and of all similar passages inculcating the exclusive claims of the Divine Being to the trust and honor of all man-

* Alexander, on the Connection and Harmony of the Old and New Testament, p. 17, says, "It is remarkable how few of their religious designations are borrowed by the apostles from the ordinary phraseology of the Greeks. Thus in designating the Deity, whilst we have the common Greek word *Theos*, a word which the sacred writers might legitimately employ, inasmuch as, though it was used by the Greeks with reference to the idol gods of their mythology, *it is in itself simply expressive of Deity in the abstract*, and is so used by the classical writers in innumerable instances. Whereupon he quotes Hom. Il. xiii. 730. Ἄλλῳ μεν γαρ ἔδωκε θεος πολεμηϊα ἔργα, Ἄλλῳ δ' ὀρχηστὺν ἧδὲ κιθαριν καὶ ἀοιδήν. Also Plato, *de Legg.* iv. Ὁ μεν δη θεος, ὥσπερ καὶ ὁ παλαιος λόγος αρχην τε και τελευτην και μεσα των ὄντων απαντων ἔχων. κ. τ. λ. Æsch *Ag.* 926, &c. Τον κραλοῦντα μαλθακῶς θεος προσωθεν ενμενῶς προσδερκεται.

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kind, is to forbid men to impose religious confidence in any other than in Him, who is God *par excellence*, and to direct men to worship Him alone. Should we substitute for the word God here any term which is incapable of being used alone for God by way of eminence, such as spirit, invisible intelligence, &c., it would lead the reader to imagine that the being claiming entire control over us, was not God *par excellence*, but an ordinary invisible intelligence of which there are confessedly many in the world of spirits; and that he was only insisting upon some exclusive claim, to which the others had naturally an equal right.

The suggestion of Dr. Boone that if Jupiter were substituted for God in the above instances, the bearing of the commandment on polytheism would be nullified, is not to the point; because Jupiter was the proper name of an individual, as peculiar to him as the names of Diana and Mercury were to them, neither of which call up to the mind any other person than the one named. But no one contends for using a proper name as the generic word for God, in translating into Chinese. *Ti*, or *Tien-ti*, which has been proposed, is not a proper name, but is used for the Supreme, in the estimation of the Chinese, and for the invisible beings who preside over the five elements; while the adherents of Táuism and Budhism use the term for those invisible beings whom they delight supremely to honor; it is therefore no more a proper name than God is with us, which, though strictly speaking applicable to only one individual, is improperly employed to designate several beings who are supposed to resemble him.

On page 21, remarking on the conduct of the Romanists, who adopted the phrase "Lord of Heaven" for God, Dr. B. says that this term cannot be applied to false gods, nor used as the generic term for God. Yet the Romanists and others have used the phrase "Lord of Heaven" generically for God, as has been shown in the "Inquiry," and as will appear by the following extract from one of their Catechisms: 非天主教之天主而強轉天主教之天主有罪. "He who takes a celestial lord not belonging to the Roman Catholic religion, and improperly regards him as the Celestial Lord of the said religion, commits sin." *Chú* 主 in Chinese, like the word *Lord* in English, is capable of being applied to one or many, and is descriptive of a whole class, whether real or pretended, while the prefix 天 *heavenly* to it does not necessarily confine it to one being.

The translation of the first commandment given by the Romanists

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is undoubtedly wrong, but they were not obliged so to translate it in consequence of having adopted the term *T'ien Chú* for God.

Kanghi excused himself from becoming a Christian, by saying, that he worshiped the same God as the Christians; and the author of the Essay thinks that the missionaries could give no answer, "because they used the name of his chief god as the term to render Elohim." Suppose, however, the missionaries had used *Shin* instead of 天 *t'ien* or *Shangti*, could not the monarch have brought the same excuse, and said, "You worship *Shin* and I worship *Shin* also?" If the missionaries in the one case had said, The *Shin* you worship is not the true *Shin*, but a false one, could they not have replied in the other case also, that the supreme god you worship is not properly represented in your classics, while the Christian Scriptures give the only correct views of God which are to be found? The missionaries might also have answered, that the term which they employed was not the name of the chief god of the Chinese, but the designation used by that people for God κατ' ἐξοχην, and therefore suited to express the idea conveyed by the word *God* by way of eminence, without reference to the peculiar views entertained respecting him by one nation or another. It might be that the Chinese conceived unworthy and inadequate notions of God, but these were to be corrected by instructing them in the nature of the Deity, and not by rejecting the term which they had been in the habit of employing for God by way of eminence, because the views entertained by the people who used it did not exactly coincide with the doctrines of revelation.

Dr. Boone then quotes Lactantius, as stating that it was a vain presumption of the pagans to suppose that they worshiped the one Supreme, because they gave the name of Jupiter to the supreme being; for Jupiter was a proper name associated with the fabulous history of an individual, said to sustain relations, inconsistent with the idea of Deity, and represented by images, the use of which was repudiated by Christians. On referring to Cudworth, from which the extract is taken, it appears that that learned author, in the section cited, is contending for his favorite hypothesis, that the pagans generally believed in one Supreme God, and that the vulgar, as well as the philosophers, acknowledged this truth: citing Dio to prove that there was a general consent of nations in the belief of one God. From this he goes on to show that the several pagan nations had vulgarly their *peculiar proper names* for the one supreme. Thus he was called Ζευς among the Greeks, *Jupiter* among the Latins, *Ammon* among the Egyptians, and *Pappeus* among the Scythians. Origen cow-

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tended that it was not lawful for Christians to call the Supreme God by any of these pagan names, and probably for these reasons; because those names were then frequently bestowed upon idols, and because they were contaminated and defiled by absurd and impure fables. Notwithstanding, however, the corrupt associations abovementioned, as connected with the *proper names* of the chief gods among the ancient pagans of the west, Origen still thought that the pagans meant thereby Θεος επι παντων, "the God over all." Lactantius did not differ from him generally, but only objected to consider the "God over all" as designated by the Roman Jupiter worshiped in the capitol, because such Jupiter was associated in his worship by his wife and daughter, and therefore the proper name of Jupiter, which was peculiar to that individual so related and associated, could not be used for designating the God over all, who had neither wife nor daughter.

The objections urged by Lactantius against employing the proper name of Jupiter for designating the true God among Christians, do not however apply in the case of the Chinese, for the term which they are in the habit of using for God, by way of eminence, is not a proper name. *Ti*, or *T'ien-ti*, when referring to invisible beings is used especially for the divinity in the estimation of the Chinese, while it is applied to designate other spiritual intelligences, who are supposed to control the elements; it is therefore not a proper name. A proper name is that which represents some individual thing or person, so as to distinguish it from all others of the same species. But *Ti* or *T'ien-ti*, when referring to invisible beings, is not the peculiar designation of one individual, like Jupiter.

We may add also, that with the worship of *Ti* or *T'ien-ti* among the ancient Chinese, there were connected no images nor visible representations, neither any allusion to a wife or daughter; still less anything absurd and impure, as was the case with Jupiter among the Greeks; the term *Ti* or *T'ien-ti*, is therefore not the proper name of the chief God among the Chinese, as Jupiter among the Greeks, but is rather a general name signifying a common idea, like Θεος.

As the fourth consideration which convinced Dr. Boone that the generic name for God should be used, he mentions (p. 22,) that "the use of the name of any heathen deity would be derogatory to the honor of Jehovah." Under this head, he enumerates, as the names of particular deities, Jupiter and Neptune among the Latins, and *Tien* 天 heaven, with *Fuh* 佛 Budha, among the Chinese. Here,

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if we except *t'ien*, which is not the name of a heathen deity, but a term used commonly by the later Jews, and generally throughout all nations for the Supreme Being, in which sense it is sanctioned by Scriptural usages; with this exception, we agree with Dr. Boone that the proper name of any individual deity of a polytheistic nation could not be used for God κατ' ἐξοχην, nor as an appellative for God. Jupiter, Neptune, and Budha, being proper names, are inadmissible; and some term must be sought, in translating the Scriptures into the language of a people, which is used by them for God by way of eminence, and applied by them to other invisible beings, who are supposed to have an agency in the government of the world. We must, as he says, take for Jehovah the name of the whole class of such beings, and apply it to the one God and Ruler of all. But then, we must examine carefully what class it is, the name of which we so select. If in endeavoring to find the name of the class of deities, we select a term which is never used for God by way of eminence, and which is descriptive of a class more comprehensive than that of deities; if we adopt one which in the concrete means spiritual beings, and in the abstract spiritual energies, and claim it to be the peculiar property of Jehovah, affirming that there is no other being in the universe entitled to this name; we shall take a liberty with the language of the country which we are by no means warranted in doing. It can be proved without the shadow of a doubt, that *shin* means *spirit*, or spiritual energies; and seeing that the Chinese universally employ the word *Shin* in the sense of spirit, and never use it to designate God κατ' ἐξοχην, what astonishment should we excite in their minds, were we to tell them "that the word *Shin* (spirit) properly belongs to Jehovah alone, and that there is no other being in the universe *entitled to this name*; while those whom the heathen have in the days of their polytheistic ignorance called *Shin*, are mere imaginary beings, who have no existence, except in the minds of their blinded votaries!"

The quotation from Origen requires some notice. The observations of that learned father are introduced by Cudworth in a sentence, in which he is contending that the pagans distinguished between the supreme unmade Deity, and all other inferior generated gods. With a view to illustrate this, he says, that the pagans had many *proper names* for one and the same supreme God, according to the particular considerations of him in respect of his several manifestations in the world, and according to that more full and comprehensive notion of him as the maker of the whole world, and its

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supreme governor. Thus the Greeks called him Ζευς, the Latins *Jupiter*, the Babylonians *Bel*, the Persians *Mithras*, the Egyptians *Ammon*, and the Scythians *Pappæus*. He then quotes Origen *versus* Celsus to prove that these names were assigned to the Supreme in the various countries mentioned; though according to that father they should not be adopted by Christians. Origen's expressions are strong, but the reasons he assigns for his opposition are not all of them conclusive. He would rather endure any torment, he says, "than confess *Zeus* to be God, being well assured that the Greeks often really worship under that name an evil demon, who is an enemy to God and man. We would rather suffer death," he adds, "than call the supreme God *Ammon*, whom the Egyptian enchanters thus invoke; and though the Scythians call the supreme God *Pappæus*, yet we will never be persuaded to call him by that name which it hath pleased the demons (who ruled over the Scythian desert, people and language) to impose."

This reference to demons is very much in accordance with the style of the early Christian fathers, who were accustomed to call all the deities of the heathen evil demons, whom they supposed to rule over different parts of the heathen world; such a notion of the distribution of the nations to the charge of various demons, will surely find few advocates in the present day; and fewer still will be ready to admit that the phraseology adopted by any pagan people has been imposed on them by evil spirits. This reason, therefore, would have little force with us in inducing us to reject a term. To the concluding sentence of Origen's observations, we are disposed, however, to pay a little more regard. This sentence refers to the propriety of using the appellative name for God in any language, rather than the proper name of any deity, because the latter is connected with the personal history of an individual, and peculiar to him only. *Ti*, or *Tienti*, however, is not a proper name nor confined to one individual, of whom certain occurrences are related, and to whom various incidents happened, as was the case with Jupiter, Neptune, or Budha. Before leaving the case of Origen, we may be permitted to ask, what that father would have thought of selecting as the appellative for God, a term which is never used for God par excellence, and which is properly used for spirits of every kind?

On the 8th page, Dr. Boone proposes the question, What is the generic name for God in the Chinese language? and answers, as he thinks, with Morrison, Milne, and Marshman, that *Shin* is the generic name for God. But in order to prevent all misunderstanding

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that might arise from a vague use of terms, he gives a definition of the phrase generic name for God in the following terms: "by the generic name for God in Chinese, we understand the name of the highest genus, or class of beings, to whom the Chinese offer religious worship."

We would suggest a different definition, viz., the name of the being, or class of beings, to whom the Chinese ascribe the highest attributes.

For the following reasons. A god is a being possessed of divine attributes. (The attributes of God were called by the Jews *nomina Dei*, for a thing is usually named from the attributes which it is known to possess. The divine attributes were called by the Greeks αρεΐαι, virtues.) Worship is not necessary to his being or his nature; he may never be worshiped, and yet be God.

The genus of gods (supposing such a genus to exist) is the class of beings possessed of divine attributes.

The generic name for God is the name of the class of beings supposed to possess divine attributes.

The attributes possessed by a divine being are in many respects the same in kind with the attributes possessed by other intelligent beings, only differing in degree. Thus, intelligent beings in general possess some power, wisdom, goodness, &c., but a divine being or beings must be conceived to possess these attributes in the highest perfection.

There are some attributes, however, which are peculiar to a divine being or beings, such as the originating and governing of all things.

Religious worship is the ascribing honor to a being or beings possessed of divine attributes; the qualities or the station of the being or beings must be first allowed, before worship can be paid. Hence the possession of attributes is the primary, and the offering of worship, the secondary idea of God.

The Chinese do not describe the being or beings supposed by them to be divine, as those to whom religious worship is offered, but they describe them by their qualities, stations, and acts.

Dr. Boone then proceeds to set before us the synopsis of his argument. "*Shin* is the name of a class of invisible beings to whom the Chinese, from the highest antiquity to the present time, have always offered religious worship." *p.* 8.

To this we object. *Shin* is the name of every invisible power or influence which can be seen in operation in the universe.

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The invisible power that moves and animates our bodies is called a *shin*. Inanimate things, in which there appears to be motion, and a kind of self-acting principle, are looked upon as possessing a *shin*.

Thought and will are ascribed to the invisible principle which animates our bodies; and so thought and will are ascribed to the invisible principles which animate nature. Hence the common idea of spirits possessing intelligence, from the inferior spirits who preside over hills and rivers, to the supreme Spirit who is lord of all.

The Chinese do not offer religious worship to this class, considered as a whole, neither do they describe them as the class to whom religious worship is to be offered. They worship some of them, but not all, and it is by no means the peculiar characteristic of the *Shin* that they are worshiped.

After stating his synopsis, which we shall consider in detail, Dr. Boone goes on to amplify the first point.

Page 9. "The two facts above stated, viz., that *Shin* is the name of a class of beings, and that to these beings the Chinese have always offered religious worship, are freely admitted by those who oppose the use of this word to render Θεος into Chinese."

To this we reply, that we do not freely admit them. 1st. *Shin* is not *only* the name of a class of beings, but frequently of the adjunct of a being, as *spirit* in English. 2dly. The Chinese have not *always* offered religious worship, even to the class of beings called *Shin*. Kánghí says, when explaining the practice of *no shin* 儺神 exorcising spirits, that such ceremonies were used for the purpose of 追兇惡 expelling evil and pernicious influences; which is very different from worshiping them. So also, the *hú yih* 狐蜮 a kind of devil, was exorcised with a view to kill the 神 *Shin*, and when some 妖神 mischievous *Shin* got possession of the place, further means of exorcising were to be employed, when the *Shin* would die. This is very far from worshiping them. The spirits of pestilence mentioned in the 周禮 Ritual of Chau, were said to be driven out, and dispersed by exorcism. To these no worship was paid. Thus *Shin*, when used in the concrete, is not necessarily the name of a class of beings always worshiped by the Chinese. When used in the abstract, *Shin* is never, that we know of, the object of worship.

After remarking that words in the Chinese language may be either nouns or verbs, Dr. Boone informs us that *Shin*, when used as a noun, may be either abstract or concrete, and then goes on to observe: "The word *Shin*, when used in a concrete sense, is the name of a

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class of invisible beings worshiped by the Chinese; in which case, we contend that it is to be translated a *god* or *gods*."

The meaning of the word *Shin* in the concrete would very much depend upon its meaning in the abstract; and as its meaning in the abstract can be shown to be *spirits*, its meaning in the concrete should be spirit likewise. Nothing would be more absurd than the translating of *Shin* by Divinity in most instances where it occurs in the abstract, and reasoning from analogy we should say, that the meaning of the term in the concrete cannot be God. But more than this, we have already adduced instances of the occurrence of *Shin* in the concrete where it cannot mean God; and we now give another, in which it must mean spirit, as in the Book of Odes, where the 旱神 spirit that presides over drought is denominated *kwei mei chí wuh* 鬼魅之物 a devilish and monstrous thing.

Dr. Boone further observes (p. 9th) under this head, "When used in an abstract sense, to express a quality belonging to any being, *Shin* means divinity or divine energy."

This assertion has been abundantly disproved in the Inquiry, by numerous quotations from native dictionaries and classical writers, in which *Shin*, when used in the abstract to express the quality of a being, means spirit, or spiritual energy, and nothing more; while the author of the Essay has not brought one quotation to prove that *Shin* in the abstract means divinity. We would propose, in addition to the sentences quoted on pages 103 and 104 of the Inquiry, in which *Shin* occurs in the abstract, to suggest one more, found in the Imperial Dictionary under the word 膏, *káu*, viz., 膏者神之液也, which, if *Shin* means divinity, would be rendered, "fat is the secretion of the divinity;" whereas it merely imports that fat in animal bodies is the exudation of the animal spirits.

On page 10th, Dr. Boone explains the word *Shin* by saying that, "When used as an adjective, its meaning is derived directly from its abstract sense; it means divine."

If the meaning of *Shin*, as an adjective, be derived directly from its abstract sense, it does not mean anything divine, but spiritual; as is shown in the Inquiry.

Dr. Boone concludes his explanations of *Shin*, by saying that, "As a verb, it means to regard and treat as a God."

Here we can only repeat our former assertion, supported as it is by abundant evidence, that *Shin* in the abstract means spirit or spiritual energy, and in the concrete, a spirit, or spiritual intelligence,

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therefore when used as a verb, it must mean to treat one as a spirit or invisible intelligence.

Dr. Boone then goes on to observe that, "The objections urged against *Shin* are almost all drawn from its uses in the abstract sense."

Here, he admits that objections against *Shin* come with most force when it is used in the abstract sense. In the next sentence he speaks of it as a difficulty; and further on, that it occurs sometimes with meanings very different from those we design to convey; again, he says, "the inherent difficulties in the way of the settlement of this question arise chiefly from this source." From the whole of the above, we gather that Dr. Boone himself is not quite satisfied that *Shin* in the abstract always means Divinity; nay, that it occasionally means something very different. We have shown that it does, and that it is impossible to make it mean Divinity in every, we might say indeed, as an abstract noun, in any case. Dr. Boone, however, seeks to weaken the force of the objection by asserting, that "this difficulty arises from the peculiarity of the Chinese language, ... almost every word in which occurs with meanings very different from the one which we design to convey." This, we must confess is a rather extravagant assertion, but supposing it to be true, it would require proof in the present case, before we could be brought to believe that a word which we know in the abstract means spirit, when used in the concrete, changes its import, and signifies God. Does the abstract word *spirit* in any western language thus vary its signification when used in the concrete? Do *Ruach*, or Ψυχη, or Πνευμα, or *spiritus*, mean God when employed for beings instead of qualities? If the Chinese language has this peculiarity, let it be shown by the production of passages in which *Shin* must mean God, and is said by the Chinese to mean God and not spirit. Let it be shown that the word *Shin* has clearly, by the well known usage of good Chinese writers, the meaning designed to be conveyed by the author of the Essay. But he has himself acknowledged that it has not. He designs to convey by it, in almost every instance, in the translation of the New Testament, the idea of God by way of eminence; and he has told us (p. 50) that *Shin* is not, by Chinese writers used for God κατ' ἐξοχην, therefore the word has not in any instance, according to the well known usages of good Chinese writers, the meaning he designs to convey. He says that the inherent difficulties in the way of the decision of the question arise chiefly from this source; but they do not appal him. We confess that they do us, and we consider them inseparable, because there are passages in the Scriptures, which if *Shin* be

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employed for God, in translating them, will undoubtedly be understood to convey the sense of spirits or manes, and not God. He says, "If *Shin* in the concrete means a god or gods, and we can in every case, when using it for a true or a false god, make it plain to the reader that it is in the concrete sense that we are using the word, then all difficulties arising from this source vanish." We have shown however, that in addition to the argument derived from *Shin* meaning spirit, there are instances where *Shin* used in the concrete by Chinese authors cannot mean God: we could point out passages in the Scriptures, likewise, where it could not be made plain to the Chinese reader, without an unwarrantable circumlocution that *Shin* is used in the concrete sense, and thus we conceive that the difficulties arising from this source are not and cannot be removed.

Dr. Boone, assuming what he had previously said to be correct, observes (page 10): "Any objection to the use of *Shin*, to be a valid one, must be drawn from the meaning it has when used as a concrete noun; it must go to prove that the class of beings called *Shin* are not to be regarded as gods in the sense of heathen nations; and therefore that it is not the generic name for God in Chinese."

From the above, we should infer that the author of the Essay has little hope of maintaining his ground that *Shin* in the abstract means divinity or divine energy, and therefore he wishes to argue the point on the ground of *Shin* in the concrete always meaning god or gods. Notwithstanding, however, the unwarrantable assumption that *Shin* means one thing in the abstract and another in the concrete, we are not unprepared with proofs that *Shin* is sometimes used in the concrete where it can not mean god or gods. In addition to what is above stated regarding the practice of exorcising *Shin*, and the description of the spirit of drought as a devilish and monstrous thing, we would refer to the Inquiry, where numerous instances are given of the manes of men (which, when viewed as in the disembodied state, must be considered concrete), being called *Shin*, which *Shin* can not be looked upon as gods, but spirits.—This will be still further evident by a reference to the 左傳 *Tso Chuen*, where the *Kwei Shin* are distinguished into regular and irregular spirits; the latter of which are described as monstrous and strange appearances, called mountain *Shin* and water *Shin*. These are said to be of an infernal and diabolical nature, so that they must be mischievous sprites and not gods. (See Inquiry, pp. 108, 109.)

In the same work, we have a reference to 伯有 *Pih-yu's* spirit, which was supposed to haunt people; this it appears was none other

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than his *shin*, which, in consequence of his having been put to a violent death, became a discontented ghost. Chú fútsz' also speaks of the depraved *Kwei Shin* of darkness, who are said to whistle about the rafters, and strike against one's breast at night. The 神怪 *Shin Kw'ái* spoken of by the same author are evidently ghosts and hobgoblins, which must be considered spirits and not gods. The very combination of the *Shin* and *Kw'ái* together, shows that the former term cannot be rendered God but spirit, for who ever heard of a divine monstrosity? The sages, Chú says, die contentedly, and therefore never become *Shin Kw'ai*, sprites and elves, after their death. The dragons, which were thought to have appeared in the time of 管子 *Kwántsz'*, are called heaven's messengers, or angels, and *Kwei Shin*, spirits. These must be understood in the concrete, and cannot be considered gods. The *Shin* described as having been seen by the Duke 桓 *Hwán* was evidently what is called in the western world, a fairy.—The *Shin* that appeared in the Chau country, are said to be *Shin Kw'ái*, spiritual monstrosities, which as before shown were not gods, but ghosts and hobgoblins, vague and uncertain things, seeming as if they were, and as if they were not; wherefore the sages forebore to speak of them. The spirit of pestilence (called both 疫神 *yuh shin*, and 瘟鬼 *wan kwei*) is evidently considered to be a mere spirit, in the concrete sense, because it is said to have been originally one of three men who became *Kwei:* the other two, according to the Chinese writer, were mischievous sprites; and of the malevolent character of this one there can be no doubt. Morrison gives us the phrase 惡神 *ngoh shin*, which he translates *evil spirits*, and which no one would venture to render *evil gods:* while Prémare speaks of 神老無靈 spirits when they become old no longer being able to listen to people's prayers. In both these instances, the word *Shin* must be understood in the concrete, and cannot be rendered gods.

In stating the opinions of those who argue against the use of *Shin*, the author of the Essay has given his idea of those opinions, but not expressed exactly the sentiments of such as are opposed to him. We have already declared our unwillingness to admit that "*Shin* is the name of a class of beings whom the Chinese have always worshiped:" and are not aware that, in any of the published papers relating to this controversy, it has been denied that the *Shin* are "the highest class worshiped." According to the views advocated in the "Inquiry," it would appear that the *Shin* are spirits, and as such capable of the highest elevation, and of the deepest depression, of the most

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perfect virtue, and of the vilest malignity. In one sense, spirits are the highest class of intelligent beings, with which we are acquainted, for God is a spirit, and yet all spirits are not gods, neither can the word *spirit* be used specifically for God. God is a spirit, and at the same time the Lord of all spirits: so *Ti*, or *Shángti*, may be a *Shin*, and yet the lord of all *Shin*. If a people have been in the habit of acknowledging more gods than one, then all those gods would in their estimation be spirits; and if the Chinese worship more than one *Ti*, then all those *Ti* are *Shin* or spirits; yet there may be many spirits, both among western and eastern nations, who are not considered as divine, but merely as spiritual beings; ghosts or fairies, but not gods. The author of the Essay, being bent upon discovering a class of beings known to the Chinese, who might be considered in their estimation gods, and having found a class of beings, some of whom are worshiped by them, to which class the highest invisible intelligences of which they have any conception belong, has insisted on calling them gods. But he has adopted a word of too general a signification, and sought to confine its meaning within narrower limits than the Chinese have been accustomed to assign to it: the word *Shin* being in fact of wider compass than the word *God* in any country, and applicable to all spiritual beings and energies from the highest God to the soul of man. It is on account of its extensive application that it is inadmissible as the generic word for *God* in the Chinese language.

It is stated in the Essay "that the opponents of *Shin* affirm that there is a class of beings called *Ti*, higher than the class of beings called *Shin*;" while also, it was shown, in the Inquiry, that the Chinese speak of the *Kwei Shin* as distinct from 天 *Heaven*, or *Ti*, the *Divinity*; as subject to him, and as unable to oppose him. It was also shown, that when the *Kwei Shin* of the hills and rivers came into comparison with *Ti*, or the five *Ti*, they are considered as inferior; we have adduced proof that the upper and lower *Shin* are not the most honorable in heaven and earth, and not of the same rank with the celestial, or even the human *Ti*; and when the worship of the *Shin* and *Ti* is contrasted, the latter are viewed as superior to the former. It appears, then, that there is a being, who though in himself a *Shin*, is higher than all those who are mere *Shin*; just as, in our estimation there is a Being, who although in himself a Spirit, is higher than all those who are spirits and nothing more. The Chinese imagine that there are several such beings; it matters not, however, whether we say that there is a single being or several

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higher than the class of mere invisible intelligences; the fact of such mere invisible intelligences being subject to the being or beings who have an agency in the government of the world, shows, that as a class the former are inferior to the latter.

The opponents of *Shin* are represented in the Essay as holding the opinion that the "*Shin* are only a secondary class of beings, and to be regarded as Δαιμονες;" but in the Inquiry, the *Shin* are not so forth as a secondary class of beings, except when the term refers to those who are *Shin* or spirits only, without being possessed of divine and supreme attributes. The whole of our argument proceeds on the supposition that the meaning of the term *shin* in Chinese, like *spirit* in English, may be high or low, according as it refers to a superior or inferior being. We have not insisted upon the word *Shin* exactly corresponding to the Greek Δαιμονες, because the latter term did not cover so wide a ground as the former; it never having been applied to the soul of a living man, and to the spirit or energy displayed in his actions, as *Shin* perpetually is.

The Essay then goes on to show that the *Shin* were worshiped by the sages of China; and in order to this, the author first cites M. Amiot, who, he says, gives us so good a summary of the views entertained of the *Shin*, that it is not necessary to adduce further evidence on the point. In the quotation adduced, M. De Guignes is asking his friend Amiot regarding the national divinities to whom the people of China addressed their prayers; and the answer given relates to *Shángti*, or Heaven, with the ancestors and spirits, while the information afforded is drawn from a work, the first six volumes of which all refer to the *Spirits*. From this work we learn, that "Yáu ordered Shun to sacrifice to *Shángtí*, and all the spirits.* Shun ordered Peh-í to fix on particular rites for honoring the *spirits* of heaven, those of earth, and the manes of men; and Chang-lí to preside over the sacrifices that were offered to heaven, earth, and the *spirits* of all classes. Yáu was full of respect for the worship of the *Kwei Shin*, and his successor imitated his example in the worship of the *spirits*. Ching-t'áng was full of veneration for the superior and inferior *spirits*. Wú-yih made a statue, to whom he gave the name of a *spirit*, and caused men to play games with this pretended *spirit*. This statue represented a spirit of heaven, and some minister played in the name of the pretended *spirit*. This is the first example, says the author, of the representation of a *spirit*.

* See De Guignes own translation of the passage here referred to quoted on page 122 of the Inquiry; and Morrison's view of it, on page 46 of the same work.

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Chau is called impious, because he had no veneration for heaven or the *spirits*. Under the Chau dynasty, the worship of *spirits* was one of the most essential articles. One officer employed the Lui kú in the sacrifices which were offered to spirits,* the Ling kú, in the sacrifices offered to *Chí*, and the Lú kú in those offered to *Kwei*. The *spirits* who were sacrificed to when the Lú kú was employed were the *spirits* of heaven; the Chí were the spirits of earth, and the Kwei were the manes of men. Besides the sacrifices which were offered to certain spirits in particular, there were others which were offered to spirits in general. Wan-wáng and Wú-wáng made the worship which they rendered *spirits*, one of the most essential points in their religion. In heaven, ancestors, and the spirits, we have the three objects of their veneration."

Thus it appears, that throughout the whole of this quotation from Amiot, that author invariably translates *Shin* by *spirit*, and though he says that the ancient Chinese worshiped them, he never once calls them gods. De Guignes, who proposed the inquiry, made use of the term *divinities*. It may admit of a question, whether De Guignes meant to employ the word *divinities*, as generic for God in the passage under consideration. The word *divinity* in the *Dictionnaire Royal*, when used in the concrete, is said to mean *faux Dieux ou Déesse*. Johnson gives, as the meaning of Divinity in the concrete (when not referring to "the Divinity," or God), 3. A false god; and in his 4th class of significations, he says it means a *celestial being*; giving as an instance of the word used in such sense, an extract from Cheyne, as follows: "God doubtless can govern this machine he could create, by more direct and easy methods than employing these subservient divinities." Crabb, in his Synonyms, says, "the deities of the heathen had little of divinity in them." Little stress therefore can be laid upon the word *divinities*, as used by De Guignes (even supposing he considered the term as an adequate representative of *Shin*), as though he considered such divinities the gods of China; but Amiot in his reply does not sanction the application of it to the *Shin*, who in his estimation were nothing more than spirits. So thoroughly does he sanction this use of the term, that we have in the Inquiry quoted nearly the whole of this passage from Amiot, in corroboration of our own views that *shin* means *spirit*.

* The word employed in the original here is *Shin*, which M. Amiot has translated *Esprits*, but which the author of the Essay has rendered in a parenthesis, "the god of heaven." We submit that this is not a true version of *Esprits*, nor the idea which M Amiot intended to convey.

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Dr. Boone says, that "this good father makes no mention of any class of beings called 帝 *Tí*, who were regarded as the national divinities of the Chinese." We refer him however to the first sentence quoted from Amiot, in which Yáu is said to have ordered Shun to sacrifice to *Shángtí*, which phrase we have shown to be synonymous with *Tí*; from this we infer that *Shángtí* or *Tí* was the Divinity in the estimation of the ancient Chinese, to whom was paid the chief honor on occasion of the national sacrifices. They had likewise other beings called *Tí*, who have been regarded with chief reverence from the highest antiquity down to the Ming dynasty; so that the word *Tí* may be considered to be descriptive of a class of beings to whom the Chinese paid divine honors.

Quotations are then given from my translation of the Shú King, for the purpose of showing to what class of beings I considered the *Shin* as belonging. It would have been well, however, at the same time, to have given the same passages, as translated by De Guignes, which would at any rate have shown what views others had entertained on the same subject. If the object was to show the views which I had entertained up to 1846, a work edited by the author of the Essay in the same year could be produced, in which he spoke of *Shin* as meaning spirit; but what would that avail? It would only prove that up to that period Dr. Boone held certain views of *Shin*, which after deeper study and inquiry he has found it necessary to abandon; and may not the same liberty to alter an opinion, in obedience to the dictates of a sober judgment, upon which further investigation has thrown more light, be allowed to one as well as to another? Dr. Boone would perhaps say, that notwithstanding in his former tracts he had employed *Shin* in the sense of spirit, he now sees that he was wrong, and that *Shin* is the generic word for God in the Chinese language. Thus, I also give it as my present deliberate opinion, that in the translation of the word *Shin* in the Shú King, De Guignes was right, and I was wrong; and at every stage of the inquiry I am increasingly persuaded that *Shin* means spirit, wherever it occurs in the Chinese classical writings.

In connection with the first quotation made from my translation of the Shú King, Dr. Boone has added a passage from the critical commentator on the original work, in order to strengthen the idea that *Shin* means gods, but the true sense of which I think he has mistaken. The passage is as follows; 禮以事神為主; thus rendered by Dr. Boone: "The object of these rites was to serve the *Shin* (gods) as lords." The true signification of the pas-

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sage is literally, "ceremonies take the serving of the *Shin* to be the 主 principal thing;" or more freely, "the principal thing in ceremonies is the service of the *Shin* (spirits)." De Guignes calls these "the ceremonies for the spirits."

In the second quotation (p. 29) regarding "the gods and men," De Guignes has "the spirits and men:" in which the contrast is exhibited between men in the visible, and spirits in the invisible world, an antithesis common in Chinese writings. Dr. Boone calls attention to the fact of *Shángti's* enjoying the sacrifices being cited as an instance of respect to the *Shin*, or the spirits, as De Guignes calls them; for *Shángti* is of course reckoned among the spiritual beings worshiped by the Chinese.

In the last quotation from the Shú King, De Guignes has rendered the passage, "The Tsung-pih has charge of the ceremonies, has the direction of everything relating to the spirits and men, and causes union and harmony to prevail between the high and low."

To which he has appended a note. "Harmony between the high and low, signifies the prayers and ceremonies to render the spirits propitious. It is religious ceremonies for the spirits, and civil ceremonies for dead men that are here indicated; and that is what is meant by the spirits and men."

Dr. Boone then goes on to the consideration of his second point, that "the class of beings called *Shin* is the highest class worshiped by the Chinese."—p. 30.

In proof of which he adduces the Chau Lí, which says, that "the office of the Tsung-pih was to establish and regulate the ceremonies [used in worshiping] the *national* gods, celestial and terrestrial (the 神 *Shin* and the 祇 *K'í*), and the human manes, in order to aid the king to build up and protect his country."

We translate the 天神 *t'ien shin*, 人鬼 *jin kwei*, and 地祇 *ti k'í*, the celestial spirits, human manes, and terrestrial spirits; because the commentator says, "that those which belong to heaven are called *Shin*, as being the most mysterious of all things, and invisible (viz. spirits); those which belong to men are called *Kwei*, or manes, because they revert [to their original]; and those which belong to earth are called *K'í*, as conveying the idea of pointing out; thus the five mountains and four great rivers are evident, and exhibit a form and appearance to men." Dr. Boone has, without any warrant from the commentator, translated the *Shin* and *K'í*, gods celestial and terrestrial; we submit, however, that the qualities of mystery and invisibility, are not distinctive of divinity. The

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translation of the words *Shin* and *K'i* by *gods* does not prove that they are so; it would have been more suitable to produce explanations from Chinese lexicographers and commentators, proving that the Chinese considered them in the light of gods, and superior to mere spirits, but this has not been attempted, because it is well known that the explanations of the Chinese all tend the other way.

Dr. Boone remarks here, that there is no mention made of an officer being appointed to superintend the national rites offered to any class of beings called *Ti*; but he is well aware that the rites in question were intended for invisible and intelligent beings in general, including the manes of men; of course *Ti*, or *Shángti*, with the five *Ti*, would be included among such invisible and intelligent beings, but that by no means proves that all such invisible and intelligent beings are gods. *Shángti* may no doubt be enumerated among the 天神 spirits of heaven, but that does not warrant us in translating that term by a god of heaven.

In the second quotation from the Chau Lí (page 31), Dr. Boone notices a remark of the Chinese commentator regarding the positions of the words *Kwei*, *Shin* and *K'i*, in the sentence quoted. Upon which we may observe, that these three terms are in the Chau Lí frequently met with in connection, but classed differently; the reason of this is thus given; "When they are arranged as *Shin*, *Kwei*, and *K'i* (or the spirits of heaven, men, and earth), the highness or lowness of their position is determined; (i. e. the *Shin* belonging to heaven, and the *Kwei* being supposed to have gone up to heaven after death, they are higher in position than the *K'i* who belong to earth.) When they are arranged as *Kwei*, *Shin*, and *K'i* (or the spirits of men, heaven, and earth), this is to distinguish the inner and outer among them; (i. e. the *Kwei* being related to the individuals sacrificing are inner, or belong to the same family with the sacrificer; while the *Shin* and *K'i* are outer, as not sustaining such relationship.) And when they are arranged as *Shin*, *K'i*, and *Kwei* (or the spirits of heaven, earth, and men), it is intended to illustrate the honorable and inferior among them; (i. e. the *Shin* and *K'i* belonging to heaven and earth, which are the principal objects of nature, are the more honorable, and the *Kwei* belonging only to human beings are considered inferior.)" But let it be remembered, that the *Shin* are looked upon as honorable, merely when viewed in connection with heaven, which is the Divinity in the estimation of the Chinese; when the same *Shin* are viewed in connection with the stars and planets, the hills and rivers, or with men, they are no

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longer looked upon as most honorable; nay, we have shown from a Chinese author that the upper and lower *Shin* are not the most honorable in heaven and earth, and not of the same rank with the celestial, or even the human *Ti*. The frequent transposition of the words *Shin*, *Kwei*, and *K'i*, with the explanations given of them, show that the three terms are very nearly of the same import, with only this difference that some belong to the upper and some to the lower regions; some are nearly related, and others distant; some are more honorable, and others inferior: with these exceptions, the *Shin*, the *K'i*, and the *Kwei*, are nearly alike, without any essential difference between them; all being spiritual, or invisible and intelligent beings. This will further appear from the interchangeability of the terms, both the *Kwei* and the *K'i* being occasionally called *Shin*, which would not be proper if the latter were essentially and naturally higher.

Dr. Boone translates the 天神 *t'ien shin*, celestial gods, and the 地祇 *ti k'i*, terrestrial gods, and the 人鬼 *jin kwei*, human manes; on referring to the commentator, on this very passage, however, we find a different meaning assigned to these terms. He says, "天之靈曰神 the spirits of heaven are called *Shin*, 地之靈曰示 the spirits of earth are called *K'i*, 人死而魂靈之遊變曰鬼 when men die, their wandering and transformed souls and spirits are called *Kwei*." Here the *Shin* and *K'i* of heaven and earth are called spirits in the plainest possible language, and the same term is used for designating the spirits of heaven and earth, with that which is employed in reference to the departed spirits of men, viz. 靈 *ling*; a word which the advocates of *Shin* (since they determined to use that term for God only) have adopted as the most appropriate which the language affords for expressing the idea of spirit.

In translating the commentator in his third quotation, page 15, Dr. Boone has mistaken the sense of the author; the passage in the original runs thus; 典禮以事神爲上, which he has rendered, "These rites were to serve the *(Shin)* gods as the highest:" but which we would translate "In regulating ceremonies, those which regarded the service of the *Shin* (spirits) were considered most important:" alluding to the five kinds of ceremonies, some having respect to intercourse with spiritual, and others with human beings, the former of which were considered as the more important.

As a translation of the commentary called 御案 *Yu ngan*

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(Essay, p. 31), we would propose the following: "Shun ordered Peh-í to regulate the three kinds of ceremonies, and named him the Arranger of the honored objects. The men of Chau followed out this practice, and established the vernal officer, or the chief baron [to attend to these matters], because in the universe, or within the compass of universal nature, there are none more honorable than the 天神 spirits of heaven, the 地祇 spirits of earth, and the 人鬼 manes of men. The arranging of the honored objects alludes to the arrangement of the ceremonies observed towards the spirits of heaven and earth, with the manes of men. The tsung-pih, or chief baron, was the principal officer who regulated the honorable ceremonies; the sacrifices offered to the spirits of heaven and earth are originally called honorable. In the Shun classic, he is said to have offered a pure sacrifice to the six honored objects; according to the Yueh-ling section of the Lí Kí, the Emperor prays for success on the coming year to the honored ones of heaven. The six honored ones are the four seasons, cold and heat, the sun, moon, and stars, with drought and inundation. The honored ones of heaven are the sun, moon, and stars. From this has arisen the idea of arranging the honored objects."

Dr. Boone calls attention especially to the expression that "the celestial gods, the terrestrial gods, and the human manes, are the most honorable [beings] in the universe;" adding, "Here is the direct testimony we promised. We have seen that of the three classes of beings worshiped in the national rites, the *Shin* are the most honorable, and now we are directly told that these classes are the most honorable in the universe." (p 32.)

To this we may reply, that according to the Chinese commentator, the *Shin* of heaven and the *K'i* of earth, are more honorable than the *Kwei* of men, *because of the connection* of these spirits with the grandest objects of nature; which are considered by the Chinese as peculiarly exalted, when brought into comparison with men. It has also been shown, that the *Shin* as mere spirits, are not the most honorable in heaven and earth, and not equal to the celestial *Ti*, nor the human *Ti*. It is therefore a mere assumption to suppose that the *Shin, independent of their connection*, are the most honorable. In the passage now under consideration, we read that there is nothing more honorable in the universe than the *Shin* of heaven, the *K'i* of earth, and the *Kwei* of men; i. e. than spirits or invisible intelligences generally, as contrasted with the men of the present

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world. In this distinction, however, the *Kwei* share an equal part with the *Shin* and the *K'i*. Indeed, it is no wonder that the Chinese with their principles, should account invisible intelligences the most honorable of any within the compass of universal nature, when it is remembered, that to that class belong the deceased parents and ancestors, whom they are accustomed to treat with unbounded respect, and the spirits of heaven and earth, who have charge over the elements, not even excluding the Supreme Ruler over all. Such spiritual beings, taken as a whole, would no doubt be looked upon by the Chinese as exceedingly honorable; but it does not therefore follow that they accounted all such invisible beings to be gods, or that the term employed for designating them could be used by us as generic for God when writing in their language; particularly when we know at the same time, that the term is applied in its concrete sense to spirits and elves, who cannot be considered gods. The individual spirits referred to in the passage under consideration do not appear to have been among the highest in the Chinese estimation, for the context fixes them to be the spirits of the sun, moon, stars, &c., whom we know to have been, and are still, treated with inferior honors in the public services of the country.

In the fourth quotation, the 天神 *T'ien shin* is called most honorable, and with whom nothing can be compared; but Dr. Boone has himself supplied us with the reason thereof; viz., because the *T'ien shin* in that passage refers to 帝 *Ti*, the Supreme, who is confessedly most honorable. He is called in the text *Ti*, and by the commentator *Shángti*, which he says is the same with Heaven, or the Divinity. The subject about which the chapter treats is the border sacrifice, which it is well known was offered to Heaven, or the Divinity; and that on such occasions 帝神 the spirit of *Ti* descended and enjoyed the sacrifice: this spirit of *Ti* is also called the spirit of Heaven, and as such is most honorable and beyond compare. If, however, such a distinguished epithet is attached to the phrase *T'ien shin* in this instance, we must remember again, that it is the *connection* with Heaven or the Divinity which leads the Chinese writer to add the honorable epithet alluded to; for the word *Shin* standing alone is not in the estimation of the Chinese most honorable and without compare, since no Chinese writer has ever used it for God by way of eminence. We are not warranted, therefore, in calling *T'ien shin*, the God of Heaven, and indeed we could no more do it with propriety than we should render *Ti shin*, the God of Ti.

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The fifth quotation (page 16), is brought forward with the view of showing that the word *Shin* is used alone to designate all the objects of worship among the Chinese, instead of the three words *Kwei*, *Shin* and *K'i*. The quotation, as translated by Dr. Boone, is as follows: "The office of the Lesser Tsung-pih was to superintend, and set up the shrines of the national gods." The passage in its connection runs thus; "The office of the Lesser Tsung-pih (baron) was to attend to the setting up of the shrines belonging to the spirits of the country: on the right were arranged the shrine of [the spirits presiding over] the land and grain, and on the left [the shrine of the spirits belonging to] the ancestral temple:" but knowing that the former are the *K'i* of earth, and the latter the *Kwei* of men, and apprehending lest the reader should account it strange to find these here called *Shin*, the commentator remarks, that "speaking of them separately, then the *Shin* (or spirits) of heaven were alone denominated *Shin*, but speaking of them unitedly, then the *Kwei* of men, and the *K'i* of earth, are all *Shin*."

We need not go further than this very passage to prove that the word *Shin* means *spirit* and not *god*, for it is equally applicable to the manes of men, as it is to the spiritual intelligences of heaven; now we know that the manes of men are not, and can not be the gods of men, but the disembodied spirits or souls of men. The *Shin* of Wan-wáng was not the god of Wan-wáng; neither were the *Shin* of the sages, the gods of the sages, but their spiritual essences not yet scattered or dispersed, according to the Chinese theory. If then the manes of men are their *Shin* the word *Shin*, can not in such case mean the gods of men; and as those belonging to heaven and earth are *Shin* likewise, the word means no more in the latter case than in the former, viz. spirits, and not gods.

Dr Boone states on page 17th, that "*Shin* specially designates the highest class of beings worshiped in the national rites of the Chau dynasty." To this we reply, that the term *Shin* represents generally spiritual beings; but in order to designate especially the highest class of worshiped beings, so as to distinguish them from others, the words 天神 *T'ien shin*, or some term by which they are more determinately known are employed. No Chinese, who merely heard the word *Shin*, would imagine that it designated particularly the highest class of worshiped beings; it may refer to the lowest class of worshiped beings, or to invisible beings who are not worshiped at all

Dr. Boone adds, that the word *Shin* is "used also as a general term,

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including all the objects worshiped by the Chau dynasty;" upon this we may observe, that it is indeed used a general term, more general perhaps than its advocates would wish, as including all spiritual and invisible objects and existences, whether worshiped or not even down to the soul of man, including animal excitement, vigor of intellect, temper, disposition, &c., all of which, while connected with the living man, are not worshiped: thus embracing a range, which we are convinced no other term, used as a generic appellation for God in any language, ever included.

The next point which Dr. Boone undertakes to prove is, that "the chief god of the Chinese, the Being worshiped in the highest sacrifice offered in the state religion, is a *Shin*." All this may be, and yet not be sufficient to sustain the position that the word *Shin* is generic for God in Chinese, or should be used to render Θεος. We have already observed, that Θεος in the New Testament is called Πνευμα, but it does not therefore follow that Πνευμα is generic for God in Greek, or could be used for Θεος. The whole gist of the controversy turns upon the meaning of the word *Shin*, as used in the classical writings of the Chinese, or as delineated in their best dictionaries; if their standard writings explain it to mean God, and ascribe to *Shin* those attributes which they conceive peculiar to the divinity, or if any of their standard writers ever use *Shin* for God by way of eminence, then we may account that it represents the idea of God; or, if applied to a variety of beings belonging to the same class, that it is generic for God in the language. But Dr. Boone has not attempted this, neither can it be established; and therefore his arguments based on the application of the term to the Being worshiped in the highest sacrifices, fails. We may go further, and say, God is a being, but all beings are not gods. God is an intelligent being, but all intelligent beings are not gods. God is an invisible being; but all invisible beings are not gods. The line of argument pursued by Dr. Boone would serve equally well to prove that the word being, or invisible being, or superhuman being, is the generic name for God in English, as that the word *Shin* is generic for God in Chinese, We have shown by irrefragable evidence, that the word *Shin* in the classical and standard writings of the Chinese means spirits, while it is never used for God by way of eminence; and therefore it tends nothing towards establishing the point in debate to prove that the being worshiped in the highest sacrifices is a *Shin*, because *shin* means *spirit*, and not God.

Dr Boone goes on to say, "We have seen that the *Shin* are the

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highest class of beings worshiped by the Chinese:" to which conclusion we beg leave to demur. The first passage brought by Dr. Boone to prove that "the *Shin* are more honorable than the *K'i* and *Kwei*, refers to the distinction derived from the connection of the former with heaven, independently of which the *Shin* have no peculiar honor. The second passage brought forward by Dr. Boone to show that there are none in the universe more honorable than the *Shin*, *K'i*, and *Kwei*, refers to the contrast to be observed between the invisible and visible worlds; the inhabitants of the former being confessedly more honorable than the latter. And the third quotation, indicating that *T'ien shin* is the most honorable and without compare, refers to the one Being who in the estimation of the Chinese is supreme over all; but separate the *T'ien* from the *Shin*, or let the connection of the passage be disturbed, and the epithet most honorable, as applied to the *Shin*, is according to the Chinese theory, inappropriate. The highest class of beings worshiped by the Chinese, is described as *Shin*, or spiritual beings, but it does not therefore follow that the *Shin* taken as a whole are the highest class of beings worshiped in the national rites. The attributes and acts ascribed to the class of beings called *Shin*, are not the same with the attributes and acts of the being whom the Chinese consider as Supreme; while the attributes and acts peculiar to that being are never ascribed to the class generally called *Shin*; and though this being is said to be a *Shin*, no mere *Shin* is represented by them as being and doing what this being is said to be and to do. To prove therefore, that the being worshiped by the Chinese as Supreme is numbered among the class of beings called *Shin*, would not be furnishing the highest proof of the position taken up by the advocates of *Shin* which can be demanded. We can clearly prove that the God worshiped by Christians, is distinctly numbered among the class of beings called spirits, but this does not show that spirit is generic for God in the English language.

Dr. Boone then refers (page 34) to a diversity of opinions in China, with respect to what is intended by the highest objects of worship: and intimates that "the two highest objects of worship are 天 *t'ien*, heaven, and 地 *ti*, earth." These two, however, are not unfrequently blended together in the *usus loquendi* of the Chinese, as alluding to one Being, to whom they ascribe the production and arrangement of all things. The most usual method is to speak of this Being, under the single designation of 天 *T'ien*, Heaven; by which they do not intend the visible heavens, but the being who pre-

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sides over all, or in other words, the Divinity. To the question, What then is the object designated by the word Heaven? Dr. Boone thinks that two answers may be given, according to the different opinions that prevail in China. The atheists, he thinks, would say, that 天 *t'ien* is 上帝 *Shángti*, and *Shángti* is 理 *li*, the rule of order, destiny, fate. The polytheists, according to him, would say, that the 天 worshiped at the winter solstice, is 天之神 *t'ien chí shin*, or the God of Heaven, and this *T'ien chí shin* is *Shángti*.*

With the views of the atheists who taught that the 太極 *T'ái kih* is the first principle of all things; and that this *T'ái kih* is nothing more than 理 *li*, the principle of order, we have little to do on this occasion; as Du Halde tells us, that the truly learned adhere to the classics, and disregard the atheists. Du Halde gives in a few words the views of both parties, thus; "The sect of the learned may very properly be divided into two classes. The first are those who pay little regard to the commentaries of the moderns, and have the same notion of the Supreme Being, the author of the universe, as the old Chinese. The second are those who, neglecting the texts, seek the sense of the ancient doctrine in the glosses of the new commentators, and are willing to persuade people that they can explain the manner of the production of the world, by material causes:" Thus, according to Du Halde, the learned in China are divided between monotheists and atheists.

Du Halde is quoted by Dr. Boone (page 35), to show, that "the chief object of worship in China is 上帝 *Shángti* or 天 *T'ien*; and that 天 *T'ien*, according to the interpreters, is the Spirit that presides in heaven, because Heaven is the most excellent work produced by the first cause."† This statement of Du Halde is brought forward to elucidate the views of the polytheistic part of the Chinese nation; but if Du Halde is to be taken as a guide in the matter, the whole strain of his remarks will rather tend to give a monotheistic, than a polytheistic feature to the system adopted by the ancient Chinese. He thinks, that they were instructed by tradition, from the sons of Noah, concerning the grandeur and power of the Supreme Being, whom he calls the Lord and Sovereign of all things, worshiped by them under the name of 上帝 *Shángti* or 天

* It would have been as well, however, if Dr. Boone had given us some express announcement of the opinions of this class of people given by themselves to the above effect, that we might have had an opportunity of considering their theory.

† We could have wished, that Du Halde had given us native authority for the above sentiment, as we do not remember to have met with opinions expressed in these precise words in any Chinese writer.

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T'ien. He thinks it appears from their canonical books, that this *T'ien*, or first being, is the principle of all things, the father of the people, absolutely independent, almighty, omniscient, holy, and raising up kings according to his own pleasure. He says, further, that they attribute nothing to *Shángti* which does not become the Supreme Lord of the world; they call him their father and lord, honor him with the worship and sacrifices worthy of the Supreme Being, and affirm that all outward adoration must fail in pleasing 天 *T'ien*, if it does not proceed from the heart. He quotes the Shú King as declaring that *Shángti* clearly beholds all things, that he sees from the highest heavens what is done here below, and that he gives to man an understanding mind capable of reflection; that while we can not fathom the depth of his counsels, we ought not to believe that he is too exalted to attend to what is done below.

Du Halde then refers to Chinese history, in order to show what was the practice of the ancients with regard to the worship of this being; *Fuh-hi*, the founder of the Chinese monarchy, he says, had nothing more at heart than to give public marks of a religious veneration for the Supreme Being: *Shinnung*, the second celebrated monarch of China offered the first fruits to *Shángti*. *Hwángti*, his successor, increased the pomp and solemnity of the sacrifices offered to *Shángti*: but the latter part of his peaceable reign was disturbed by the conspiracy of the nine tributary princes, who endeavored to unhinge the religious worship, and for the fear of *Shángti* were desirous of substituting the fear of spirits; these had recourse to magic and enchantments, and pretended to disturb houses with malignant spirits, terrifying the people by their delusions. The people then assembled on the solemn days that the emperor sacrificed, and tumultuously required that sacrifice should likewise be offered to these spirits. The next emperor, however, extirpated the race of the nine enchanters, and after appeasing the minds of the people, reëstablished order in the sacrifices. Thus it appears, according to Du Halde, that the ancient Chinese were a description of monotheists, worshiping one Supreme Being; that it was a departure from the original order of things when spirits were associated with him in the sacrifices offered, and that this innovation was only brought about by tumult and sedition, after the suppression of which the usual monotheistic worship was for a time restored.

The passage from Du Halde quoted by Dr. Boone seems have been adduced mainly with the view of calling attention to the fact, that 天 *T'ien* is therein said to be the spirit presiding in Heaven;

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and as the word *spirit* was most likely represented by *shin* in the Chinese author, from whom the statements of Du Halde are supposed to have been taken, it follows that Du Halde sanctions the idea of *T'ien* being a *Shin*. It has been, however, already admitted, that *T'ien*, or the Divinity, in the estimation of the Chinese, is a *Shin*, in the sense of spiritual being; in which sense Du Halde also understood the term, if he quoted from a Chinese author, for he renders it spirit, and not God. The argument therefore, that the ancient Chinese were polytheists, because the *T'ien* whom they originally worshiped was called a *Shin*, and likewise because the other beings, the fear of whom was afterwards sought to be substituted for the fear of Shángtí, were also called *Shin*, receives no support from Du Halde, for he considers the term in either case as meaning no more than spirits.

From the quotation adduced from Prémare (page 21), we learn that the word Heaven is to be understood in two senses; 1st, the visible heaven which has been made, and 2dly, the invisible heaven which has made, called also the Great Man, or Individual, who is the source and cause of all being; the spiritual 太極 *T'ái kih*, 太一 the unity, 理 reason, &c. Prémare suggests also, that it is to this spirit, as contrasted with the visible and material, that the ancient emperors offered the sacrifices which were due to none but the sovereign God. Here also, because the word *spirit* in the original (to which Prémare might have referred) was probably represented by *Shin*, the reader is left to infer that the being of whom these great things are spoken was a *Shin*. This we have no disposition to deny, but conceive with Prémare, that the word, if used in such connection, is to berende red spirit.

Visdelou's remarks (page 22), contain a reference to "the celestial genius appropriate to heaven," and to the genius in the body of the heavens, where it is probable that the term the writer had in view was *Shin*; but if so, we see that he does not conceive it right to render that term God, but genius. Thus, Du Halde, Prémare, and Visdelou, in the very passages quoted by Dr. Boone, sanction the meaning which has been attached to *Shin*, in the "Inquiry," and concur in translating it spirit, genius, &c.

Dr. Boone then quotes (page 23) from the State and Prospects of China, apparently with the view of showing the inconsistency of the opinions therein put forth, with those sustained by the author of the Inquiry. It is possible, that the public, to whom this controversy is submitted, will no altogether admit the propriety of balancing the

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general remarks of an author at one time, against his sentiments on a particular subject at another; especially, when the subject in question in the meanwhile has undergone a most searching investigation; and views previously taken up by either party may have been, after deliberate inquiry, considerably modified or altered. The first work alluded to was written in a popular style, at a distance from China, without the advantage of reference to native books or teachers, and mainly from previous recollections and impressions. It is not one, therefore, which the author expected to have had brought forward as an authority on a subject under discussion, at a time when the closest attention, for many months, has been given to a single point upon which all the aid from books and teachers that could be procured has been made available. And yet, making allowances for a few slight inaccuracies with regard to the occasional rendering of the word *Shin*, which the author did not then see, as he does now, should, when occurring in the classics, be uniformly translated *spirit*, the following extract from the State and Prospects of China will show that in the main, the views then entertained by him were not very different from those now put forth.

"But it may be asked, have the Confucians no idea of a spirit, and do they not pay divine honors to invisible beings? To this we may reply, that the learned in China talk largely of spirits and demons, but assign them a very inferior place in the scale of existence. Instead of teaching that the Great Spirit was the former of all things, they hold that spirits are far inferior to the visible and material heavens, and even rank below the ancient sages and modern rulers. Confucius confessed that he did not know much about them, and therefore preferred speaking on other subjects. When one of his disciples asked him how he was to serve spiritual beings, he replied, 'Not being able to serve men, how can you serve spirits?' and when the disciple continued to inquire about the dead, the sage replied, 'Not knowing the state of the living, how can you know the state of the dead?'—His universal maxim was, 'Respect the gods, and keep them at a distance:' that is, show them all due honor, but have as little to do with them as possible. It is customary with the Chinese to attach a presiding spirit to each dynasty and kingdom, to the land and grain, to hills and rivers, to wind and fire; while the four corners of the house, with the shop, parlor, and kitchen, of every dwelling, are supposed to be under the influence of some tutelary divinity. To these the sage considered it necessary to pay the accustomed honors, but was decidedly averse to what he called flattering the gods by constant services. Dr. Milne says, that the word *Shin* should very rarely, if ever, be rendered *god*, in translating from Chinese books, but rather æon, gods, a spirit, intelligence, &c. How far it can be proper to express the idea of God by the same term when writing for the Chinese, remains a question, which has been long agitated, and is yet undecided."—*page* 161.

(To be continued.)

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ART. II. *Shower of dust or ashes at Shanghai; examination and report upon it by H. Piddington, curator of the museum of Economic Geology of India.*

THE specimen of dust subjected to examination was forwarded to Mr. Torrens, the secretary and vice-president of the Asiatic Society at Calcutta by Dr. Macgowan of Ningpo, June 5th, 1846, accompanied by a letter from Mr. Bellott, surgeon of H. M. S. Wolf. In his letter to the secretary, Dr. Macgowan says that Mr. Robertson, surgeon of H. C. steamer Nemesis, then stationed at Ningpo, March 15th, observed similar appearances to those described by Mr. Bellott, the vegetation and parts of the vessel being covered with sand, and the atmosphere misty; while he himself observed nothing of the kind at Chusan. He suggests that the dust came from Mt. Fusi in Japan, but that mountain is not at present a volcano; the volcanoes in Kiusiu, in the principalities of Figo and Fizen are more likely to have supplied it. A notice of a shower of ashes is given in the Canton Press of May 23d, 1840, which may be introduced in this connection, we saw a specimen of that which fell on the decks of the Niantic, and it resembled pounded pumice stone in color and grittiness.

"*Volcanic Eruptions.*—The ship Niantic, Capt. Doty, while on her passage from the Straits of Lombock to China through the Sulu sea, in lat. 7° 13′ N., and long. 121° E., on the 4th of April, 1840, the wind being N. N. E. to N. N. W. and very light, fell in with a shower of volcanic ashes, very fine and impalpable, which fell for the space of 12 hours, covering the sails and rigging. The stars were obscured from the density of the shower. On the 7th, when in lat. 5° 25′ N., and long. 120° 30′ E., she felt another shower much lighter, which fell from 6 o'clock in the evening till 4 o'clock next morning; wind in the same direction, and light.

"On her passage northward, she met a whaler, which experienced a similar shower on the same day, when lying between the islands of Mindoro and Luçonia, nearly 300 miles north of the position of the Niantic. The ashes collected from the decks of the Niantic are like those gathered from craters in Java and Sumbawa, and which have been known to be carried 600 or 800 miles. In this instance, they may have proceeded from a volcano in Luconia, Formosa, or some of the interjacent islands."

The report of Mr. Piddington is preceded by Mr. Bellott's letter, both of which we copy from the papers kindly forwarded to us.

H. M. SHIP WOLF, *Shánghái, March 16th*, 1846.

MY DEAR SIR,—I transmit an account of a descent of fine sand that occurred at this place yesterday. On the 15th, the wind was N. N. E. in force, No. 1; N E No. 2; E. N. E. No. 3; N. E. and calm at daybreak; what

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was considered an ordinary mist was observed; but those officers who walked on shore at the time, noticed their shoes and trowsers to be dusty. This also I experienced in the afternoon. After 8 A. M., dust was perceptible on the guns, on the upper works, and other polished surfaces on deck. I collected as much as possible; on gathering the dust on the finger, and holding it in the rays of the sun, which consequently shone with half its brilliancy, the particles glittered, and the sand, although impalpable between finger and thumb, was gritty between the teeth. The sand passed the ship in light clouds, when the light airs freshened; it was something like smoke, but not of blue color. At 2 P. M., I walked three miles into the country, the whole atmosphere appeared to consist of a light brown dusty colored mist; this was the uniform appearance the whole day. The plants were covered. The sun set, apparently more diminished in his diameter than on a frosty evening, and of a pale white, sickly hue. At 10 P. M., I spread two large newspapers to catch the sand; they were kept spread until half past one *mediâ nocte;* yet although the sand descended and lay on the guns, none fell on the paper; whether from electric attraction or not, I do not know. The stars, although the sky was cloudless, and Ursa Major in the zenith, were dimly visible; the moon three days past her full was partially obscured, and cast a very faint shadow on my hand; at one *mediâ nocte*, the moon and stars resumed their usual appearance, and at half-past one the quarter-master observed "it was all over." The Barometer 29.88, from 30 inches.* If you breathed it through the mouth, the sand gritted between the teeth. The entire surface of this district is alluvial clay, without pebble or sand; the nearest sand (coarse and shelly) is 12 miles distant. It was said that the merchantman *Denia* fell in with this descent of sand 308 miles from any land, in the direction of Lewchew, and also pumice stone was floating. As I did not see her log, I do not certify this fact. I forward a little of the sand.

Your's sincerely,

J. BELLOTT

D. J. Macgowan, Esq. M. D., Ningpo

I should premise that the entire weight of the minute specimen of this dust forwarded to us did not exceed 1½ grains, so that all the experiments were performed with less than pin-head specimens, but chemists well know the accuracy with which these microscopic experiments can demonstrate the presence or absence of certain elements, and from the details can judge at a glance if they have been correctly and carefully performed. This is necessarily mentioned, because I could only sacrifice such exceedingly minute assays, and have thus been obliged to refrain from further researches,—as for example, its specific gravity, the proportion of animal to mineral matter, and the hygrometric qualities of the dust, all of which, with many other points, it would be very satisfactory to know. I am in hopes, however, that I shall receive a report, with specimens, under the Admiralty order to H. M. ships on the Eastern station to report on storms in which other meteorological phenomena are, I presume, included.

The dust is an olive gray powder, cohering much together, like the scrap

* So in MSS. I presume that what is meant is, that the barometer *fell* to 29.88 from 30.00?—H. P.

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ings from a paper filter, and when viewed with the magnifier is evidently mixed with something like hairs of two kinds, black and rather thick white ones. Under the microscope, it is evidently a congeries of very short transparent white, black and brown hairs or fibres, with some reddish, straight spines, and grains of pellucid quartz-like sand adhering amongst them. There was one small grain, like a seed, but hard, which when viewed carefully appeared to be an earthy concretion. I unfortunately lost it, and could not thus try it at the blowpipe.

It just *grits* under the nail on glass, and rubbed between two glass surfaces scratches them but very faintly, felting into a smooth mass from the quantity of fibre. I *think* the taste is slightly saline, but in the very minute quantity taken can not be sure. Moistened on turmeric paper, it distinctly reddens it, and is thus alkaline, and contains probably the subcarbonate of soda, the commonest of the alkaline salts.

1. *Under the blowpipe, on platinum foil:* held over the lamp it flames up, the fibres burn with a strong ammoniacal odor, and a gray coherent powder, like pumice, remains.

2. *On platinum foil alone, before the blowpipe,* this powder fused in the reducing flame but at one point only,* and not at the detached portions. The fused part is a bottle-green glass, and when detached is found to have made a little circular hole in the platinum, undoubtedly from an alkali contained in the assay.

3. *The fibres,* which one would assume to be capillary obsidian, if we supposed the dust volcanic, are not so, but apparently animal, burning up with the common ammoniacal smell and smoke of burnt hair or feathers.

4. *On charcoal,* the assay burns up as before, leaving a coherent, olive-gray, granular mass like pumice, which is infusible.

5. *With soda on charcoal,* this fuses to a reddish, dark gray, opaque and pearly bead, with violent spitting and throwing up of little globules.

6. *When to this bead is added an equal quantity of borax,* it fuses on platinum wire to a transparent bright and colorless, but crackly glass, which is slightly green while cooling.

As far then, as physical and chemical characters are concerned, we may call our dust a congeries of light downy fibres or hairs with silex adhering to them, and an admixture of an alkaline salt. It appears from Dr. Macgowan's and Dr. Bellott's letters, that the mist and dust certainly extended the same day from Ningpo in about lat. 30° N., to Shánghái in 31½° N. (I use round numbers here), which gives ninety miles of difference of latitude, and that it was noticed with light winds from N. N. E. to E. N. E. from 8 A. M. to 1 A. M., or for 19 hours. Now if we take it to have moved only at the rate of 2½ miles per hour, as "the sand passed the ship in light clouds," says Dr. Bellott (and this is the slowest rate we can assign to moving clouds), this would give $17 \times 2\frac{1}{2}$, or 42 miles in length for it, and without noticing the dif-

* Probably at one of the minute concretions noted above, and which are not remarked by the naked eye.

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ference of longitude between Ningpo and Shánghái, which are nearly N W. and S. E. of each other, we may say that the difference of latitude, 90 miles, was the breadth. We have thus $90 \times 42\frac{1}{2}$, or 3825 square miles for its extent! Where could a cloud of 3800 square miles of fibres, alkali, and sand (for this it was by the specimens before us) come from?

We have seen that it is not in the least volcanic, its animal nature putting this wholly out of the question, and all the volcanic dusts upon record are for the most part fusible and pulverulent (like pumice or obsidian), while the residuum of ours is perfectly infusible—for the little globules are, as I have stated, properly the only fusible parts, being alkaline concretions. I shall now proceed to show that though the wind was *from* the N. E., and the phenomena occurred while the N. E. monsoon was yet blowing, that in all meteorological probability the dust did *not* come from the N. E., but from the N. W. or W. N. W.

For it is now a well recognised fact that the higher currents of the atmosphere are north, say at the polar circles, and become north-westerly, and gradually westerly as they approach the equator, although the trades are easterly and the monsoons alternating in their direction; and we know also that volcanic ashes and other light matters are often carried from the west *to* the eastward by this great upper stream of westerly wind. The fall of the ashes from the volcano of Cosseguina at Jamaica in 1835, 800 miles to the north-east of it, and consequently directly *against* the trade wind, is a decisive instance of this,* and I do not mention others for brevity's sake.

We are assured, moreover, that our dust must have come from the land by its semi-animal constituents, and that it must have come therefore originally from some quarter to the westward of the meridian of Ningpo, for to the eastward is the ocean; and as it was brought down by a north-easterly current below, that it must have come from the northward In the north-west then seems the most probable direction to suppose it was originally carried into the atmosphere; and I shall presently show, that it is improbable it could have come from Corea or Japan. We may also note here, that Dr. Macgowan himself certifies that no dust fell at Chusan, where he was; Chusan lying north-east of Ningpo. Hence it was either too high to fall there, or it came at least from the north-west. The report of the ship I do not notice here, her position being uncertain, and no time given, and Lewchew bears about south-east from Shánghái, which would make the dust come from the north-west.

The volcanic ashes and dust are, it is always supposed, and this is most probable, projected far enough into the atmosphere, or carried up by the whirlwinds which volcanic eruptions undoubtedly create, high enough to enter the upper currents of the winds, but volcanic action is out of the question here, and we must look for other causes.

Frogs, fish, seeds, pollen, &c., are well known to have been carried up by

* Ashes from the same volcano fell also on board H M S. Conway, in the Pacific, 1200 miles to the westward of it Jorullo, Tuxtla and St. Vincent are cases too well known to be detailed, of ashes carried to the north east

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whirlwinds and horizontally to great distances by currents of air before their fall, and on a larger scale we have the fine dust of the Sahara, which is often carried up and falls far out at sea about the Cape de Verd islands. There is nothing extraordinary then in supposing that this dust was originally raised by some such cause as a great storm or whirlwind, and that it might be carried by the superior current to a very great distance before it fell. It was probably also raised in a very dry state, and one cause aiding its fall might be the absorption of the humidity of the air as it approached the ocean, hair being highly hygrometric, and hence the difficulty of supposing it to have crossed any great extent of sea, as it must have done to come from Corea or Japan. It is evidently, by Dr. Bellott's description, so light that (which appeared to him very unaccountable) it obeyed strictly, like a part of the atmosphere, the laws which regulate the deposition of dew, for it was deposited on the guns and other quickly radiating bodies, but "would not settle" on his newspaper. He forgot that the paper, being a non-conductor of the highest order, prevented the radiation from the deck in that part, and thus keeping it at a little higher temperature prevented the dew depositing, which in this case carried the dust with it.

P. S.—Since this paper was written, the dust has, through the kind assistance of Dr. Cantor and Mr. J. W. Grant, C. S., been examined by much more powerful microscopes than I possess, and these gentlemen, together with Major Munro, pronounce the fibres to be confervæ, and not hair. Some of these bodies may afford the ammonia in combustion, of which the smell is so strong and distinct as to lead us to suppose, without this correction, that the fibres are hair.

Assuming then these to be confervæ, we have to the north-eastward as before, Japan and Corea; and to the westward, and north-westward, the Poyáng, Tái, Hung-tsih, Káuyu, Páuying,* and other inland lakes of China, some of which might furnish vast quantities of remains of confervæ on their inundated banks and flats.

In a paper by Mr. Darwin in the Journal of the Geological Society for 1845, on the fall of the fine dust in the Atlantic, which had escaped my notice, and which Mr. Laidlay has been good enough to point out to me, mention is made not only of small but of colored particles of stone, $\frac{1}{100}$th of an inch square, with some few a little larger, and much fine matter; but all the dusts examined by Mr. Darwin fuse under the blowpipe. Professor Ehrenburg finds that this dust contained no less than sixty-seven forms of Infusoria, that is of their siliceous tissues, for none of the soft parts remain. We may observe too that the whole of the dust falling on the eastern side of the Atlantic comes from the neighboring shores of Africa.

* These all, except the Poyáng lake, lie in the same province as Shánghái, lake Tái being nearly due west, and the others north-west of that city; the whole region between the Yellow R and the Yángtsz' kiáng, lat. 31° to 34° N., along the borders of the Grand canal and easterly to the ocean, is a country of marshes and lakes, some of them saline, from which this vegetable dust might have come.—*Ed. Ch. Rep*

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ART. III. *Sú sang yü ti ying wú Ts'iuen Tú,* 蘇省輿地營伍全圖, *A Complete Map of the military stations of Kiángsú.* By CHIN and Lí.

THIS map does not, as its title would seem to indicate, give us a view of the whole province of Kiángsú, but only five of its departments, namely Súchau, Sungkiáng, Chángchau, Chinkiáng, and Tái-tsang, which comprise those central and south-eastern parts that are most exposed to foreign invasion. It was, we believe, got up during the late war, and is a fair specimen of Chinese military surveys; measuring about four feet by six. The lettering and filling up are well executed for a Chinese map. Of the five departments enumerated above, it gives their boundaries, with the boundaries and names of all their subordinate divisions, as also of the rivers, lakes, and hills, and the position and outline of the cities, with the course of the Grand Canal from Chinkiáng fú to Súchau, both banks of the Yángtsz' kiáng, and island of Tsungming. The eastern line of coast,—from the mouth of the Hwángpú (or Wúsung) to the frontiers of Chehkiáng,—is marked more clearly and better defined than on any other Chinese map we have seen. Along this whole line of coast there is a heavy embankment, and in some parts two; and the whole built very strong, designed to prevent the encroachment of the waters. So complete and extensive is this work, that there is no outlet for the inland waters until south and west of Chápú.

But it is in a military point of view that we are to estimate the value of the map of Messrs. Chin and Lí—two civilians, who were in waiting for appointments as magistrates. In this point of view, their map is a curiosity. It has on it no date, no figures, no lines of latitude and longitude—excepting a small figure, in one corner, where are lines of latitude and longitude running parallel on a small scale, at the supposed distance of twenty *li* from each other. Upon the large map all the military stations are arranged "like men on a chessboard." These stations are usually indicated by flags, which makes the sheet appear like the drawing of one great camp.

After taking possession of China, the Mánchú conquerors found it necessary to distribute their soldiers so as to exercise control over the whole people. Consequently, their army was divided into small detachments, and remains so to this day, though it has become so weak and spread out that it scarcely holds together

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During the late war, the government found it quite impossible to throw together on any given point, a strong and well-organized body of armed men. Their attempt to do this at Canton, under some of their ablest generals, was a perfect failure. So it was in other places. When brought together in the field, the soldiers were like herds of cattle, not like disciplined men. We speak here, not of the few Mánchú troops who fought unto death, bravely defending their homes—but of those native soldiers who were brought in from the provinces.

We may be wrong in this opinion, but we *think* the most intelligent men in the government—the emperor and his cabinet, and some others—see and feel that they have now no power to arm and stánd against a foreign foe. We *think* also, that there is reason to apprehend danger to government from its want of power to control the great mass of the people—especially in the south, where, as at Canton, they are allowed to arm and train themselves. It may be politic in the government to wink at all this, and to pretend that it is for defense against marauders; but the danger is (nor is it small) that only an occasion is wanting to develop the evils of this system. In many places, the people are in the ascendant, and they may, very soon, not only dictate to, but *choose* their own rulers.

Of the map, further, we have only to remark, that it may help the traveler to find his way to the cities, and other remarkable or interesting localities, in these five departments. If we may rely on it, the hills nearest to Shánghái, are distant 65 *li* due west, and nearly 13 *li* north from Sungkiáng: they are in two or three clusters, called *Fúng-hwáng shán*, 鳳凰山; *Sieh shán*, 薛山 *Fú-kung shán* 庫公山; and *Yü shán*, 余山 The two latter are on the south of the other two. The *Tái Hú*, 太湖 or Great Lake, is distant from Shánghái 180 *li* due west, and is 400 *li* in circumference.

ART. IV. *Observations on the thermometer at Shánghái, exhibiting the maximum and minimum of the monthly register during four successive years, ending with* 1847.

THE readers of the Repository are already under obligations to Dr Lockhart for some valuable notices regarding the *Climate* of Shánghái

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hai, communicated in the Reports of his hospital Since that port was opened to foreigners in 1842, they have found the climate much more healthy and agreeable than had been anticipated The opinion was very generally entertained, that the climate would not be found congenial to the constitution of Europeans. Experience thus far is most conclusive against that opinion. The country is neither a swamp nor a marsh, as some would have had us believe The surface of the plain is indeed very little above the level of the sea, but the soil above high water mark, is dry, and the atmosphere almost as pure as that at sea. Some abatement, however, must be made, to this so favorable statement, on account of the many unnatural (except to the Chinese) nuisances inseparable from all the large towns and cities in this "flowery land."

The following table has been kindly furnished us by Dr. Lockhart, made out from memoranda kept at his own hospital, in 1844 and 1845 in the southern suburbs of the city, and for the other two years in Yángking Páng.

THERMOMETRICAL OBSERVATIONS TAKEN AT SHANGHAI.

	1844.		1845		1846		1847.	
	max.	min	max.	min.	max.	min.	max.	min.
JANUARY,	—	—	62	24	47	16	63	24
FEBRUARY,	—	—	58	31	55	25	63	21
MARCH,	—	—	80	32	57	31	77	23
APRIL,	—	—	75	41	81	44	83	38
MAY,	—	—	87	51	88	47	83	46
JUNE,	—	—	90	59	100	61	90	62
JULY,	100	75	94	67	98	75	93	72
AUGUST,	97	74	94	68	92	68	92	68
SEPTEMBER,	91	63	88	63	90	60	93	62
OCTOBER,	85	41	79	49	80	46	82	45
NOVEMBER,	73	40	73	37	70	28	77	41
DECEMBER,	64	26	61	15	65	26	67	21

ART V *Reminiscences of Shánghai, being extracts from a letter written by the late honorable J. R. Morrison, and dated Shanghái, October 10th,* 1842.

MY DEAR B———, I came up here three days ago (having left Nanking on the 1st and reached Wúsung on the 6th), with the intention of remaining only the night and returning the next morning I found it desirable, however, for the more speedy attainment of the

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object of my visit, and to insure gaining some good knowledge of the place, that I should merely send a messenger back to Sir Henry; and accordingly I have remained here in the way I have often desired to be, *alone among Chinese*, no opportunity of speaking English afforded me. I offered thus to remain with Kíying, and accompany him to Canton, and had Sir Henry's ready assent to my doing so, nor was I without some hope that Kíying too would have assented; but the appreciation of our character at Peking is not yet sufficiently ripened into kindness, for Kíying to expose himself to the remarks that might be made (as formerly on Kíshen and Ílípú) about his too much courting the English.

But what a change, my dear B——; and how pleasant a change, my being able thus to live alone at Shanghái, three short months since hostilely occupied by us! And how gratifying a change has taken place in the city itself! Street after street was *then* as still as death, scarcely a shop-door was open: *now*, we can hardly move for the crowd that follows one's steps.

And in the conduct of Chinese officers, what a change has passed over the scene! The táutái, the chíhien, the commandant, and the deputies from the governor-general, all have been to visit me in my humble inn. I have rarely met Chinese officers, even in earlier days, who were not at least outwardly courteous, but their polite attention is carried even to a painful degree.

I have had a visit too from the man who owns the valuable library from which I took some books in June last. He has allowed me to keep the *Tá Tsing Hwui Tien*, 大清會典, and has given me a *Sungkiáng fú chí*, 松江府志, and a *Shánghái hien chí*, 上海縣志 Whatever other books I have of his, I of course give him back, and will also present to him, next year, some maps and other things in return for what I have received. This is a pleasant recompense for the principle—wherein I always persisted—of taking nothing at any time for myself, borrowing only those books that were needed for governmental purposes. He is a fine gentlemanly man, and in future visits to Shánghái I hope to make his acquaintance more intimately.

I find here not only the merchants, but even the Chinese officers well pleased at the prospect of our future commercial intercourse. The latter always ask, inquisitively, who will be the consular officer here, and of course they never fail to tell the present party how much they will prefer him to any other. * * * I anticipate being

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here about a week, twice that time at Chusan and Ningpo, a day or two at Fuhchau, three or four days at Amoy, and then to return to Hongkong, where I shall be highly rejoiced, my dear B——, again to see yourself and all my dear and kind friends. * * *

For the reason that I did not come up to the city to stay, I am here without paper, pen, or ink, other than Chinese; accordingly I have had to write to you with these; but such writing will not do for England, so that I must beg you to send a few lines to friends at home on my behalf. Tell them I am well and happy—wanting happiness only in this that I so seldom have communion of heart with my God. Here I am not with those whose converse is of heaven. Hoping soon to be with you all, ever affectionately,

I am your's,
J. R. Morrison.

Art. VI. *Walks about Shánghái, with notices of the city and its inhabitants.* From a Private Journal, by Viator. *(Continued from page* 477.)

Friday, *February* 18*th*, 1848. In a ditch, or squalid pool, on the north-east side of the city, within the walls, I saw an *outcast infant.* It had been bound up in a piece of matting and thrown into the water, where probably it had been unnoticed for some days. When I saw it floating on the surface of the water, it was much swollen: but whether it had died a natural death or perished by violence, there were no means of determining. This is the *first* outcast infant that has fallen under my observation in Shánghái.

Saturday, Feb. 19*th.* A gala, merry day, the 15th of the 1st moon, a festival, in which all the people of Shánghái capable of walking are abroad. Around the temples, and in other places, lamps have been suspended, which are all lighted this evening. On the ground about the *Chinghwáng miáu*, or municipal temple, the crowds of people are immense,—men, women, and children, all trying to see the show. "Every one must walk over *three* bridges;" and then he will be able to walk, at pleasure, the remainder of the year!

Monday, February 21*st.* Among the poor seen in the streets yesterday, was a lad eight or ten years of age, led by his parents, who represented themselves as being in great distress, so poor that

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they must die of starvation, unless they could *sell* their little son. They were seeking for a buyer—begging that some one would show pity on them, and purchase the lad. This is the first case of the kind that has come to my knowledge in this city. Girls are often sold, but boys, seldom.

Saturday, February 16th. To see the *streets* of Shánghái, one should go out at an early hour, for the people of the city, excepting some mechanics and those who bring provisions for the markets, are not early risers. Just after sunrise, I entered the northern gate, and extended my walk quite through the city and eastern suburbs. All was quiet, and not a shop was opened, excepting here and there the victualing houses and market-places. So different were the streets from what they appear at midday, that their identity hardly could be recognized. This afternoon saw more equestrians: the party consisted of four young men and a groom, all mounted and riding through one of the broader streets at full trot, John Gilpin like. On each pony's neck, there was a heavy string of bells—and what a jingling, dashing noise they made!

Monday, February 28th. Near the north-east corner of the city there is a temple on the walls; this afternoon, I saw three ladies, with a train of attendants and a band of music, doing homage to the gods by offering incense, and knocking head; one of the ladies had with her a little son, a lad of seven years.

Tuesday, February 29th. Every body has seen little children play make-believe, imitating all manner of things that have *any reality*. But the philosophers and priests of the Middle Kingdom instigated by the father of lies, have taught not the children, but the people, the grave and the aged, to play make-believe beings and actions that have no existence, except in the corrupt imaginations of deluded minds, and this to an extent almost incredible to those who have not had opportunity to witness their *fooleries*.

In the streets of Shánghái, I have repeatedly met officials, and noticed the manner in which the people clear the way on their approach. When he moves in state, the rank of an officer is indicated by the number of his bearers, extent of his retinue, the beats of the gong, &c. As I came near the north gate this morning, I imagined that the judge of the province, or some high functionary from Súchau was about to make his entrance. All the people cleared the way, the police stood erect, the gong sounded long and loud, banner after banner appeared, and as I passed along all was breathless silence. Who can be coming?—thought I, when upon turning the

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corner, a monstrous image, twice the size of a man, seated on an open chair or sedan, arrayed with all the insignia of a prince, and borne by eight bearers, was making its approach. *This* was none other than one of the local divinities of China—a *t'ú-tí*, or god of the land!

Wednesday, March 1st, 1848. A cold, rainy day, and the streets wet and muddy, and cheerless in the extreme. At such times as this one may see objects of *real suffering*, poor beings worthy of commiseration. These are not few, though probably not equal to those who are *professional beggars*, gangs that deserve the rod, the workshop, or the tread-mill. On these gloomy days, the professional beggars seldom appear abroad. Among the sufferers seen to-day, was one so emaciated and weak that he had fallen by the way-side, and was trying to raise himself up by taking hold of a door-post. He was wet, half naked, and shivering in the cold, and though the street was thronged, no one seened to care for the poor man.

Tuesday, March 29th. The third day of the third moon has been signalized by the offering of the great sacrifice to "the most holy master Confucius." At an early hour, in the temple dedicated to the god of literature, oxen, sheep, &c. were offered. Let those who wish to know what idolatry is, witness such services as these.

Friday, March 10th. Cold weather and northerly winds continue. The streets are thronged with vagrants. Among these are not a few from the imperial grain junks. A history of these grain junk men, and a full description of their character would be an interesting chapter. Their attack two days ago, on three English gentlemen at *Tsingpú*, is but a specimen of their doings.

Saturday, March 25th. In going up one of the principal streets, in the eastern suburbs, I met another of the gods of China—or rather *an image* of one of those divinities. It was an image of Budha, somewhat above the size of man, seated on an open sedan, borne by eight men, with a retinue such as would be required by a high officer.

Monday, March 27th Yesterday, a distant salute attracted my attention, and soon after the sound of the gong was heard, announcing the approach of an honored one, attended by a long retinue. It was an *idol* of the Rationalists, going in state for an "airing." The salute announced his exit from his murky hall. After an hour or so, a second salute reported and graced his return! There is no end here to these wicked and senseless idolatries. Two more processions I met to-day—one escorting the image of an old gray-beard, one deified hero, and the other honoring the Queen of Heaven.

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Wednesday, March 29th. After a series of acts singularly characteristic—on the one side, of duplicity and weakness, and on the other, of veracity and energy, ten of the ringleaders in the bloody assault of the 8th inst. were brought out of the city, wearing heavy wooden collars, and exposed to public view before the Chinese custom-house on the river side at Yángking Páng. As they are to be exposed for a whole month, I may have an opportunity to see and learn something of the Shántung navigators, to which class these ten men belong.

Previously to the attack, we had often heard of them, but had no idea of the full extent of their savage barbarity. The Peking Gazette, for years past, has given fearful accounts of their outrages, while navigating his majesty's grain junks on the canal, and their recent murderous attack has confirmed the general opinion,—that the people in the provinces of Kwángtung and Fuhkien are not alone in deeds of lawless cruelty. Having a more extended acquaintance with the people of the south, foreigners know more of their deceitful and cruel acts; but ruthless bands of lawless desperadoes doubtless exist in all the provinces of the empire. Notices of *Kozinga*, *Kwoh Potái*, and their piratical hosts, and of the *Miáutsz'*, have already appeared in the pages of the Repository, and a few items of information, regarding the natives of Shántung, thousands of whom are at present ranging the plains of Kiángsú, will not be misplaced, in connection with the events lately enacted by them.

The number of these men now in Kiángsú is variously estimated from forty thousand to twice that amount. They are chiefly employed as the navigators of those junks, which, for many years past, have been employed by the government, to transport His Majesty's grains from Kiángsú to T'ientsin. This grain is the product of the land tax, received from the landholders by the local magistrates, and instead of being converted into specie, as is done in several of the southern provinces, is carried to the capital for His Majesty's service, and is therefore, a matter of vital importance.

The account given of the *cost* of transporting this grain, to the capital from the eastern districts of Kiángsú seems almost incredible; we have been told that the number of canal boats, annually employed to carry it has usually amounted to nearly eight thousand; and that from the three departments of Súchau, Sungkiáng, and T'ái-tsáng, comprising about one third of the province,—the grain this year is to be carried around the promontory of Shántung, in junks, by which arrangement *nine tenths* of the former cost will be saved! Now the

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owners of these junks are to receive six mace, or about eighty cents, per pecul; consequently the imperial grain, carried from the eastern departments of Kiángsú, in former years could hardly have been stored in Peking at much less than eight dollers per pecul.

The junks taken up for this service this year, amount to about eleven hundred, carrying from 500 to 2000 peculs each, which at an average of 1400 peculs in each of the 1100 junks, gives a total of 1,540,000 peculs. The carrying of this at 80 cents a pecul will be $1,232,000; nine times this sum, or $11,088,000, estimating it in dollars, shows what the grain from these three departments cost the emperor in former years,—and on which, if these data be correct, he saves $9,756,000 this year. But one fact is notorious; some fifteen hundred or more of the canal boats, formerly employed, are now laid up, and their navigators, say 5000 men, thrown out of employment. Why these canal boats were allowed to come down from the north, when they were not to be employed, does not appear; the most natural explanation that suggets itself is, that having been many years engaged in carrying the imperial grain, they have monopolized the business, and come down to the province where the grain is stored, without any specific contract, leaving the rate of freight to be settled when they received the grain. This year, therefore, no contract being made, the boats are left unemployed, and the boatmen compelled to seek their livelihood as they can It does not appear that government gave them any notice that they would not be needed, or that it usually entered into any engagement with them, besides what might be tacitly implied or founded on former services.

These Shántung men are said to have brought a large amount of merchandise on private account from Tien-tsin, on the proceeds of which they are now subsisting, having refused to deliver it to the rightful owners. In consequence of this, some of the owners of the merchandize, merchants of Súchau and other cities, have become bankrupt and driven to commit suicide. The accounts regarding these matters, however, do not tally with each other. It is said that the local authorities have offered to give 6000 *cash* to each one of the men, provided they will close their engagement, or in other words, keep quiet. But their demands are $16 for each man! It might therefore be inferred that there was some acknowledged contract between the parties. On the other hand, it is said, that the government at Peking has sent orders forbidding these navigators to return to the north of the Yángtsz' kiáng, the reason of which is that the emperor is afraid to have so many bad men near his capital.

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These men are reputed to be so desperate, that in their own province, at certain passes, they are the lords of the domain; even the Emperor's own officers, in order to secure a safe-conduct through their territories, must answer demands, and pay black mail as often and as much as the magnanimity of these freebooters pleases to dictate. Like the pirates at the south in the time of Mr. Glasspoole, these men seem to form an organized community, and the emperor has been graciously pleased to appoint officers to rule over them! According to letters recently received from Súchau, they are committing fearful ravages there, robbing on the highways in open day, and even entering shops and the establishments of *the rich* pawnbrokers.

Friday, April 15th. Winter has gone, and the whole face of nature is changed. The *genus homo* is most strangely metamorphosed. The winter and the summer costumes differ amazingly. In summer, it is as light as possible, and many of the poorer and middling classes are accustomed to go half naked. In winter, all who have them, put on garment after garment, cotton, silks, woolen, and furs, or skins as they call them, until the identity of the person is almost lost. To-day the sun has come out in his strength, and what a putting off of clothes there has been! Great numbers of them are deposited with the pawnbrokers. The winter and the first half of spring in Shánghái is a dreary season. In a northern latitude, where the whole face of nature is mantled for weeks or months in drifting snows, there is something beautiful; and in more southern climes, perennial flowers yield perpetual charms. It is otherwise here.

The most gloomy sights—and they are not few in and around Shánghái—are the grave-yards: no, not *grave-yards* nor *burying-places*. Were they so, they would be more tolerable. About the remains of the dead, there is something sacred, solemn, and not always unpleasant. The church-yard, where the remains of departed worth have been decently deposited, may be often visited with pleasure, and made the occasion of benefiting the living. It is not so in heathen China. Multitudes of the dead are not interred. Instead of the burial-ground, *you see the garden or the field covered with naked coffins*, some new, and some half decayed. To my own feelings, this is horribly revolting. Such scenes I do not love to visit; they can be tolerated only by a pagan people.

Tuesday, April 25th. The ten Shántung sailors are gone, report says to Súchau, but for what purpose I have not been able to ascertain. While they were exposed in front of the custom-house, I saw them four or five times; and never before in China have I seen prisoners so tenderly treated and so well provided for.

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Spring comes on apace; and though the weather, during a northerly wind is so cold as to render a fire very comfortable in the evenings, yet vegetation is coming forward with amazing rapidity. The wheat, of which there are many fields about the city, is already fully headed out, or perhaps I should say, "is in the full ear." Many of the fields are very luxuriant.

Since this month came in, the rains have been abundant, the wind changing from north to south almost daily. A strong north wind sets in, say at 2 o'clock A. M.; at sunrise it will slacken, and veer to the north-east; and then round the points of compass, so that often before sunset it will blow fresh from the south. This soon brings rain; after a few hours it shifts, and comes again from the north.

Friday, April 28th. Deformed and diseased Chinese are not a few in Shánghái. Several cases of tumors on the head or neck have been met with; one instance I have seen repeatedly. The *tumor*, commencing on the right side of the head close to the ear, has grown to an enormous size, twice as large as the man's head. He always appears pensive, and must erelong, I should suppose, be rendered wholly incapacitated for business.

Fallen houses have frequently attracted my attention, and I have to-day seen some in ruins. In some instances, the death of the inmates has been caused by the falling of a house. So poorly are the dwellings of the middling and lower classes constructed, partly of wood and partly of brick, that scores of them are in a leaning position. Houses of this description must frequently be rebuilt.

Saturday, April 29th. Spring has brought along with it, besides abundance of flowers, some beautiful birds. The *cuckoo* and other sweet warblers may be heard. The twittering swallows, numerous as they are, find ample room for nestling under the broad eaves of the houses and temples, and for the mud to build withal they have not far to go. There is another bird, not uncommon in the city of Shánghái. What it can possibly get to feed upon, where everything fit for carrion eaters is devoured by hungry dogs and starving beggars, it is hard to say. Though horrible, it may yet be true, for there are horribly revolting things in this world, that this foul bird feeds on the remains of poor outcasts! On a single tree within the city, close by the wall between the two eastern gates, I counted to-day more than a dozen nests of this creature—the *black crow!*

Contrast is the spice of life: and what should I see next? Half a dozen young *rabbits*, white as snow, in a neat cage, feeding on green clover. "Charming little creatures," said my friend; and so indeed they were.

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ART. VII. *Illustrations of Scripture drawn from the customs of the Chinese.*—See also Vol. VIII, page 639.

JOB XXI. 33. *The clods of the valley shall be sweet unto him, and every man shall draw after him, as there are innumerable before him.*—Harmer understands Job in this verse as referring to the manner of ornamenting sepulchres, rather than to the wonted places of interment; the custom of planting flowers and odoriferous herbs or shrubs on or about the graves being common, and the idea of the text being, "Clods, like those of a valley or torrent, verdant and flowery, shall surround him, and be pleasing to him." The margin renders the preceding verse more exactly, "He shall watch in the heap of earth or stones, that cover him," the liveliness of the poet here representing the dead as having the same perceptions as if alive.

If these two verses exhibit the customs of the ancient Syrians in choosing the locality of their sepulchres, they depict those of the Chinese in a very happy manner. The careful anxiety taken by this people to secure a fortunate spot for their family tombs is well known, leading them to expend large sums in hiring necromancers to fix upon the most propitious spots, and in adorning them with masonry, sculpture, and flowers. Mr. Fortune observes, "that a situation on a hill-side is also considered of great importance, especially if it commands a view of a beautiful bay or lake. The place most coveted is where a winding stream, in its course passes and then returns again to the foot of the hill where the grave is to be made. The necromancer settles the important point as to the direction in which the body is to be, sometimes becoming very eloquent in his descriptions of the future happiness of those who obey his directions; he informs them that they or their children shall enjoy riches and honors in after life as a reward for the attention and respect they have paid the remains of their fathers; that as the stream which they then behold when standing around their father's grave flows and returns again in its windings, so shall their path through life be smooth and pleasant until they sink into the tomb hoary with years, respected, beloved, and mourned by their children."

He further observes, after describing different forms and positions of graves, "That the flowers planted on them are simple and beautiful; no expensive camellias, mowtans, or other fine ornaments of the garden are chosen for this purpose. Sometimes the conical mound of earth, when the grave is of this kind, is crowned with a large, tall waving grass; at Ningpo, wild roses are planted, which soon

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spread themselves over the grave, and in spring cover it with a sheet of pure white blossoms. At Shánghái, a bulbous plant, a pretty species of *Lycoris*, covers the graves in autumn with masses of brillant purple. The *Anemone Japonica* was in full flower about the graves near the walls of Shánghái when I first saw it, blooming in November, after other flowers had gone, and forming a most appropriate ornament to the resting-places of the dead."

Psalm xc, 2. *Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.*—The sublime descriptions and metaphors used in the Scriptures to represent the "high and lofty One who inhabiteth the praises of eternity," never can be equaled, or indeed apprehended, by man; but the Budhists have endeavored to convey some idea of infinite periods of time. They suppose a grand *kalpa* in which is accomplished a complete revolution of the universe, and as soon as it ends, a second begins, and then a third, and so on. In order to illustrate the duration of a grand kalpa, they say, "that if all the plants and trees of a grand chiliocosm were cut up in pieces an inch long, of which one was taken away every century, the kalpa would end when these fragments were expended. If all the sand of the Ganges for a hundred *li* was fine as flour, and only one grain of it was abstracted in an age, it would require a grand kalpa to carry away the whole. Or suppose a wall inclosing a square of a hundred *li*, within which was a heap of mustard seed, the duration of a kalpa would be accomplished by taking away a single seed each century. Let all that is contained in a grand chiliocosm be reduced to dust, and one grain be taken away each age, the period necessary to collect the whole is equal to the duration of a kalpa. Finally, let us suppose a rock two *yodjanas* long and half a *yodjana* thick, and let the gods of Toushitâ, clothed in light garments, equal to the weight of eighty grains of millet, come once a century and wipe their robes against this rock, the kalpa will be completed when by this light friction the whole of it has been entirely destroyed."* Such comparisons carry our thoughts to their utmost stretch, but still do not convey the impression that the idea of eternity was in the minds of the pagan philosophers of Budhism.

Isaiah xxviii, 15. *We have made a covenant with death,*
And with Sheol have we made a treaty;
The overflowing calamity when it passeth through shall not reach us,
For we have made falsehood our refuge,
And under deceit we have hid ourselves.—*Barnes' Trans.*

* Mélanges Posthumes de M. Abel Remusat, p. 113.

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This striking expression is probably used metaphorically by the prophet, and designed to express the amazing stupidity of the Jews in their sins, who felt as secure from evil and punishment on account of them as if they had made an agreement with death and the world of spirits that they should never be molested. The verse is, however, not the less applicable to a custom quite common in China, connected with the worship of ancestral and other spirits. The people suppose that their friends in the other world require the same conveniences and subsistence they were used to in this. These they must purchase as their wants arise, and money is transmitted to them by preparing pieces of paper containing a patch of gold leaf, which when burned are turned into gold. Coats and garments, houses, furniture, kitchen utensils, &c., of every kind, are likewise made of paper, together with puppets representing slaves, servants, horses, &c. all of which are duly laid out as if for use; and in order that the right persons shall get the articles, and the property not be seized upon by avaricious, powerful demons, on its way to them, the worshipers draw up writings, and have them signed and sealed in the presence of witnesses, stipulating on the part of the priests that on the arrival of the property in the invisible world, it shall be made over to the persons mentioned in the bond. The worshipers then burn it with the paper images and money, assured that by this means their departed relatives are supplied with food and raiment necessary for their wants the coming year. Thus they literally make a covenant with death, and a treaty with Hades.

Deut. vi, 9, and xi, 20. *And these words which I command thee, ... thou shalt write them upon the posts of thy houses, and on thy gates.*—The custom of ornamenting the doors and walls of houses and temples with quotations from their sacred books has long existed among the Jews, Mohammedans and Chinese; and even the early Reformers of the English church piously provided that select portions of Scripture should be written on the walls and pillars of churches because Bibles were scarce. The Mohammedans are very fond of adorning their mosques, gates of their cities, doorposts, walls, and shops, with extracts from the Koran, sometimes in the most beautiful manner; but neither they nor the Jews carry this use of their language and Scriptures further than the Chinese. The parlors, bedrooms and doorways of houses in this country are sometimes almost concealed by the frames of silk or paper hung up or pasted on the walls, consisting of extracts from the writings of poets and philosophers. Many of them consist of prayers and charms to implore the

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protection or ward off the malice of the spirits about them; and something of this character and influence seems to be attached by the modern Jews to the *Mezuzaw*, or piece of parchment nailed on the doorpost, though the original precept contained an admonition to guard against the superstitious use of amulets so common among all nations.

Job xiv, 21. *His sons come to honor and he knoweth it not; they are brought low but he perceiveth it not of them.*—The bestowal of titles and honors is an important part of the Chinese government, and the distribution of these rewards is confided to the Board of Civil Office, whose functions are enumerated in Vol. IV. page 140. Among other bureaus under this Board there mentioned, is the *Yen-fung sz'*, whose duty it is to regulate the distribution of hereditary titles, posthumous honors, &c. It is another, among the numerous instances of contrariety in Chinese usages to those of the West, that here when a man attains elevated rank, his deceased parents and grandparents receive the same title, by which they are worshiped, instead of his sons and grandsons becoming a part of the nobility through his services. The custom is not a trick of state to get money, as has been said (People of China, page 59), for commoners cannot buy these posthumous titles, nominal rank for themselves only being purchasable. Although Job spoke of the ignorance and indifference of the dead to all that is done under the sun, this singular custom may be adduced as illustrating his remark, where the dead are as unconscious of the honors heaped upon themselves as they are unaware of the dignities of their sons.

Art. VIII. *Journal of Occurrences: tyfoon of Sep. 1st.; interview between H. E. the Am. Commissioner and Gov.-gen. Sü; Portuguese lorcha captured by Chinese; táutái at Shánghái; U. S. Consul at Shánghái; operations at the Ophthalmic Hospital.*

A severe tyfoon occurred along this part of the coast, on the 1st ult., which occasioned a greater loss of life and shipping, and passed over a greater area, than almost any one before recorded. The prognostics on the day previous intimated that a tempest was coming, and all the vessels which could do so began to prepare for it. The wind commenced at Hongkong in the north-east, and increased in fury as it veered to the east, blowing in strong gusts during the night, and moderating as the day dawned and it got around to the south-east and south; at Macao, its direction was from north round westerly to the south-west. The following table contains the observations made at the two places; the barometer used at Macao generally ranges from 29.60 to 29.65.

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Obs. at Hongkong.

TIME.	BAROM.	THER.	WIND.
August 31			
7 A. M.	29.58	83	N.N.W. beating rain
4 P. M.	29.39	83	N.N.E.
8	29.30	81	E.N.E. fresh gale
9	29.27	81	East
9.10	29.25	81	East
9.45	29.21	81	N.E. furious gusts
10	29.19	81	N.E. „
10.25	29.15	81	N.E. heavy squalls
10.50	29.11	81	N.E. worse
11.15	29.07	81	N.E. „
11.25	29.05	81	N.E. „
11.35	29.02	81	N.E. „
11.45	29.00	81	N.E. „
11.55	28.99	81	N.E. „
Sept. 1			
0.05 A. M.	28.97	81	E.N.E. to E.S.E.
0.20	28.92	81	„ „
0.35	28.89	81	„ „
1.	28.85	81	East, veering
1.10	28.82	81	E. by N. lightning
1.30	28.79	81	„ hurricane
1.50	28.79	81	„ „
2.10	28.79	81	„ slight lull
2.25	28.82	80	„ „
2.45	28 90	80	E.Nthly, gusts
3.15	28.97	80	„ „
3.30	29.00	80	E.Sthly „
5.05	29.20	80	S.E. by S. squally
7.15	29.37	79	E.S.E. rainy
8.00	29.40	79	S.W. moderate

The morning of the 31st was dull and rainy, with a lowering aspect at the north; the rain increased during the day, and towards evening the wind blew fitful and strong. Up to midnight, the water in the harbor was highly phosphorescent; the tyfoon was at its height about 1½ AM. About five inches of rain fell.

Obs. at Macao.

TIME.	BARO.	WIND.
August 31		
7.00 P. M.	29.35	North, rain
8.40	29.29	„
9.20	29.27	„
9.35	29.25	„
9.55	29.22	„
10.45	29.19	„
11.00	29.16	„
Sept. 1		
1.15 A. M.	28 82	N.W.
1.25	28.79	„
1.30	28.72	„
1.40	28.63	„
2.00	28.54	„
2.10	28.52	„
2.20	28.48	„
2.30	28.43	„
2.45	28.33	Calm, rain ceased
3.00	28.33	„ „
3.15	28.33	„ „
3 38	28.33	W. & S. breeze
3 45	28.35	Calm, rainy
4.20	28.39	South, gusty
4.25	28.47	„ increasing
4.35	28.57	„
4.45	28.61	„
5.00	28.70	„
5.15	28.75	„
5.30	28.82	„
5.45	28.90	S.W. strong gusts
6.00	28.93	„
6.15	29.00	„
6.30	29.03	„
6.45	29.06	„
7.00	29.09	„
7.15	29.12	„
7.30	29.14	„
7.45	29.16	„
8.00	29.20	„
8.15	29.25	„
8.30	29.30	„ moderate

At Cumsing moon, the gale commenced at 10 P. M., blowing from the North; and was at its height about daylight, when the barometer stood at 28.48, but no regular observations have been published in either of the Hongkong papers from which we compile this notice. At Whampoa, the wind began to blow fresh about 9 P. M. from N.N.E.; at 11 o'clock, the sympesometer was 29.20, and at 2.30 A. M. it stood at 29, the wind being E.N.E., accompanied with much rain and lightning; at 7, wind E.S.E., and at 7.30, at its highest force, moderating from that hour till noon, and ending in S.E.

The damage on land and sea was more than ordinary, partly owing, perhaps, to the large number of vessels in these waters, some of which were not well found in ground tackle, and to the narrow limits they had to drag in. At Hongkong, most of the large buildings were more or less injured, roofs uncovered, windows and verandahs blown in, walls leveled, and trees, garden plats, and shrubbery, destroyed or shorn of their beauty, the whole presenting, in the morning light, a melancholy sight. Along shore, the wrecks of junks, lorchas, sailing-boats and sampans, mingled with the ruins of the slight bamboo huts and shops of the water people, and the stones of the piers and landing-places, with here and there a dead body, added to the dismasted and wrecked ships further out in the harbor, exhibited altogether

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sad evidences of the strength of the storm. The Br. bark *Hermes*, the Am. brig *Charles Wirgman*, Br. bark *Helen Stewart*, and Dutch ship *Kien Heem*, were all driven ashore; the Br. bark *John Laird*, Sp. brig *Dos Hermanos*, British bark *Salopian*, Br. brig *Mischief*, Port. schooner *San F. Xavier*, Br. brig *Daniel Watson*, and Br. schooner *Island Queen*. were all dismasted entirely or partially; the Br. ship *Eliza Stewart* was damaged by two ships drifting foul of her. The number of native craft lost and damaged was very great in all parts of the island. A boat, containing a party of convalescent policemen, under charge of Mr. Smithers, left town on the 31st, for a cruize around the island for the benefit of their health, and was overtaken by the tempest, and driven over towards Lema I. but made Changchow harbor and anchored, where it was so much injured by the mast going overboard, that it sunk, and 22 persons were drowned, including Mr. Smithers, the inspector of police. The Br. ship *Hindostan* on her way to Shánghai was partly dismasted and driven down to St. John's I., from whence she was towed up to Hongkong; the *Carthage* was injured, but reached Amoy; the *Amoy Packet* lost her topmasts, and the *Constant* sprung a leak, both of them returning to Hongkong.

The centre of the whirlwind seems to have been near Macao, the calm which is noticed in the meteorological table occurring only at or near its vortex; we are informed that there was a marked difference in its fury and disastrous effects on the east and west sides of the town, the houses on the Praya Grande escaping with partial damages. The loss of shipping was great;—8 lorchas, 11 fast-boats, 2 fishing smacks, 5 passage-boats, 7 large boats, and 54 tanka-boats, were lost; the Sw. ship *Carl Joan*, Port. brig *Genereva*, Br. ship *Calder*, Ham. sch. *Sylphide*, and sailing schs. *Mayflower*, *Raven*, *Sylph* and *Alpha*, were all driven on shore in the Inner Harbor, and much injured or lost; the bark *Clio* ashore, and a government schooner sunk, in the Typa, the last with five men drowned. Mr. James McMurray and another person, making two of a pleasure party of five, also were drowned; and about a hundred Chinese were lost in and about the town. On shore, 25 Chinese brick houses, 30 mat and wooden houses, and 12 water-side dwellings, were demolished.

At Cumsing moon, where there is but little sea-room and a large number of vessels congregated at the time, the damage was great, much of it caused by vessels driving foul of each other. The Br. ship *Isabella Robertson* sunk from injury received by running foul of the *Eagle*, and captain Kelly and crew were all drowned, except three lascars; the Am. brig *Eagle*, Br. ship *Sylph*, and schs. *Norfolk* and *Sidney*, dismasted or driven ashore; and Br. brig *Arrow* and Br. bark *Emily* went ashore; the crew of the former was saved by the boats of the U. S. S. Plymouth, whose officers and men exerted themselves to admiration in rescuing the crews of boats and vessels, both foreign and native. The cargo of the *Isabella Robertson*, 700 chests of opium, was valued at about $500,000; the opium in the Eagle was saved. The shores on both sides of the harbor were strewed with the wrecks of native boats, and eight or ten junks and boats sunk, most of their crews going down with them.

The shipping at Whampoa did not suffer, but many of the chop-boats were injured, Dr. Smith's being sunk, and great damage done to the boats and houses of the natives. The damage at Canton was chiefly on the river, where the loss of life arising from the large junks and chop-boats getting loose and drifting in shore among the tanka-boats and dwelling-boats, was dreadful: the large vessels driving furiously in and over the small craft carrying everything before them. Many of the native houses along the banks were demolished. and some of the trees in the gardens near the Factories were blown down, but the damage ashore was comparatively trifling. It is computed that at least two thousand natives lost their lives in this region during this tyfoon, but certainty on this point is unattainable.

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An Interview between H. E. John W. Davis, American commissioner (whose arrival was noticed on page 422), and H. E. Sü, the imperial commissioner and governor-general of Liáng Kwáng, took place on the 6th inst. at one of the warehouses of Howqua in the White Goose tything lying in the western suburbs of the city. Although Mr. Davis had been in the provincial city more than a month, and had announced his arrival to, and requested an interview with, the governor, suggesting four places at which the meeting might properly take place, that dignitary put him off with frivolous excuses, until the middle of September, when he appointed the 21st ult. for the day, and one of Howqua's warehouses for the place. When this was communicated to Mr. Davis, he was on board the U. S. ship Plymouth at Cumsing moon, and left immediately for Canton, but was prevented by calms and other hindrances from reaching it in time. On the day appointed, his non-arrival and the reasons therefor were communicated to the governor before he stepped into his boat by a messenger sent from the Legation, but he repaired to the place as if every body was ready. Mr. Davis reached Canton on the 22d, and immediately apprised the governor of the reasons why he had been unable to meet the appointment; to which his excellency sent a reply, stating that he had appeared punctually at the spot, but no one was there; and intimated that the other party had purposely failed to fulfill the engagement. This note was immediately returned, but the governor did not retract the insult, or appoint another meeting, until the arrival, on the 30th ult., of Commodore Geisinger, Capt. Glynn, and a large party of officers from the two American ships of war then at Whampoa, when within two hours, he sent a civil note, assenting to make arrangements for a meeting, which was afterwards fixed for the 6th.

The party, consisting of H. E. Commissioner Davis, Doct. Parker, Commodore Geisinger, Capt. Glynn, Mr. Forbes, and others, chiefly naval officers, in all 21 persons, left the House of Legation in a well furnished boat towed by the steamer Fire-fly, and on landing found the Chinese dignitaries assembled, among whom were the governor-general, the lieut.-governor, the commissioner of grain, the commandant, the two district magistrates, and other inferior functionaries. The party was ushered in by Howqua, and the governor received the commissioner with considerable coldness and formality; and when the latter inquired, on behalf of the President after the Emperor's health, he contented himself by a simple reply and inquiry after the President's health, and then led the way upstairs. After the leading persons on both sides had properly seated themselves, Mr. Davis remarked that it was the President's sincere desire to maintain friendly relations with the Chinese government, to which Sü answered in the old stereotype phrase that for the two centuries during which intercourse had been carried on, goodwill had been regarded by both parties. The letter of credence from President Polk to the Emperor was handed to Sü, accompanied with a translation, which his excellency promised to forward to court; a copy of the latter was also given to him. After a few remarks and an introduction to all the foreigners present, he led the way to the dinner table, at which he exerted himself very little to make the interview pleasant, he and the fúyuen carrying on a sort of interlocution between the intervals of general conversation, in which he exhibited no interest. The contrast between the hauteur and ignorance of these two high officers, and the inquisitiveness and affability of their predecessors Kiying and Hwáng is very great; we hope, however, they will do nothing to complicate public affairs, or interrupt the good understanding with foreigners which existed when they entered upon their present stations; though their conduct thus far conveys the impression that they would not be unwilling to restore the old times, and bring back the day when they could send linguists every eight days to take the barbarians out for an airing. After dinner was over, the party returned to the hall, and during the few

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moments they were seated at the table, Sü and his coadjutor unbent a little from their reserve, and by the time the interview ended, became quite sociable, while yet they evidenced how much they had condescended in having it at all. No reference was made by either party to the previous appointment, which on the governor's part was good policy.

"*A Portuguese Lorcha*," writes our informant, "commissioned by the Chinese government, has recently been destroyed by native pirates. The lorcha came in contact with a piratical boat, somewhere between Shanghái and Chápú; and her crew, partly Chinese and partly Portuguese, were about to board the boat, when the pirates succeeded in throwing into their assailant's craft some fire-balls, one of which reached the magazine. The lorcha was well nigh sunk, and several of her crew seriously injured, and one or two I believe killed. However, the pirates effected their escape, and the others succeeded in reaching the shore in the lorcha, where they were robbed. After much difficulty, the master of the lorcha and several of the people made out to reach Shánghái; and the wounded men are now under Dr. Lockhart's care. Many native boats have been recently cut off. One of these, after having been abandoned by the pirates, was a few days ago brought up to Shánghái. She had been dismantled, masts cut away, a part of her men taken prisoners, and part left dead in their blood on board.

"*The late táutái*, Mr. Samqua, is said to hold a commission, authorising special measures for the suppression of these outlaws, and has been in person as far as to the district town of *Tsungming*. A brave man. No doubt the great emperor will hear of his doings. It is currently reported that of the one hundred and more so-called-pirates, not one of them is truly so! For the prisons are full, the country is full of vagrants, then why be at all the cost and hazard of taking hardy and desperate pirates, when 'these poor outlaws' can easily be collected and made prisoners in their stead?"

The new American consul for Shánghái, John N. A. Griswold, esq., announced his appointment to the Chinese government on the 2d inst., and on the 7th waited on the new intendant of circuit, who returned his visit two days after, on which day the American flag was hoisted at the consul's residence. This officer is a Manchu, 35 years old, courteous and friendly in his bearing towards foreigners, and appears like an intelligent, active man.

Operations at the Ophthalmic Hospital. Contrary to a prevailing opinion, urinary calculus is not an uncommon disease among the Chinese. Four successful cases of Lithotomy have lately been performed by Dr. Parker at the Ophthalmic Hospital. In the first, the stone weighed 4½ drachms, and measured 4¼ by 2¼ inches in circumference, and 1¾ by 1 inch in diameter. In eight days the water ceased to flow through the wound, and the patient was discharged well in one month. Sept. 6th. In the second operation, the stone weighed 4½ drachms, measured 4½ by 3¼ inches in circumference, and 1¾ by 1¼ inches in diameter; the patient was discharged in good health. Sept. 13th. The third was extracted from a man 40 years old; it weighed 2½ ounces, measured 7 by 4¾ inches in circumference, and 2½ by 2 inches in diameter. In about ten days, the incision closed; in seventeen the patient was on his feet, and discharged on the 33d day.

October 25th, we witnessed a fourth case of a remarkable character. The stone occupied the position of the prostate gland and neck of the bladder. Like the others it was extracted by the lateral operation; it was of a triangular or pyramidal form;—the base was towards the perinæum, and the apex in the neck of the bladder. It weighed 6¼ ounces,—its circumferences were 7¾ inches and 10 inches; the diameters 3 and 4 inches. The patient is twenty-five years old, and has suffered ten years from the disease. He sustained the operation with fortitude; no unfavorable symptoms have followed, and he is now considered in a fair way to recover.

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ART. I. *Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Θεος into the Chinese language, contained on pp.* 17, 57, *et seq.* By W. H. MEDHURST, D. D. (*Continued from page* 520.)

ON page 41, Dr. Boone quotes an expression from Chú fútsz', 帝是理爲主 which he renders, "Ruler means that *(it)* order (or destiny) is master." This rendering, while it conveys no definite idea to the English reader, is we believe not in accordance with the original, which doubtless means, "The Supreme is [he who takes] the fitness of things as his rule (or guide)." The latter part of this phrase occurs in the Sing-lí 性理 Sect. 8., p. 5, and its explanation there may serve to guide us as to its sense here. The passage is, 以理爲主則此心虛明一毫私意着不得, when the principle of order is taken for the rule or guide, then the mind is disinterested and clear, without a single atom of selfish feeling." The commentator says, that the "when men obscure the principle of order by their selfish feeling, then they are sometimes dark; for the principle of order cannot co-exist with selfish desires; but 人能以理爲主 when a man can take the principle of order as his rule or guide, then the lusts of other things do not obscure him, and his mind is naturally clear, disinterested, limpid, and intelligent." That the Supreme Being should make the fitness of things the rule of his conduct, is an idea not foreign to Christian theology; Dr. Pye Smith, in his Discourses on the Sacrifice and Priesthood of Christ, says,

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"The requirements of the moral law are not the dictates of the mere or sovereign will of the Deity, but the results of the real nature of things, and the propriety of relations. The will which determined the present constitution of moral obligations acted from motive; and the motive or reason which led to the result, was that *ground of propriety* for which we plead. If the moral law be the result of the real nature of moral things, the actual reason of the moral law must have been an intrinsic excellence in the dispositions and actions approved. This reason of the moral law is eternal and unalterable, and the obligation of the law which rests upon it must always be the same. If we attempt to ascend higher, in tracing the *reason* of the will of God, we arrive at the total perfection of the Divine nature, as the infinitely glorious and absolute, the SUM and ESSENCE of all good, the primary and ultimate reason of all that is wise, right, and morally beautiful. Higher we cannot go."—*p.* 180.

Dr. Boone then proceeds to produce his proof that the 天 *T'ien* worshiped at the winter solstice is the 天之神 *T'ien chi shin*, and that this 天之神 *T'ien chi shin* is 上帝 *Shángti*. It is worthy of observation how he continues to render 天之神 *t'ien chi shin*, "the god or gods of heaven," without having produced one passage from Chinese classics or dictionaries, which determine the explanation of the phrase in the above sense. This, let it be remembered, is the very point in dispute, for unless the word *Shin* necessarily means God, it is useless to persist in thus translating it.

In the quotation from the *Pei Wan Yun-fú* 佩文韻府, given on page 42, the phrase 皇天之神 *Hwang t'ien chi shin* is translated "the God of Imperial Heaven," which rendering, according to the *usus loquendi* of the Chinese, is inadmissible; 皇天 *Hwáng t'ien* is a well-known combination, designating the Supreme Potentate; Imperial Heaven in Chinese phraseology does not mean the visible heavens, nor the place where the Supreme holds his court, but the power that rules in Heaven, the Supreme himself. *Shin*, therefore, in this connection can not be rendered God, as in such case it would convey the idea of the God of the Supreme Potentate, implying a doctrine which the Chinese do not hold; for they do not believe that the Supreme has a God. It must therefore be translated *spirit*, in the same way that 帝之神 *Ti chi shin*, and 上帝之神 *Shángti chi shin*, mean the spirit of the Supreme, which we have seen, according to the ancient classics, and the Ritual of the present dynasty, approaches and approves of the sacrifice offered. Dr. Boone thinks he has done right in rendering this phrase the "god of Imperial Heaven," because the *Shin* of heaven in other

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places is called *Shángtí*; but we would observe, in reply, that there is some difference between the *Shin* of heaven, and the *Shin* of Imperial Heaven; for while it is possible that the single word Heaven may refer to a place, the compound term Imperial Heaven must, according to the *usus loquendi* of the Chinese, refer to a person; and while *T'ien chí shin* might be called *Shángtí* in the sense of the spirit of heaven, *Hwáng t'ien chí shin* could not be used with the same reference. Again, *Hwáng t'ien* and *Shángtí* are interchangeable terms, and *Hwáng t'ien chí shin* would be equivalent to *Shángtí chí shin*; to say, that either of these is *Shángtí*, would be like calling *Shángtí*, the spirit, or even the God, of *Shángtí*. *Shin*, therefore, in this connection, must mean spirit, and not God.

Dr. Boone then introduces a remark of Chú fátsz' when commenting on the 郊特牲 *Kiáu tih sing*, a chapter of the 禮記 *Lí Kí*, which he thus translates: "*Shángtí* is the same as Heaven; if we collect the gods of heaven and name them, then we call them *Shángtí* (Ruler on High)." We should render the passage, "Shángtí is the same as Heaven; if we were to collect together [in thought] the spiritual energies of Heaven, and speak of it (i. e. the collection), we should call it *Shángtí*." Here, as usual, we differ about the translation of the word *Shin*, Dr Boone assuming it to mean gods, and we giving the meaning sanctioned by Chinese authorities, viz. spirit, or spiritual energy. We also differ as to whether *Shin* is to be taken here in the abstract or concrete. Dr. Boone chooses the latter; on that supposition, the sentence would mean, that if we were to collect all the invisible personages of heaven, and speak of them collectively, we should call them, in their collective capacity, *Shángtí*, Ruler on High. To this interpretation, however, we object. The collection of celestial personages may form a court or conclave, but no assemblage of officials or authorities could ever form an individual ruler. We conceive, therefore, that the term must be taken in the abstract. The way in which the Chinese represent it is something like the following. *Shángtí* is 天 *T'ien*, Heaven, or the Divinity. The *Shin*, or spiritual energies of heaven, are diffused throughout all nature; when viewed only as producing wind or rain, such portion of the celestial energies, if personified, would be called 風伯 *fung pih*, the manager of the wind, or 雨師 *yŭ sz'*, the director of the rain; or if viewed as guiding the revolutions of the heavenly bodies, and the various seasons, would be 六宗 *luh tsung*, the six honored ones. But supposing all the spiritual energies of heaven

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collected into one and personified, the name attached to the individual possessing in himself all celestial energies, would be *Shángti*. Should it be objected, that in this way there would be two divinities, Heaven and Shángtí, we reply, in the words of the Chinese writer, that *Shangtí* and *Heaven* are the same.

The explanation suggested by Dr. Boone has been proposed to several Chinese teachers, and not one of them has assented to it. On the supposition that the *Shin* of heaven are to be taken here in the concrete, as the various invisible intelligences of the celestial world, the Chinese, who have been asked, immediately begin to compare them with the officers of the imperial court, and then say, that if such officers were collected in any conceivable numbers, they never could constitute one emperor, or receive the designation of the ruler of a country; and so, they add, the various intelligences of heaven, which taken in the plural must be considered as subordinate spirits, could never be looked upon as one Supreme. Hence, they say, the *Shin* here must be taken in the abstract sense as the spiritual energies of heaven, something like the 天之神在日 given in Kánghí (see Inquiry, page 92).

The quotation regarding the *T'ien shin* being most honorable and without compare we have already referred to

Much stress is laid (page 43) on some passages adduced from commentators, that the 郊 *kiáu* sacrifice, presented at the winter solstice, is not offered to the material heaven, but to 天神 *T'ien shin*, which Dr. Boone renders the god or gods of heaven, and which we translate the spirit or spirits of heaven. Regarding this sacrifice, it will be merely necessary to state that the Chinese do not pretend to offer it to the material heavens, but to the Divinity, who is designated by them 天 *T'ien*, *Shángti*, or *Tí*; see the 庸中 Chung Yung, p. 14, and Theology of the Chinese, p. 204. It is admitted that the Chinese consider the Divinity, in their estimation, a 神, spiritual being, and that they call him 天之神 *T'ien chi shin*, and 天之靈 *T'ien chí ling*, the spirit of heaven; the only question is how these terms are to be rendered; to translate them the god or gods of heaven, would be a *petitio principii*. The first thing requisite is to see what they mean elsewhere, and then we shall be better able to judge as to what they mean here. In the Inquiry, it has been shown that the word *shin*, according to Chinese definitions of the term, means spirit; Dr. Boone has not proved, in the same way, that it means God: he is therefore not entitled thus

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to render it here. If the classics and dictionaries are to be our guides, 天神 *T'ien shin* means the spirit or spirits of heaven; and if the Chinese were asked with reference to the combination, which is the most important of the two, 天 *T'ien*, or 神 *Shin*, they would undoubtedly reply, *T'ien* and not *Shin*. The *Shin*, if standing alone, would be comparatively small in their estimation; while the *T'ien*, if found unassociated with the *Shin*, would of itself convey to them an idea of the Divinity: it is *T'ien* that gives dignity to the *Shin*, and not *Shin* to the *T'ien*. Just as with us, if the phrase "Spirit of Heaven" were used for the Divinity, the word *spirit* would derive all its weight and importance from its connection with heaven, while standing alone it would signify nothing beyond the common order of spiritual beings. And as it would be improper to argue from a use of the phrase, that spirit meant God, so it would be improper to reason in like manner with regard to *Shin*. The inference drawn from the whole by Dr. Boone is that the object or objects worshiped at the winter solstice is a being or beings called *Shin;* we have shown, however, that the object worshiped on that occasion is the Divinity, under the name of *T'ien*, *Shángti*, or *Ti;* he is called a *Shin*, because he is a spiritual being, but it does not follow that *Shin* means God, but as Dr. Boone himself (p. 44) renders it an invisible being.

The passage quoted from the *Wú King T'ung-i*, 五經通義 on page 45, only proves that 昊天上帝 *Háu t'ien Shángti* is the greatest of the celestial *Shin*, or invisible intelligences of heaven. The next passage quoted merely shows, that the pure offering presented to heaven did not belong to the other *Shin*. Respecting which we have nothing to observe, but that *Shin* does not in the above instances mean gods, as Dr. Boone, without sufficient reason, translates it, but spiritual beings.

The quotation on page 45, intended to show that *Shángti* is a 天之神 *Shin* of heaven, and that the *Shin* of heaven are six, consisting of 昊天上帝 *Háu t'ien Shángti*, and the five *Ti*, only goes to prove that, according to this commentator on the *Li Ki*, the spirits of heaven are six, and that *Shángti* is among the number. Other commentators, however, reckon the six spirits of heaven differently, as may be seen by reference to the Shú King and other works.

We now come to the quotations from the 雲漢 *Yun-hán* section of the Book of Odes, page 46, regarding which Dr. Boone says,

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that this passage would, of itself, fully sustain his position, that *Shin* is the generic term for God in Chinese; because the poet not only uses *Shin* as the general name for all the beings worshiped, but says that *Shángtí* is the chief of the class. But the whole question turns upon the meaning of *Shin* in the passage; it is not enough to say that *Shin* is the general name for all the beings worshiped, and that *Shángtí* is the chief of the class, without showing what the class is under which the whole of these beings are arranged. We have elsewhere shown that *Shin* means a spirit, and we might infer that it means spiritual beings here also. The commentators however do not leave us without some warrant for this conclusion.

In the first section of this Ode, the poet says, "there is not a *Shin*, or spiritual being, to whom they had not attended;" which the commentator explains to mean 'that when calamities come upon the country, they searched about for all the 鬼神 *Kwei shin*, in order to sacrifice to them." For the second paragraph, the poet says, "there is not a *Shin* whom we have not honored;" which the commentator explains by saying, that "he generally alluded to the *Kwei shin*, to whom he had sacrificed." In speaking of those who did not come to his assistance, the poet merely refers to 后稷 *Hau-tseh*, and *Shángtí;* here, says the commentator, "he did not allude to the other *Kwei shin*, and only referred to those who were honorable and nearly related, that he might include the rest therein." Now by *Kwei shin* the Chinese mean spirits in general; and as the word *Shin* is here considered as synonymous with *Kwei shin*, we conclude that the writer intended by the term *Shin*, spirits in general. The *Shin* of the ancestral temple was 后稷 *Hau-tseh*, referring to the manes of their first ancestor, and therefore a spirit; and as the *Shin* mentioned in connection with the ancestral temple also means spirit, we may conclude that the *Shin* mentioned in connection with the border sacrifice means spirit also. Thus the word *Shin* throughout means *spirit;* and the whole strain of the passage imports that, from *Shángtí* to *Hau-tseh* there was not a spiritual being to whom they had not offered sacrifice in order to avert the calamity that pressed upon them. The quotation proves, therefore, that *Shin* is the general name for the whole class of invisible beings, and that *Shángtí* was the chief of such beings.

Yen-tsz's 晏子 address to the duke 桓 *Hwán*, is then alluded to (page 48), where the statesman says; "If *Shángtí* be a *Shin*, he can not be deceived; and if he be not a *Shin*, it is of no use to pray to him." Here again, the whole force of the argument adduced by

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Dr. Boone lies in the interpretation given to the word *Shin*. The observation of the writer would appear sufficiently clear, if we understood him to say, "If *Shángtí* be an invisible and intelligent being, he can not be deceived; but if he be not an invisible and intelligent being, it is of no use to pray to him." The Chinese consider *their* spirits so perspicacious and intelligent as to be above the possibility of being deceived by mortal men; without assigning to every spirit those attributes of power and perfection that are attached by them to the *Divinity;* indeed some of their spirits are represented as mere sprites and elves, of a mischievous and malevolent character, and therefore we must conclude that the word, when applied to the whole class, denotes no more than spirits or spiritual beings.

Dr. Boone then (page 49) alludes to the prayers used in the national worship, according to the 周禮 *Chau Lí*, and affirms that those prayers were addressed to the *Shin* 神, *Kwei* 鬼, and *K'í* 祇, adding that they were presented at a time when the people sacrificed to heaven, earth, and ancestors. From this we perceive, that the objects sacrificed to were the great powers of nature, with deceased progenitors; and that the *Shin*, *Kwei*, and *K'í* were the spirits of those objects, sometimes used elliptically for the objects themselves. The annual prayer for grain was said to be offered to *Shángtí*, from which we are left to infer that *Shangtí* is included among the spiritual beings to whom prayers were offered; to all which we have no objection to offer. But from neither statement are we entitled to infer that the spirits of the object sacrificed to were the gods of those objects, or that all spiritual beings are gods, because *Shángtí* is reckoned among them. It appears from the whole, that the Chinese prayed to heaven, earth, and deceased men, for certain blessings; showing that they considered these capable of conferring the good things they sought. But we may observe, that heaven, earth, and ancestors were the beings on whom they relied, and their spirits were prayed to only as connected with those beings. They would not have prayed to the *Kwei*, if those *Kwei* had not belonged to their own ancestors. So also they would not have called upon the *Shin* and *K'í*, if they had not belonged to heaven and earth; which great powers of nature were the objects of their worship. There was one peculiarity, however, connected with *Shángtí*, viz., that he was not only regarded as a spiritual being, and sometimes called the spirit of heaven, but he was at the same time the Lord of heaven and earth, and therefore superior to the heaven and earth over which he ruled.

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The six kinds of prayers were said to be offered to the *Shin, Kwei*, and *K'i*, or spiritual beings generally, the first of these is spoken of as the 類 *lui*, which is said to be a sacrifice to *Shángti*; and from this it is inferred that *Shángti* is one of the *Shin* to whom those services were offered. Upon this we have nothing further to remark, but that we have already acknowledged *Shángti* to be a spiritual being, in which capacity prayers are offered to him; but this does not establish the doctrine that all spiritual beings are gods.

That the word *Shin* does not of itself mean anything great, will appear by a reference to the 周禮 *Chau Li*, section 2d, where the expression 大神示 Great *Shin* and *K'i* occurs in the text, respecting which the commentator tells us, that "the great *Shin* and *K'i* refer to heaven and earth;" and another commentator remarks, "that although the *Shin* and *K'i* are here called great, yet unless connected with heaven and earth, they could not sustain the honor of such an appellation; for there is nothing greater than heaven and earth." From which we perceive that the *Shin* and *K'i* are not great in themselves, and can be so denominated only in consequence of their connection with heaven and earth, which are, in the estimation of the writer above quoted, the great powers of nature, imparting some of their own greatness to the spirits which belong to them. Thus it appears, that the *Shin* and *K'i* are only the spirits of heaven and earth, possessing no greatness in themselves, but deriving their greatness from the beings with whom they are connected; in the same way as with spirits spoken of in the western world.

In drawing his conclusion from what he has brought forward, Dr. Boone observes, "that the class of beings called *Shin*, being the highest class worshiped by the Chinese, must be regarded as the gods of China, and *Shin* as the generic name for God in the Chinese language." In reply to this, we may observe, that we have abundantly proved *Shin* to be the generic name for spirits in the Chinese language, including a larger range of beings, than what are usually termed gods in any country:* while it is never used for God, *par*

* The word *Shin* is descriptive of a genus, including in it the following classes: 1. a Supreme Being, or beings, who from their act and attributes must be considered divine; 2. Invisible Intelligences, who are supposed to be in charge of various departments and objects in nature, subordinate to a higher power; 3. The souls of men, whether belonging to living or dead persons; 4. Mischievous sprites and elves, ghosts and apparitions; 5. animal excitement, vigor of intellect, temper and disposition of mind; 6. according to some, certain spiritual energies of nature, which contract and expand in

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excellence by any Chinese writer. Dr. Boone, in anticipation of these objections, has said, "Everything depends upon the sense in which the word God is used. If the word *God* is understood to mean a self-existent, eternal, almighty Being, the Creator of heaven and earth, &c., we are quite aware that *Shin* does not mean God. But we are not contending that *Shin* means the true God, or was ever used by the Chinese to designate such a Being as the one described above; because they have no knowledge of a self-existent, eternal, almighty Being, who created heaven and earth." To this we may reply, that in endeavoring to ascertain what term the Chinese use for God, we are not to bring forward such an idea of the Deity as is peculiar to those who possess Divine Revelation, but we are to ask whether they had any idea of God *par excellence* at all; and having ascertained that they have some notion of a Supreme Being, however imperfect in itself, we may legitimately ask, Is such a Being by them designated *Shin?* Is he known to them under the name of *Shin?* Does *Shin* call up the idea of such a being to their minds, and were we to use *Shin* in writing and speaking among them, should we be understood as meaning God by way of eminence? To all these inquiries, a negative answer only can be returned: and the inference therefrom is, that *Shin* does not convey to the Chinese mind the natural idea of God, so far as the Chinese know him.

The idea they had of God, was of an originating, overshadowing, protecting, and governing something; and to that something they gave the name of 天 *Tien*, 帝 *Ti*, or 上帝 *Shángti*, but they did not give to that something the name of *Shin*; which, therefore is not the name for the primary idea of God that the Chinese entertained, and can not be the generic or appellative name for God in the language. In this respect *Shin* does *not* answer to Θεος and *Deus* among the Greeks and Romans: for they used these words alone for God, *par excellence*, while the Chinese never use *Shin* in the same sense.

On page 51, Dr. Boone says, "Although we admit that the word *Shin* is never used by the Chinese to designate the self-existent, almighty Being who made heaven and earth, still we contend that the highest being they have ever conceived of is included in the class called *Shin*." We will admit the first part of the above statement, because the Chinese have no idea of such a being (see Inquiry,

order to produce the phenomena of nature.—These last seem to be looked upon as void of intelligence, and the doctrine regarding them is in some measure connected with materialism.

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page 5); and there is no need of contending for the latter, as we do not deny it: but we may be allowed to ask, Will Dr. Boone contend that the word *Shin* is used by the Chinese to designate the highest being they have ever conceived of? Could it be shown from competent authority, and in unmistakable terms, that the word *Shin* is used habitually to designate God by way of eminence, in the Chinese language, the question would be set at rest: but to show that the highest being of whom the Chinese have ever conceived is included in the class called *Shin*, proves nothing. The highest being of whom *we* have ever conceived is included in the class called spirits; but the word *spirit* is not used alone to designate that being amongst us, as the word *Shin* is not used alone to designate God *par excellence* amongst the Chinese.

In order to sustain the inferior meaning which he attaches to the word *Dod*, Dr. Boone then quotes Cudworth as saying, that which seems to be essentially included in the pagan notion of the word *god* or *gods* when taken in general, is a respect to religious worship; wherefore a god, in general, according to the sense of pagan theists may, he says, be thus defined: "An understanding being, superior to men, not originally derived from senseless matter, and looked upon as an object for men's religious worship." Here we may observe, that Cudworth's object in his 4th chapter was to set forth the idea of God, in answer to the atheistic argument; hence he shows (§8) that the most compendious idea of God is an absolutely perfect being, including not only intellectuality and necessary existences, but omni-causality and infinite power; that (§ 9) absolute perfection implies knowledge and goodness; and that (§10) this idea of God includes unity in it, since there can be but one supreme and infinitely perfect being. He then supposes an objection (§11) against this idea of God, as artificial and not natural, because almost all nations have practiced polytheism; which objection he controverts by saying that (§12, 13) the pagan polytheists did not assert the existence of many unmade, independent deities. From which he concludes (§14) that the Pagan polytheism must be understood according to another equivocation in the word *God*, as used for created intellectual beings superior to men, and that are yet worshiped by their votaries; for "the pagans," he says, "held both many gods and one God, in *different senses*; thus the general notion of the word *god*, as including every intelligent being superior to man, that may be looked upon as an object of religious worship, is again restrained and limited in the division of it, for such a God may be

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either unproduced, and consequently self existent, or else produced and dependent on some higher being as its cause. In the former sense the intelligent pagans acknowledged only one God; and in the latter many understanding beings, which though produced were yet supposed to be superior to men, and worshiped. Thus the pagan theists were both polytheists and monotheists in different senses:" that is, if the word *God* be understood in the inferior sense of produced, and yet worshiped beings, they acknowledged many gods; but if in the sense of the unproduced Supreme, they acknowledged only one God.

Cudworth then goes on to show that most of the Grecian philosophers held the doctrine of one God, while they looked upon the objects of popular worship as naturally inferior to the one Supreme; and adds, "nothing now remains, but to show how the pagans put a difference between the one supreme unmade Deity and all other inferior generated gods. Which we are the rather concerned to do, because it is notorious, that they did many times confound them together. Passages to this affect abounding in pagan writings, it is no wonder if many, considering their theology but superficially, have been led into an error, and occasioned thereby to conclude the pagans not to have asserted a divine monarchy; the contrary whereunto though it be already sufficiently proved, it may not be amiss here to show how the pagans distinguished in many ways between the one supreme God, and their other inferior deities. First, they had many proper names for one and the same supreme God, and distinguished him frequently by the appellatives themselves, when used not for a god in a general, but for the God, or God by way of eminency; and thus ὁ Θεος and Θεος are often taken by the Greeks, not for a god or one of the gods, but for God or the supreme Deity; and as the singular Θεος was thus often used by the Greeks for God, in the way of eminency, that is for the supreme Deity, so was likewise the plural Θεοι frequently used by them for the inferior by way of distinction from the supreme."

From the above extracts it would appear that the pagan philosophers of the western world looked upon the made and unmade gods as naturally distinct from each other; and that when the same term was applied to both classes, it was used in different senses. The natural idea of God, according to Cudworth, is that of an underived, almighty Being, possessing infinite power and goodness, producing all things and ruling over the universe. The term came to be ap-

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plied improperly, he thinks, to an inferior class of generated or derived beings;* but it could be attached to them, only by lowering the original import of the term from that of designating infinite power and perfection, to that of merely describing beings who are the objects of religious worship. If we apply this to the subject under discussion, we shall find that exactly the reverse of all this is the case with regard to the word *Shin* among the Chinese.

Amongst the Greeks, the word Θεος was used in its primary and complete sense to designate the one all-perfect being, or God by way of eminence; but only applied in a secondary and restricted sense to the various inferior objects of worship; whereas among the Chinese, the word *Shin* is used in its primary and complete sense when applied to spiritual intelligences of every kind, and is never used (alone and irrespective of other terms) to designate God by way of eminence. We may add, also, that when the word *Shin* is used descriptively, with reference to the Supreme, it is only employed in its natural sense of a spiritual intelligence, and not in that of a supreme or perfect being.

We have no need to lower or restrict the import of the term *Shin*, according to the *usus loquendi* of the Chinese, in order to apply it to the lowest and most vicious spiritual intelligence; for it is as fully applicable to the human soul, and to mischievous sprites, as it is (with reverence we speak it) to the Supreme Being: in the same way as the word *spirit* among us is used in one and the same sense when describing the spirits of heaven, as when speaking of the animal spirits of human beings. It does not therefore correspond to Θεος and *Deus*, as those words were used by the Greeks and Romans.

Further, Cudworth assures us, that the words Θεος and ὁ Θεος were among the Greeks often taken for God, by way of eminence, or the Supreme: while the plural form of the word Θεοι was frequently used by them for inferior beings, by way of distinction from the supreme. We may safely affirm, however, that this is not the case among the Chinese: the word *Shin* is never used in the singular and alone, to designate God by way of eminence; and when it is

* One Chinese writer quoted in the Tsz'-sz' Tsing-hwa, 子史精華 天也者神明所根也 says, Heaven is the root [or origin] of invisible and intelligent beings, and 天受道之英華以生 神明 Heaven received the essence reason in order to produce invisible and intelligent beings: so that the idea entertained by the Greeks is not unknown to the Chinese.

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used in the plural, as in the case of 百神 *pek shin*, the hundred shin, it is not at all lowered or restricted its in meaning; but every one of those hundred *shin*, the 神怪 *Shin kwái*, ghosts and hobgoblins, or the 惡神 *ngok shin*, which Morrison calls evil spirits, yea even the *yih shin* 疫神, the Shin of pestilence, is as much and truly a *Shin*, (that is, a spiritual being) as *Shangti* is. In respect to their spiritual nature, the *Shin* of every kind are in no way distinguished from the Supreme.

With regard to Cudworth's definition of the word *god* or *gods*, as indicating "an understanding being, superior to man, and looked upon as an object of men's religious worship," we have already seen that in his estimation such was not the natural idea of God; but only a definition to which he thought himself compelled to resort, under the circumstances of the case; because the Greeks had been in the habit of using θεος for God by way of eminence, and applying the same term to a variety of generated and inferior beings; in order to reconcile which inconsistency, he was induced to enlarge the signification of the word Θεος. We may observe, however, that that same necessity does not exist with regard to the Chinese; they having never been in the habit of designating God by way of eminence, *Shin*, while they constantly apply that term to every kind of invisible intelligences. It is not necessary, therefore, for us to adopt such a wide definition of the word God, as far as the Chinese are concerned.

Further, on reference to the Chinese classics and dictionaries, we do not find such a definition employed with the view of explaining any term that can possibly be construed to mean Divinity. The word which most readily conveys to the Chinese the idea of Divinity is 天 *T'ien*, Heaven; and yet in defining Heaven they do not say that it is the Being who is the especial object of religious worship: but say, that Heaven is the one great one, who dwells on high and regulates all below. They call Heaven the great Framer from whom all things originally come, and who disposes of all things according to his own decree; in short, in the words of Morrison, Heaven is the unknown God of Confucius. In illustrating anything as divine, the Chinese do not say that it is an object of religious worship, but that it resembles Heaven; when they wish to say, that *Tí* means *God*, they assert that *Tí* is synonymous with Heaven, and is one of the names of Heaven; when they wish to exalt their living monarchs by ascribing the most exalted epithets

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to them, they call their emperor Heaven or the Divinity; his throne is Heaven's throne, his presence, Heaven's countenance; his envoys, Heaven's messengers; and his troops, Heaven's soldiers, &c. When they intend to pay divine honors to imperial ancestors after death, they 以之配天 associate them with Heaven in sacrifice. From all which we conclude, that in the estimation of the Chinese, the criterion of divinity is that it resembles Heaven, and not that it is merely the object of religious worship.

In endeavoring to ascertain what any given people think of an object or being, we should take such rule of judgment as they are themselves in the habit of using. A criterion adapted for the sphere of Christianity would not assist us in forming an accurate estimate of the opinion of Greek and Roman philosophers; and so a rule of judgment which would be applicable to western pagans, might not suit those of the eastern world. To judge of the system of either, a criterion acknowledged by themselves must be employed.

It may be well, however, to inquire how far the definition adopted by Cudworth, as a description of the gods of Greece and Rome, will suit the *Shin* of China, viz, "an understanding being superior to man, and an object of religious worship." It has been demonstrated in the Inquiry, that *Shin* includes the soul and mind of a living man, together with the vivacity and spirit displayed in his conduct, which qualities and portions of his being are never worshiped. It has been shown also in the preceding pages that *Shin*, in the concrete, frequently refers to ghosts and hobgoblins, fairies and elves, which are not with the Chinese objects of religious veneration; there are also many *Kwei*, or manes of dead men, called also *Shin*, which, on account of the neglect or extermination of their descendants, are never worshiped. So that it is not an exact and complete definition of *Shin* to say that it is an object of religious worship. But let us endeavor to ascertain whether, in the estimation of the Chinese, worship is considered as distinctive of Divinity.

It is well known that the word 拜 *pái*, means merely bowing the head, or letting fall the hands, as a token of submission and obedience. It is used with reference to the act of homage paid to sovereigns, parents, and teachers, and is even employed to designate the acts of civility which take place among friends. It is not confined to the act of homage paid to invisible beings; indeed Kánghí, in his definition of the word *pái*, does not refer to invisible beings at all. The word 崇 *tsung*, which, according to the Imperial Dictionary, means "high and honorable; to fill and pile up high; to reve-

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rence and respect," does not convey to the Chinese mind, any idea beyond that of veneration; and even with the addition of *pai*, does not in their estimation, designate especially the act of religious worship. In fact, the Chinese have no term to express chiefly and eminently the act of paying divine honors; and there is no word in their language signifying obeisance, regarding which it would be proper, according to their *usus loquendi*, to restrict the performance of the act it describes to any but a divine being. The compound term 禮拜 *li pái*, which is frequently used for worship, is not found in their classics, and has been invented by the Mohammedans.

The word 祭 *tsi*, to sacrifice, is applied solely to the services performed towards invisible beings, but it does not in the estimation of the Chinese, involve the payment of divine honors, or imply that the beings sacrificed to are necessarily gods. As a proof of this, we may observe, that sacrifices are offered to the *Kwei* of men, as well as the *Shin* of Heaven; and that more offerings are presented to the manes of ancestors than to any other spirits besides. These *Kwei* or manes, though called *Shin*, are not considered by the worshipers as the gods of the persons to whom they belong, but as their disembodied spirits; and that very little of divinity is attached to them, in the estimation of the Chinese, is evident from the fact, admitted by themselves, that if such *Kwei*, or *Shin*, were not sacrificed to they would in the course of time become hungry and finally disperse.

Sacrifices among the Chinese were offered mainly as gifts and signs of gratitude; when they sacrificed to their ancestors they did it with the view of 報本追遠 rewarding their origin, and tracing it up to the remotest distance. They thought also that it was necessary 事死如事生 to serve their parents after death as they had served them during their lives: therefore they brought food and raiment, or the representations of them, that their deceased progenitors might have the benefit of these things in the invisible, as they had formerly experienced in the visible world. That portion of their deceased parents which was supposed to come and partake of the viands, was their 氣 *K'i*, spiritual energy, or their 靈 *ling*, spirit. They thought that these 靈聚而成鬼 spirits collected and became manes; and as they were invisible, they were also called 神 *Shin*. Since the 氣 *K'i*, or spiritual energies of ancestors were identical with the *k'i* or spiritual energies of descendants, the Chinese thought that the one was affected by the

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other; and thus the departed were induced to come. Hence they considered it necessary, that some connection should exist between the parties sacrificing, and those sacrificed to; otherwise the sacrifice would be of no avail. Descendants could therefore sacrifice to their ancestors; officers to the five spirits presiding over the dwelling; princes of the empire to the hills and rivers within their district; and an emperor to heaven and earth, because he was thought to be the son of heaven, and all under heaven was subject to his away. Any infringement of this order nullified, in their estimation, the very end of sacrifice. When sacrifices were properly offered, the spirit of the object or being sacrificed to was supposed to come, and by this means men were brought into contact with the spiritual world. The Chinese having conceived of invisible beings as in some measure like themselves, they hoped to conciliate them by the same means through which they try to gain the favor of men. They accordingly brought gifts and presents to the spirits, to render them propitious. They thought that spirits were personally present at such offerings (traces of which it was imagined could sometimes be seen), while such spirits were supposed to partake and enjoy the sweet savor of the viands. This was thought to gratify them; without it the spirits of the departed would be discontented, and if still existing in the form of spirits, would become malicious sprites and injure mankind.* Being rendered propitious by offerings, and being considered as invisible intelligences more powerful than man, the opportunity of their supposed presence was taken to implore their aid; hence prayers for happiness were sometimes connected with sacrifices; though some of the Chinese contend that this was not the original end of the institution.

These sacrifices also were none of them expiatory, and the idea of the victim being considered in the light of a vicarious atonement for sin, does not seem to have entered into the minds of the Chinese. Neither do we find that they considered the act of sacrificing as the payment of divine honors to invisible beings: they did not look upon the performance of these services as at all elevating the beings sacrificed to above their original position, nor did they ascribe any

* In the 8th section of the Lí Kí, page 38, the commentator says, 有鬼之祀故害人爲或所歸無其以屬爲不乃歸所
when the manes of the dead have some place to revert to, they do not become mischievous spirits, and because they may perhaps injure people when they have no place to revert to, therefore men sacrifice to them.

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appellation distinctive of divinity to them on the occasion: if the invisible beings sacrificed to were mere spirits before, they remained mere spirits still, and if regarded in the light of divinities before, the act of sacrifice did not in any way alter their position.

We have already shown, that by 天 *T'ien* and its synonyms, the Chinese meant divinity, without descending lower; and by *Shin* with its correlatives, spirits, whether high or low, good or bad; their sacrificing to mere spirits did not in their estimation elevate them to the rank of divinities; and their not sacrificing to divinities did not deprive them of any of their power or dignity.

The ancient Romans and the Lycaonians called both supreme and subordinate invisible beings *gods*, applying the term used by them for God by way of eminence to those who were merely his ministers and inferiors. The Chinese have a term or terms for God by way of eminence, which they do not apply to spiritual beings gene rally; and they have a term for spiritual beings generally by which they do not designate God by way of eminence. The cases are therefore different. Had they attached to all the beings to whom they offered sacrifice the appellation by which they designated God by way of eminence, there might have been some ground for applying the remarks of Cudworth and Waterland to the case in hand: but as they call them all spiritual beings among whom divine beings are to be found, the remarks of those esteemed authors do not apply. The class of beings sacrificed to in China are therefore spirits generally; there may be gods among them, but all beings thus honored are not necessarily gods; neither does the circumstance of their being sacrificed to constitute them, in the estimation of the Chinese, gods. Of course we admit, that according to Christian sentiments it is an idolatrous act to present sacrifices to any beside God by way of eminence; but the question is now, what estimate the Chinese form of the class of beings called *Shin*; and whether the act of sacrificing to them does, in the view of this people, raise the beings sacrificed to, from the rank of mere spirits to gods. To this question, the answer of the Chinese would undoubtedly be, that the act of sacrificing does not alter the nature or position of the beings sacrificed to, but leaves them in the rank or condition in which it found them.

Dr. Boone (page 57) then appeals to the dictionaries that have been prepared by foreigners, to sustain the meaning he has assigned to the word *Shin*; on which we may observe, that the first and most important requisite, in order to ascertain the meaning of a word, is to appeal to dictionaries prepared by natives, or to defini-

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tions of terms given by themselves. This Dr. Boone has not done, but has appealed to foreigners, for evidence on the point. "The testimony elicited by appealing to the dictionaries prepared by foreigners," he says, "notwithstanding some diversity of phraseology on the part of the Romish missionaries, agrees so entirely in regarding *Shin*, in one of the senses in which it is used, as the name of a class of beings to whom the Chinese offer religious worship, that we think it is entitled to great weight from its uniformity."

With reference to the "uniformity" here spoken of, we have to remark, that the witnesses produced on one side are only two, the dictionaries of "Morrison and Medhurst;" while the diversities alluded to on the other side are many, viz. the whole of the Roman Catholic missionaries and writers; how then can the testimony be called uniform and entitled to great weight in consequence? Again, this testimony is said to regard *Shin*, only in one of the senses in which it is used, as the name of a class of beings to whom the Chinese offer religious worship; from which we are left to infer, that it is used in another sense, in which it can not be thus regarded; if so, then *Shin* is an ambiguous term at the best, capable of being understood in one sense as well as in another, and therefore open to all the objections which Dr. Boone has brought against *Ti* with this additional one that it is never used by the Chinese to designate God by way of eminence, while *Ti* is.

But let us examine the testimony which Dr. Boone has brought in favor of his hypothesis. First, Dr. Morrison says, that "every evanescent, invisible, inscrutable, spiritual, operating power or cause is called *Shin*." That is, every kind of operating power or cause, it may be material (for in the estimation of the Chinese, spirit is rather opposed to body than to matter), or it may be fleeting and liable to dissipation, so long as it is invisible and inscrutable, is entitled to be called *Shin*. This description corresponds almost exactly with the phraseology employed by Knapp when explaining the word *Ruach*, which name the Hebrews gave "to all the invisible powers, whether physical or moral, which they saw in operation in the universe;" and agrees with one of Webster's definitions of spirit, as "that which hath power or energy; the quality of any substance which manifests life, activity, or the power of strongly affecting other bodies."

Surely this is not a proper term to be used for God, exclusively and par excellence, which is as applicable to elastic fluids and expansible substances, as it is to the spiritual nature of God, angels,

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and the souls of men? We may indeed, by dint of persevering instruction, lead the Chinese to see that the spiritual is rather opposed to the material than the corporeal (as the early Christians had to do when instructing the Greeks and Romans), but we shall find the utmost difficulty in leading them to confine the term to the Divine nature, when they have used it almost invariably for spirit, and never to designate God by way of eminence. Hence it is that, after mature consideration of the subject, the writer is led to dissent from the opinion of Dr. Morrison, and from his own previously conceived idea derived from his predecessor in lexicography, that *Shin* means "Divinity, God in the sense of heathen nations," or that "the Chinese themselves use Shin for God:" mainly because this meaning of *Shin* is based on no definition of the term yet met with in Chinese dictionaries or commentaries, and is opposed to the general tenor of every explanation to be found in native authors; which explanations agree invariably with the first description of the word given by Dr. Morrison, in the sense of spirit.

We have so completely established this assertion in the "Inquiry," that we may safely leave the burden of proving that *Shin* means divinity to the advocates of that term, and wait until they can show, from classical authority, that *Shin* is explained by any term to which the Chinese are in the habit of attaching the idea of divinity, or is used definitely for God. It remains yet to be proved that *Shin* means God in the sense of the Chinese notion, and until that is done, we may class the remark among those general assertions which frequently find their way into lexicons, but which, if the subject were more fully investigated, would be considerably modified by their authors. But even taking the definitions given in Dr. Morrison's Dictionary as they stand, we should demur greatly in adopting the term *Shin* for God by way of eminence, when it means, according to him, anything and everything spiritual, equally with that which is Divine. It appears, according to his own showing, to be just as applicable to spirits, the human spirit, and animal spirits, as it is to God in the sense of heathen nations; and indeed by his classing the signification spirit *first*, one might be naturally led to conclude, that such in his estimation is the primary idea. So much so, that he has not scrupled to employ the single term *Shin*, in his translation of the Scriptures, without the slightest qualification, for an evil and fallen spirit as unhesitatingly as he has to use it to express God in the sense of the Christian Scriptures. When a

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heathen nation, after having employed a term to designate God by way of eminence, has used it to signify imaginary invisible beings of a derived or inferior kind, we see no objection against Christians rescuing the term from its abuse, and applying it to its legitimate uses. On the other hand, however, when they have never employed the term as definitely pointing to one Supreme, and always used it in the sense of spiritual, invisible beings, whether high or low, we see great objection against limiting a word of such extensive signification, and confining it wholly to the expression of one idea; when particularly, the people among whom we come will not so confine it, but will always understand it in the extended sense to which they have for ages applied it.

If the term in question had been employed for God by way of eminence, and been confined to gods, whether supreme or subordinate, there would be some force in the reasoning brought forward in favor of its generic use for God; seeing however that the Chinese have never used it to designate the Supreme in their estimation, but have in a vast number of instances, and throughout every age, employed it in the sense of spirit, without any special reference to God, the argument is of no force, and the objection against its use generically for God, remains unshaken.

The declaration found in Dr. Morrison's English and Chinese Dictionary, namely that "God, or the *Deus* of the Chinese, was originally, and is still most generally *Shin*," is unsustained by any quotation from native authors. It would seem, that by "the *Deus* of the Chinese," Dr. Morrison meant the one supreme God by way of eminence, as far as the Chinese were acquainted with him; for he employed the singular number, as contrasted with the plural *Dii* which immediately follows. If such were his idea, we think the assertion untenable: the single individual, who might be called the *Deus* of the Chinese, never was, and is not now, designated *Shin:* and the term, when used, alone does not call up to the mind of the natives the idea which would seem to be set forth by the expression, "the *Deus* of the Chinese." We may be permitted here to contrast the above definition of *God*, with the signification of *spirit*, given in the same volume: namely, "Spirit; the opposite of matter; 神 *Shin*." It is difficult to account for two ideas so very dissimilar being expressed by one and the same term. It could not have been through the poverty of the Chinese language, for it contains 40,000 words: neither could it have been want of attention on the part

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of the Chinese, for they are very particular in their definitions, and excel in the voluminousness and preciseness of their lexicography It may be ascribed, however, to the foreign writer mistaking the meaning of the native term, particularly as he is the first European lexicographer on the Chinese language who has assigned this double meaning to the term; while all his predecessors, for two centuries have attached only one signification to it, that of spirit. The idea conveyed by this latter term is perfectly distinct from that which the word *God* represents; it is possible that in some writings, the words *God* and *spirit* may be confounded: but such writings are certainly not remarkable for their accuracy, and in all dictionaries to which we have had access, in every other language, the two ideas are kept perfectly distinct, while the term which stands for *spirit*, as opposed to *matter*, is never made to represent the natural idea of God.

Referring to Dr. Morrison's remark, that the *genii* of particular places are also called *Shin*, Dr. Boone says, "these, though at first called *genii* by the Doctor, are afterwards by him correctly rendered *gods*, as they are all objects of religious worship." If, however, he had consulted another part of the volume, under the word *genii*, he would have found the 山神 *shán shin*, and the 河神 *ho shin*, described by the term *genii*. Which of the two terms Dr. Morrison considered the correct representation of *Shin* in the passages in question, he does not say; they are, however, of very different meanings, as will be seen from Webster. In Riddle's Latin Dictionary, the genii of the Romans are said to have had offerings presented to them at certain times, and people swore by the genii of particular persons, yet Riddle does not say, that such worship raised the genii to the rank of gods.

With regard to the dictionaries which have been published by myself at successive intervals, I have only to say, that on my first arrival in the missionary field, I found my predecessors in the Protestant mission habitually using *Shin* for God; and thus the idea was early instilled into my mind, that such was its meaning. For several years I followed the example thus set before me, and used *Shin*, with 神天 *Shin T'ien*, 神主 *Shin Chú*, and such like terms, for the Deity. A growing dissatisfaction with these words, at length induced me to abandon them; still the views previously entertained, and the force of habit, had much influence in leading me frequently to attach a meaning to *Shin* which I now think it will not bear. It was not until the commencement of 1847, that I set myself thorough-

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ly to study the subject, by examining all the passages in the Chinese classics in which the word occurs; the result of which has been a settled conviction, growing stronger every day, that the main idea conveyed by *Shin* in the Chinese classical writings is *spirit* and not *God*. If I be asked to account for the fact of my being thirty years at the study of a language, before I could find out what I now think to be the true meaning of so important a term, I can only plead the force of early education and constant habit, over which I had little control, and the want of time to give the subject that close investigation which I have since been enabled to afford it. Every man is entitled to modify his opinion; others have done the same; and the author of the Essay tells us that he entertained very different opinions to those which he now sets forth, up to the year 1847. when he entirely altered his views on this subject.

Dr. Boone (page 61) quotes the Roman Catholic writers very briefly; a fuller account of their views may be seen in the Inquiry, pages 118–126: they are almost unanimous in giving to *Shin* the meaning of *spirit*, and nothing else. A suggestion is thrown out in the Essay, with the view of weakening the force of the evidence adduced from this quarter,—that their works have been prepared since the decision of the Roman see, that 天主 *T'ien chú* should be used for God. It has, however, been shown in the Inquiry, that some of those who wrote before that bull was issued, entertained the same views of *Shin*, as meaning spirit; and the case is not much altered with respect to those who wrote after; for the papal bull had only respect to the name which Romish Christians should use for God, and did not allude to the meaning which should be attached to the word *Shin*, it having been already settled on philological grounds to mean spirit, genius, &c

In quoting from Visdelou, Dr. B. has omitted a very important statement immediately following the first sentence adduced by him from that author, that "the *Shin* of the Chinese is an appellation common to all intelligences, even to that of men;" which if viewed in conjunction with the previous sentences would show that not only is it going too far to call the *Shin* gods, but that the word *Shin* is of so extensive an import as to include in it all spirits in whom is the faculty of understanding. In the next quotation, we have Visdelou's opinion of what the Shin, Kwei, and K'i are; for he calls the 天神 *t'ien shin*, celestial genii, the 地祇 *ti k'i*, terrestrial spirits, and the 人鬼 *jin kwei*, manes of men; the two first of

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which terms Dr. Boone insists on translating celestial and terrestrial gods; while the latter term, notwithstanding the objects it represents are sacrificed to, he calls the manes of men.

In the next sentence quoted from Visdelou, he says, "this idea of the *Kwei Shin*, so far as it regards the gods solely is moral and popular;" but as he has already told us that to translate *Shin* by *gods* is going too far, we must conclude that the expression is to be understood in an inferior sense.

The same author's account of the physical *Kwei Shin*, Dr. Boone has passed over without remark: but as they are important to a right understanding of the subject, we shall here quote them.

"Either this notion is physical and philosophical, and on that account is considered in two ways; for as regards the nature of all things and even that of men, philosophers define the *Kwei Shin* as *liáng nang*, 良能 natural powers of a double matter, i. e. of 陰陽 *yin yáng*, a perfect and imperfect matter; or else, as Chángtsái more clearly says, The *Kwei* are the *Shin* 神 of the 陰 imperfect matter, and the 神 *Shin* that of the 陽 perfect. Others, with regard to the etymology of the words, interpret the term 神 *Shin*, by another (*Shin* 伸) of the same sound, which signifies to extend; and the term 鬼 *Kwei*, by another (歸 *Kwei*) of the same denomination, meaning to fall back, to bend one's self back, to shrink up; and by this extension and contraction, which they call the systole and diastole of nature, they figure the vicissitudes of nature in its alternate generation and decay. For they do not imagine that the *Kwei Shin*, considered as the innate properties of the 陰陽 double matter, are of a nature subsistent of themselves, but solely the forms of things; neither distinct even from the things which they compose, and of which they are an intrinsic and essential part, nor even from matter. They say, that the *Kwei Shin* of this kind are the inward principles of all effects, prodigies, and miracles of nature; that at their approach all things spring forth, grow old, and gain strength; and at their retreat all things decrease, grow old and die. In fine, it is of these physical *Kwei Shin*, that so to speak, are composed the *Kwei Shin* which are of substances existent in themselves, as (in the opinion of many) are the manes of the dead.

"But as it regards the dead, they divide the human soul into two parts; the one mobile and subtile, whence proceeds the faculty of knowledge, and this they call the 魂 *hwan*; the other fixed and gross, whence proceeds the faculty of feeling, and this is called 魄

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pih. The *Kwei Shin*, or the manes, directly correspond to these two parts. For after death, the first of these parts, being released from the bonds of the body, returns to heaven whence it came, and becomes 神 *Shin:* and the second, to which it was attached and belonged, returns to earth, whence it had been taken, and becomes 鬼 *Kwei.* Thus all the mystery of the sacrifice made to the manes of deceased fathers, mothers, and ancestors, consists in this that by the secret power of a certain sympathy, the two parts of the soul are so much moved and struck by the sincere piety of those who sacrifice, that they reünite for the time, and enjoy the offerings presented to them. The definition of the soul and the manes is taught in few words by Ching-hiun, who says, The *Shin* 神 of the 陰陽 perfect and imperfect matter, are called 精 *tsing*, semen, and *k'i*, 氣 breath; the 神 *Shin* of the 性情 affections and nature are called 魂 *kwan*, the more subtile part, and 魄 *pih*, the grosser, part of the soul. Thus meaning to say, that both the semen and the spirit proceed from the divine blossom of the double matter; that from the spirit, or more subtile vapor, comes the more subtile part of the soul, or the faculty of knowledge; and that from the semen, or the grosser vapor, comes the grosser part of the soul, capable of feeling and affection."

It is evident from the above, that M. Visdelou regarded the plysical *Kwei Shin*, according to the view of the Chinese philosophers, not of a nature subsistent of themselves, neither distinct from the things which they compose; nor even from matter. The other Kwei Shin, which are of substances existent in themselves, or spirits and manes, he describes the Chinese as teaching to be composed of these physical Kwei Shin, which at the death of man return to the elements of which they were composed; except when influenced by the sacrifices of descendants, they unite for a time, and enjoy the offerings presented. Surely these can not be viewed as gods, notwithstanding the sacrifices presented to them: and when M. Visdelou used the word in this connection, he must have employed it in some other sense than that which is usually attached to the term. Indeed Dr. B. admits, that Visdelou prefers to call them *genii*, while, in our estimation, *spirit* is the more proper rendering. The difference, however, he contends (on page 62) "is more in phraseology than in anything else; and it is a mere quarrel about words to contend whether we shall call them genii, spirits, or Gods." To this we reply, The matter might perhaps be thus disposed of, if

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the whole controversy were not one of phraseology, or the most proper word to express a given idea; and when the word produced by the one party does not express the idea intended, it becomes a matter of great moment, what diction is employed. The idea intended to be expressed is that of God: allowing that we cannot get a term to express the Christian idea of God, we ought at least to have a term that will represent the Chinese idea of God; one that will bring up to the Chinese mind the conception of perfection or supremacy, or something which, in their estimation, approaches the natural idea of God. That the Chinese have such a term, has been shown in the Inquiry. Dr. B. is dissatisfied with this, and suggests in its stead a term, which intelligent writers on the language say means *spirit*. A difference of phraseology here is of much moment. Were the word *spirit* to be used in every passage of our English bibles where God occurs, what would the reader think of it? Would his astonishment or repugnance be at all diminished, by being told that spirits were sometimes the objects of worship, and that the highest God was included among the class of spirits? Would he concede that it mattered not what term was used, seeing that a spirit, who is the object of religious worship, must be accounted a god in the pagan sense of the word, when at the same time, the pagans themselves do not so think of it?

But Dr. B. says that he never contended for *Shin* meaning God in the proper sense of necessarily existing, supreme, &c., thinking that the Chinese have never conceived of such a Being, and therefore have no name for him. To this we may reply, that the idea of a necessarily existing Being, who has been from all eternity, is one of which the human mind can at best form but a very inadequate conception, and we need not be surprised if we do not find the doctrine expressly stated in the writings of a people, who have derived little or no aid from Divine revelation; yet it is remarkable, that the Chinese never speak of the origin of him, who in their estimation is the Divinity; and by whatever term they designate that Being, they never allude to his generation or production. If, therefore, the doctrine of the necessary existence of the Divinity be not stated, it is not denied; and with respect to the attribute of supremacy mentioned by Dr. Boone, it has been shown in the Inquiry, that this is one of the chief characteristics of that Being, to whom the Chinese ascribe the production, direction and preservation of all things. Are we therefore to reject a term, or terms, which they have employed to designate the Divinity in their estimation, because

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such term or terms do not embrace all which we find attached to the idea of God, in Christian Theology? Such a principle would have debarred the apostles from the use of the word Θεος, in writing for the Greeks, although that word was used by the latter for expressing God by way of eminence; and was of more restricted import than is the very generally applicable word *Shin* among the Chinese.

Dr. Boone states (on page 62), that "as the chief object to whom the Chinese offer religious worship is a *Shin*, to translate *Shin*, genii, and to maintain that it never means God, is to deny that the Chinese have any gods at all: for if the highest object of religious worship is to be reckoned among the class of genii, the inferior objects can be nothing more." We have shown, however, that *Shin* means *spirit*, which term we prefer to genii. Taking this view of it then, we might say justly, that the highest invisible being among Christians is a spirit, and that the word *spirit* can never properly be taken to mean God; and yet we should not thereby deny that Christians have any God at all; for, though the highest inhabitant of the invisible world is reckoned among the class of spirits, he may be something superior, while all other invisible intelligences may be nothing more than spirits. Having shown that *Shángtí* is the most honorable of the *Shin*, Dr. Boone contends that it is the same whether we translate *Shin*, God or genii; but it is not the same whether we render that term God or spirit; for, though the highest class of beings may be included in the class of spirits, the word *spirit* does not afford the best term by which to render *Elohim* or Θεος: and if the concurrent testimony of Chinese lexicographers and commentators be of any worth, *Shin* must be rendered *Spirit*.

On page 63, Dr. Boone adduces the testimony of Drs. Morrison, Milne, and Marshman, to prove that *Shin* is the generic name for God, because they used it in their Chinese writings as the appellative name of God. Granting this, we have also shown that they have used *Shin* as the appellative for spirits. and even for evil spirits, at the same time that they used it to designate God by way of eminence, on one and the same page of their Chinese writings. The same term surely could not fully represent both ideas: if it could, we can only say, that the Chinese language differs from every other, as we know of no other tongue in which the same term, without qualification, is used to designate the Supreme Being, which is also used for every kind of spirit, including the human soul; and it would need very strong philological evidence to establish the fact. If it could not, then the celebrated missionaries referred to

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were wrong in one or other of the uses to which they applied the word *Shin*. We have shown that they were *not* wrong in employing *Shin* in the sense of spirits, whether good or bad, human or divine, according to the known usages of Chinese writers; and Dr. Milne himself confessed that he was wrong in using it for God, for he has said in his Gleaner, that "in native Chinese books, the word *Shin* seldom *if ever* denotes the Deity," and that it very generally signifies a spirit. On this account probably, he has used *Shángtí*, and not *Shin* in the last tract he ever published. Dr. Morrison, also, seems to have become dissatisfied with the term *Shin*; for in his last Chinese work, he has employed about a score of phrases to express the Deity; nearly the whole of which are allied to 天 *Tien* or 帝 *Ti*, and not to 神 *Shin*. The argument drawn from their Chinese writings is therefore, very much weakened by their using the term in two different senses, and by the subsequent modification of the term employed by them to express the Deity.

But Morrison and Milne were not the only Europeans who wrote in Chinese; there were others to whom the language was in a sense vernacular, from long residence in the country; we mean the Romish missionaries, to whose writings in Chinese an allusion has already been made in the Inquiry, and throughout whose publications *Shin* is invariably used in the sense of *spirit*; and yet, lest it should be said, that these were biased by the Roman bull published in 1710, it has been also shown that the Mohammedans and Syrian Christians, who wrote a thousand years ago, likewise used *Shin* for spirit only, and never for God. either in the sense of supreme or subordinate, true or false deities.

In the version of the New Testament prepared by Mr. Gutzlaff and myself, in 1835, the word *Shin* was used for false gods, while another term was selected for designating the true God. This has been objected to on the ground, that as the sacred writers give the name Θεος to false gods, as well as the true, it is therefore necessary to employ the same term in all cases when translating the Scriptures into a foreign tongue. Upon this we may observe, that Stockius considers the word Θεος to be used properly when applied to the true God, and improperly when attached to false ones; and, according to the rule generally followed by translators, where various things are meant by one and the same term in different connections, the propriety of using two or more words to express the different shades of meaning of any given term might be pleaded for. To which we may add, that the Arabic, and all its cognate versions, have employed

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different terms to render Θεος, when designating the true God, and when alluding to false ones; and so in other countries, where a monotheistic feature is observable in the religion of a people, or where according to the analogy of their language it would be improper to apply the word used for designating the Supreme, in their estimation, to invisible beings of an inferior order, the same example might be followed. Admitting, however, for the present, that the generic term, if one can be found, should usually be employed for rendering Θεος, we cannot subscribe to the propriety of using *Shin* when speaking of God by way of eminence, because it is generic for all spiritual beings and energies, and would not be understood by the Chinese as designating the supreme Being.

Dr. Boone says on page 64, that the use of *Shángti*, as the appellative name of God in Chinese, has ceased to be advocated by all; and then observes, in the next sentence, that the majority of missionaries have abandoned the phrase *Shángti* for the true God. Upon this we would remark, in passing, that these are two distinct ideas; we do not know that it was ever contended that *Shángti* was the appellative name of God in Chinese, but many missionaries thought, and still do think, that it may be safely employed for God by way of eminence; and there can be no more impropriety in using *Shángti* for God in Chinese, than there could be in using a word signifying "the supreme," in any other language. Various terms designating Deity may be employed in conversation and books, for the purpose of marking to what being we allude, when speaking of God; the only question is what term should be employed as an equivalent for Θεος and *Elohim* in translating the sacred Scriptures.

In this view of it, some missionaries may think that *Shángti* is not sufficiently generic, as others do that *Shin* is too much so; and may therefore feel desirous of obtaining another term, which, while it is used by the Chinese for the Supreme, is also applied to inferior deities in their estimation, without being universally applicable to all spiritual beings and energies, as *Shin* is. With this view 帝 *Tí* was proposed; and in order to meet the scruples of some, *T'ien tí* 天帝 was suggested, as a phrase at the same time generic and distinctive, while it is never mistaken by the Chinese as expressive of anything but a Divine being. That these terms were not brought forward before, would be, if true, no argument against their propriety; but such is not the case. In a Roman Catholic work, entitled 天教合儒 *T'ien Kiáu hoh jū*, written many years ago, the principal passages in the Chinese classics, which have any

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reference to the supreme Being, so far as the Chinese were acquainted with him, are cited; and the terms used by classical writers for expressing the idea of God by way of eminence, are placed in order; at the head of these stands 帝 *Tí*; then follow 上帝 *Shángti*, 古帝 *Kú-ti*, 昊天上帝 *Háu t'ien Shángti*, 皇天上帝 *Hwáng t'ien Shángti*, &c., for all of which phrases, in the sense intended, authorities are cited from the standard writings of the Chinese; showing that the compiler (who was evidently a man well versed in native literature) thought that the word 帝 *Tí* was entitled to rank first and foremost as the appellation of the supreme Being in Chinese. There are some missionaries, however, who, taking into consideration the difficulties of the subject, still think that the safest way would be to employ *Shángti* for God by way of eminence, and *Shin* for false or pretended deities, even in the translation of the Scriptures.

Dr. Boone, on page 66, adduces the translation of the New Testament prepared by Mr. Gutzlaff and myself, to show that we have used *Shin* as the appellative name of God in Chinese. He says, that Θεος in the said version, when referring to the true God, is always rendered by *Shángti*, and when it does not refer to the true God it is rendered by 神 *Shin* alone, or 神明 *Shin ming*; i. e. in about twelve hundred instances, Θεος is represented by *Shángti*, and in about twelve by *Shin*. In the former cases, Θεος is intended to convey the natural idea of God, or God by way of eminence; and in the latter, it is employed improperly, according to Stockius, to denote, by metonymy, *magistrates*, who rule in God's stead on earth; *Satan*, who operates in the wicked that submit to his will; and the *belly*, to which the voluptuous consecrate all their thoughts. It is also attributed catachrestically, or in a forced and unnatural sense, to idols, who, though they are nothing in the world, are worshiped by idolaters in the place of God. Now in order to prove that the word *Shin* was used in the version above referred to as the appellative for God, it would have been necessary to show that it was used as a common name for the whole class of beings called gods, including Him who is denominated God by way of eminence, in which sense it almost invariably occurs; but in this sense and in these instances, it appears that *Shin* is not used, and is employed only in those cases where the word θεος is wrested from its natural sense. Thus it would seem, that we have not used *Shin* as the appellative for God, but as the appellative of a class of beings who are manifestly inferior to God; while we invariably used another term to express the idea which we conceived the sacred writers intended to convey, when

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using the word θεος in its proper sense. Whether we were right or wrong in so doing, it is not necessary at this stage of the argument to inquire; the question is, whether the term *Shin*, which we have used for false and inferior deities, and not for God par excellence, can be considered as our appellative for God. *Shin* was undoubtedly the appellative for God in Morrison's version, for he used *Shin* in every place where θεος occurred in the original; but it was not so used in the version executed by Mr. Gutzlaff and myself.

Perhaps it may serve to throw some light on the subject, to institute a comparison in this respect between our version and the Arabic. In that language, the appellative for God differs in some degree from the name of God par excellence; the one being *Ilah*, a god, and the other *Allah*, the God. In the Arabic version of the Scriptures, the first term is used in all places where any God is referred to, and the latter where God by way of eminence is meant, as in Deut. 4: 35, "The Lord he is the God *(Allah)*, and there is no other god *(Ilah)* besides him;" where *Ilah* is the appellative for god in common, and *Allah* the designation of God, par excellence. The difference consists in the addition of the article. *Ilah*, therefore, may be considered as the appellative for god in Arabic. Had we followed this plan, and used *shin* for any god, and then employed the same term, with some distinctive adjunct, as 彼神 *pi shin, that Shin*, or 彼一神 *pi yih shin, that one Shin*, for God by way of eminence, it might have been said that we used *Shin* as the appellative for God. But when we have employed a wholly different term for God in a special sense, and a term which has naturally no affinity with *Shin*, it can not be said that we have employed this latter as the appellative for God in our version. It may indeed be urged, that we have used *Shin* in an appellative sense by employing it for the class of pretended deities; but it can not be said that we have used it appellatively for God, because we have abstained from employing it especially for God. The propriety or impropriety of separating the two ideas is a distinct subject for consideration. The above remarks will be sufficient to show that Mr. Gutzlaff and myself, in the version referred to, have not used *Shin* as the appellative name of God in Chinese.

(To be concluded in the next number.)

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ART. II. *Notices of Works upon the regions west and north of China, and Travels into India, written by Chinese authors, between the 5th and 18th centuries of our era.* BY S. JULIEN.

[*Note.* The following valuable notices compiled by M. Stanislas Julien, have been forwarded to one of his correspondents in China, with the request that they might appear in the Repository, in order to assist the search after the works mentioned therein by missionaries and other so situated that they could make investigations in libraries and convents where he supposes them to be hidden. The whole article is rather too long for insertion, while the object in view will not be impeded by the liberty we have taken in abridging it. The investigation of the writings and travels of the followers of Budha have a bearing upon the efforts made to Christianize the multitudes who profess that faith, by showing the grounds of their belief, and any assistance given in understanding their tenets will enable the advocates of Christianity the better to show their unsoundness. In reprinting it, the French orthography of the Chinese names has been slightly altered.]

From the 5th to the 18th century of our era, various Chinese authors have composed a considerable number of works, relating to the geography, the statistics, and the history of the *Si Yih* 西域, an expression designating the countries both to the west and north of China. Some were official writers, generals, or learned men delegated by the emperors to subject states, or to those which they were desirous of adding to their immense possessions; others, more worthy perhaps of our attention, on account of their self-denial and personal devotion, were Budhist pilgrims, who made it their business to describe the countries they had traversed before arriving in India (the voyage to which was the constant object of their pious curiosity), and those which they had passed through and studied even in India itself, whither they went to gather religious books, to gain instruction in the doctrine of Sakyamuni, and to contemplate the ancient monuments which recalled to them the venerable traces of past Budhas.

Some of the works of this nature formerly in existence in China, among them a few very extensive, seem not to have reached us. The recollection of these losses will impart a higher value to the little that remain, and perhaps also an accurate account of the original titles will stimulate the zeal of the sinologues and missionaries who reside in China, and aid them in making or ordering researches into the libraries of the great literary centres at Nanking, Súchau fú, and Peking, or elsewhere. What gratitude would they cause to be felt in Europe if they should succeed in discovering some of the vast descriptions of ancient India, and those lengthy accounts of voyages

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into the *Si Yih*, which the silence of the Imperial library at Peking and of all Chinese bibliographies, lead us to fear are lost.

To give an idea of the resources afforded by the great libraries of China, to educated persons who have access to them, and who are able personally to make researches, or to direct the investigation of literary men, I will cite a kind of discovery due to the zeal of Mr. R. Thom, formerly English consul at Ningpo, whose early death will ever be regretted by all sinologues. I sent him a list of nine commentaries upon the writings of Láutsz', of which the principal have been wanting in Chinese libraries for more than a century, and for which my correspondents in China had long sought in vain. Through means of an officer at Ningpo, Mr. Thom applied to the director of the library at Nanking, who borrowed the editions mentioned, and caused them all to be copied, the whole making 232 volumes 4to.

Many French missionaries are now in the neighborhood of Nanking. If then, any of them, desirous of attaching their names to the discovery of literary treasures which we here bring to their notice, will cause them to be sought for in the rich library of that town, by educated and persevering scholars, they doubtless would find a certain number, and they may be assured beforehand that the expense of copying would be fully repaid by the precious documents with which the history and geography of Asia would be enriched.

The information here given is drawn from the encyclopædia *Yuh Hái* 玉海, from the great catalogue of the emperor Kienlung, from the Encyclopædia of Má Twánlin, entitled *Wan-kien-tung-káu*, and from the imperial supplement to it. I first mention those now possessed by the Royal Library at Paris.

I. *Fuh Kwoh Ki* 佛國記 *Memoir upon the Kingdoms of Budha, in one book.* This work was composed under the Sung dynasty by the Shamanean *Fáh Hien* 法顯. The *T'ung-tien* 通典 of T'ú Yú 杜佑 (published under the Táng) mentions this account, but it gives the author the name of *Fáh Ming* 法明. But as the emperor Chungtsung of that dynasty had the name of Hien 顯, the writers of the Táng dynasty (obliged to avoid its use) employed in its stead the synonymous word *ming* 明 (brilliancy).*

II. *Sang Hwui-sang sz' Si Yih Ki* 僧惠生使西域記 *Memoir of the Shamanean Hwui-sang sent to the Si Yih.*

In the year A. D. 518, the empress of the northern Wei dynasty

* The work has already been noticed in Vol. XI, pp. 334-336, so that it need not be again described in this catalogue.

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commissioned Hwui-sang (*bhickshu*, or mendicant monk), attached to the convent of Ts'ung-lí, and Sung-yun, 宋雲 a native of Tun-hwáng, to go into the Sí Yih to seek Budhist books. They procured 170 different works, which all belonged to the profound doctrine of the *Mahâ-yâna* (the Great Vehicle). This relation, which forms some thirty pages in the new edition of the collection entitled *Hán-wei Tsung-shú*, is also found in the collection *Tsin-tái-pí-shú*, in the Royal Library. It was published in 1833 in German by C. Fred. Neumann, in his memoir, entitled *Pilgerfahrten buddhistischer Priester von China nach India.* But the learned Bavarian made use of a very incorrect text, that of the *Hán-wei Tsung-shú*, which has led him into some serious errors. I propose to give a French translation in the "Journal Asiatique," and shall be satisfied with noting the readings and corrections supplied by the other edition.

III. *Shih shí Sí Yih Kí* 釋氏西域記 *Memoir upon the Sí Yih, by a Budhist monk.*

This work has not reached us entire. There are several fragments in the *Shwui King chú* 水經注 (in forty books), commented on by Lí Táu-yuen, who lived, as Hwui-sang did, under the later Wei. These fragments have been reünited in the geographical work of the celebrated Lin T'seh-sü.

IV. *Tá-t'áng Sí Yih Kí* 大唐西域記 *Memoirs upon the Sí Yih composed under the great T'áng dynasty.* In 12 books.

This work, making 585 quarto pages, the most extensive and the most important of its class which has reached us, was compiled from Indian books in compliance with an imperial decree about the year 645, by Hiuen-tsáng 玄奘 a Budhist monk, with the title of *Sán-tsáng-fáh sz'* 三藏法師 Doctor skilled in the knowledge of the three collections (in Sanscrit *Tripitakâtchârya*), and enlarged with his personal observations on the countries he had traversed. The work was afterwards put into more elegant Chinese by the Shamanean Pien-kí 辯機; and still again submitted to a new revision, because Hiuen-tsáng, having spoken only the different dialects of India for nineteen years, had lost the habit of writing his own tongue with the desirable accuracy and beauty.

The biography of Hiuen-tsáng is found in the *Kiú T'áng shú* 舊唐書 or first Annals of the T'áng dynasty; the Budhist encyclopœdia *Fáh-yuen-chú-lin* 法苑珠林 (lib. 38, fol. 2, and lib.

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39) gives an itinerary a little different from that in his work; finally we may read in the *Shuh-káu sang Ch'uen* 續高僧傳 (lib. 4 and 5) a biography of this monk, and a sketch of his voyage. According to the Catalogue of the library of Kienlung (lib. 71, fol. 7), this traveler visited 183 kingdoms. This number is confirmed by the *Yuh Hái*, where another author judges that Hiuen-tsáng visited only 140 kingdoms, and speaks of 28 other countries according to the traditions or accounts of his contemporaries. He devoted the 8th and 9th books to the description of the kingdom of Magadha. In this work "he describes the manners and customs, the ceremonies, the dress, the extent of foreign countries, the products of the soil, the commerce, and the industry of the inhabitants, and enlarges especially upon historical facts, political and religious events, monuments and legends, the sects, and the works suited to make known Budhism and Brahininism."

The different portions of the *Tá-t'áng Sí Yih Kí* are distributed according to their geographical arrangement in the *Pien-i-tien*, only there is omitted the important description of *Kapilavastu*. Happily we possess two different editions of this work where the geographical notices are arranged in the order which the author had adopted. A second copy of the imperial edition has been sent by me to China, in order to cut and print a text perfectly identical, with which I purpose accompanying the translation and commentary which I have been preparing for many years.

V. *K'iú-fáh káu sang Ch'uen* 求法高僧傳.

According to the *Chin-i-tien* (Description of the sacred books of Gandjour and Dandjour, lib. 10, fol. 43), this work, forming two books, was composed under the T'áng dynasty, in the kingdom of *Shih-li-fo-chih* (Sribodja) washed by the south sea, by the Shamanean I'-tsing 義淨 on his return from the kingdoms of the Sí Yih. The author relates the life and travels of fifty-six Budhist monks from China, Cochinchina, and Siam, who, under the great T'áng dynasty, went into India to study the doctrines of Budha. Many of them fell sick during their painful voyage, and were unable to return to their country. Towards the end he gives a detailed account of the convent of Karandaka. Má Twánlin tells us (lib. 227, fol. 16) that the monk I'-tsing went to India under the emperor Chungtsung of the Tang dynasty (between A. D. 686 and 689). The greater part of the editions have the words, "compiled by imperial decree," which shows

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the confidence enjoyed by this writer, and gives great value to his account, which is double in extent to that of Fáh-hien.

VI. *K'i-nieh Sí Yih Hing-ch'ing* 繼業西域行程 *Itinerary of the Journey of Ki-nieh to the Sí Yih.*

In A. D. 964, the emperor Táitsú issued a decree, obliging three hundred Shamaneans to repair to India to seek the *Shih-lí* (çarira) or relics of Budha, and the books written on palm leaves (see Journal Asiatique, Aug. 1847, p. 103). They placed at their head a monk named *K'i-nieh* 繼業, a native of Yáuchau, who returned in 976. Among the manuscripts belonging to his convent was a work on the *Nirvâna* in 40 books, and at the end of each he succinctly described the circumstances of his voyage. This itinerary is found in the *Wú-chuen Luh* 吳船錄, composed by Fán Ching-tá 范成大, who lived under the Sung dynasty. The Wú-chuen Luh, which forms two books, has been reprinted in the eighteenth section of the great literary collection *Chí-pú-tso-chái* (in 240 vols.), in the Royal Library. I will add, by the way, that the sixteenth section of this great collection contains a long account of an embassy sent to Corea in A. D. 1124, entitled *Siuen-ho fung sz' Káu-lí t'ú King* 宣和奉使高麗圖經 in 40 books. Sü K'ing, 徐兢 the author, was one of the mission, and compiled the work and presented it to the emperor on his return. The four volumes are divided into twenty-eight sections, embracing the geography of Corea, the manners and customs, the laws and regulations, the rules of etiquette, and the route followed by the embassy in going and returning.

VII. *Shih kiá fáng Chí* 釋迦方志.

Description of the countries of India, illustrated by the preaching of *Sakyamuni*; in 3 books; composed under the T'áng dynasty by Táu-siuen 道宣, a monk attached to the convent *Sí-ming sz'* 西明寺 He lived A. D. 682-683, under the emperor Yungchun, and is the author of several important works, *e. g.* of the *Tá-t'áng nú tien luh*, a catalogue of Budhist works in existence in his time, 4 vols. 8vo.; of a supplement to the History of celebrated Shamaneans, *Shuh káu-sang Ch'uen*, 20 vols.; and of the *Fáh-yuen-chú-lin* (or Pearly forest of the garden of the law), a vast and valuable Budhist encyclopædia in 120 books, 40 vols. quarto.

VIII. *Tá-t'áng Tsz'-ngan sz' sán-tsáng-fáh sz' Ch'uen* 大唐

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慈恩寺三藏法師傳 History of the doctor versed in the three collections *(Tripitakatchâryya)*, attached to the Benevolent convent under the T'áng dynasty.

The monk mentioned by this title is Hiuen-tsáng. As far as I can judge from long fragments inserted in the *Fúk-yuen-chú-lin*, lib. 38, 39, this work is less the history of the celebrated traveler, whose work we possess, than a description of his journey through India; it differs in many places from the original account, and might serve to explain or develop the other. We see in the *Kái-yuen-shih-kiáu-luh* (Catalogue of Budhist works existing under the T'áng dynasty in A. D. 713-742), book 20, fol. 33, that this work, which forms two volumes, was composed under the same dynasty by the Shamaneans Hwui-lí, &c., who were attached to the convent called *Si-tái-yuen sz'*. This is still in existence, and like the preceding forms part of the Chinese edition of the Dandjour (the second Budhist collection in 240 vols. fol.), which the Russian government has just caused to be purchased at Peking, at the same time with the Gandjour in Chinese (the first collection in 108 vols. small folio).

IX. *Hwáng-yü Si Yih t'ú Chí* 皇輿西域圖志 *Description of the countries of the west, subject to China, with maps.*

This work in 52 books, compiled by imperial order, appeared in 1763, divided into 20 sections. 1st. Four books eulogizing the conquests of the emperor. 2d. Three books containing an examination of the charts, numbering twenty-one, to which are added twelve ancient maps. 3d. Two books of tables showing the political and territorial divisions, and changes in the names of countries since the Tsin and Hán (249 B. C.) down to the Yuen and Ming (A. D. 1647). 4th. Degrees of latitude and longitude, two books. 5th. Limits and frontiers, twelve books, described under four *lú* or circuits: viz., A. *Ngánsi Nán Lú*, comprehending all the districts beyond the barrier called *Kia-kú kwán*. B. *Ngánsi Peh Lú*, extending from Hamí to Barkoul, and including Ouroumtsi. C. *T'ien-shán Peh Lú*, or Songaria, reaching from Kur-kara usu to Tarbagatái; I'lí is a dependency. D. *T'ien-shán Nán lú*, or Eastern Turkestan, and extending from Pidjan to Khoten, comprising all the Mohammedan tribes. 6th. Mountains, four books. Beyond the barrier Túmen kwán extend chains of mountains, and large rivers, covering a distance of 1100 lí, are seen flowing down; as it was not possible to divide the chains of mountains and the rivers so as to give them to their appropriate

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country, they have been placed in special sections. 8th. Civil and military magistracies, two books. 9th. The army and fortifications, with the forts and military stations, one book. 10th. Military colonies and their administration, two books, to which are added tables of population. 11-13th. Tributes and imposts, monetary systems, schools; three books. 14th. Principalities conferred by imperial decree, two books. 15, 16th. Manners and customs, and music, two books. 17th. Clothing and cloth, two books. 18th. Indigenous productions, one book. 19th. Countries situated beyond the frontiers, whose inhabitants follow the Chinese calender and pay tribute, three books. 20th. Historical miscellanies, two books.

According to the great Catalogue (book 60, fol. 47), whence we have drawn the preceding details, "this work was compiled by imperial command, not only to fill up the gaps of the ancient annals and treatises of geography, but also to rectify the errors which might have escaped the historians of the different dynasties." The table given above may lead us to judge of its high importance; but to the best of my knowledge it exists in no European collection of Chinese works, and up to the present time I have not found it in China. The plenipotentiary Lin Tseh-sü extracted largely from it for his treatise on geography published in 1844.

The official character of this work gives it an imposing authority; and we hope that these details will inspire sinologues residing in China with the desire of obtaining it in order to communicate to the learned world, by their personal efforts, or by sending it to Europe, the substance of the precious documents which it contains upon the history, statistics, and geography of the Sí Yih.

Works upon the Sí Yih whose existence is uncertain.

Many works are described in the *Yuh Hái* (book 16) and other collections, or quoted by Chinese authors. without stating whether the extracts they give have been taken by them from the originals, or whether they are fragments preserved by tradition. If missionaries living in the interior of China would collect the titles of the following works, and make careful inquiries for others of this class which may be buried in the great libraries of China, they would confer no little service to oriental literature.

I. *Sui Sí Yih t'ú Ki* 隋西域圖記 Memoirs upon the Sí Yih, with maps, published under the Sui dynasty. 3 books.

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In (A. D. 60), as the people of the different kingdoms of the Sí Yih came to traffic at Cháng-yé 長夜, the emperor ordered Fei-kü 裴矩 to protect them in their commmercial transactions, to oversee them, and study their manners. He made researches into the barbarous kingdoms of these merchants, their manners and customs, their mountains and rivers, and the means of bringing their countries under subjection. It was then that he composed the above memoirs, in which he described 44 kingdoms. He also made a collection of geographical charts (*ti t'ú* 地圖). He recognizes three principal routes; namely, the northern route, which began at *I'-ngo;* the middle route, which began at *Káu-ch'áng* (which later became the country of the Oïgours); and the southern route, which began at *Chen-chen* (now the desert of Makhai), and at Khoten. Under the same dynasty appeared

II. *Sui Sí Yih Chí* 隋西域志 Geographical and statistical description of the Sí Yih under the Sui dynasty; in 2 books.

III. *Sui Sí Yih táu-lí Kí* 隋西域道里記 Memoirs upon the distances by road in the countries of the Sí Yih, composed under the Sui dynasty; in 3 books.

IV. *Sui chú fán kwoh Kí* 隋諸番國記. Memoirs upon foreign kingdoms, composed under the Sui dynasty; in 18 books.

V. *Wáng Yuen-tseh chung Tien-chuh hing Kí* 王元策中天竺行記 Memoirs of the journey of Wáng Yuen-tseh into central India; in ten books.

In A. D. 648, the emperor sent into India, a high functionary named Wáng Yuen-tseh. The account of his journey may be found in *Má Twánlin*, (Journal Asiatique, Aug. 1847, p. 107). On his return he published the above work. The *Yuh Hái* quotes farther,

VI. *Ch'ing Sz-cháng Sí Yih táu lí Kí* 程士章西域道里記. Memoirs of Ch'ing Sz'-cháng upon the distances on the roads of the Sí Yih; in 3 books.

VII. *Wei Hung-kí Sí Yih Hing Kí* 韋弘機西域行記 Memoir of Wei Hung-kí on his journey into the Sí Yih. The two preceding works were published under the T'áng; the circumstances attending their composition are unknown.

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VIII. *Sí nán hái chú fán Kí* 西南海諸番記 Memoir upon the foreign kingdoms watered by the western and southern seas; in one book.

This work was composed under the T'áng dynasty, (between 674 and 676) by a prefect named Tá Hí-tung, who had been sent on a mission beyond the seas. He left Chih-t'ú 赤土, and went as far as Kien-na 虔那; he traversed sixteen kingdoms, and has described, in this little work, all the circumstances of his voyage.

IX. *T'áng Sí Yih tú Chí* 唐西域圖志 Geographical and statistical description of Sí Yih, with plates and maps, published under the T'áng dynasty; in forty books.

After subduing the countries on the west of China, the emperor Káu-tsung sent by different routes, officers whom he commissioned to explore *Káng-kiú* (Sogdiana), and *Tuh-ho-lo* (Turkestan). They made researches into the manners, customs, and productions of the countries, and remitted to the emperor various memoirs accompanied by drawings and plates. The final compilation of this work was confided to the historiographers of the palace, under the direction of King-tsung 敬宗. It was terminated aud presented to the emperor A. D. 658. The learned, adds the encyclopædia, commend it as a work filled with rich materials.

X. *Sí Yih t'ú Kí* 西域圖記 Memoirs upon the Sí Yih, with plates and maps.

In A. D. 661, the emperor established departments and districts in the province of *Toh-ho-lo* (Turkestan). Wáng Yuen, who was sent there as commissioner, presented to the emperor Káutsung the above work, and besought him at the same time to establish in the sixteen states which composed it, governors of departments and districts.

XI. *Sí Yih Chí, luh-shih kiuen; Hwá t'ú, sz'-shih kiuen* 西域志六十卷。畫圖四十卷 Description of Sí Yih in sixty books, with forty books of drawings and maps.

This work, in one hundred books, was compiled by a great number of official writers, in consequence of a decree issued in A. D. 666. (See the Budhist encyclopædia *Fuh-yuen-chü-lin*, book 119, fol. 23.)

XII. *Sí Yih Kí* 西域記 Memoirs upon the Sí Yih.

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Composed between A. D. 713 and 742, by Kái Kiá-hwui 蓋嘉惠 with the title of *Ngán-sí-tuh-hú*, i. e. protector general, charged with the pacification of the west.

XIII. *Si Yih t'ú* 西域圖. Geographical charts of Sí Yih.

About A. D. 666, the emperor commanded that the distances on the roads in the foreign countries subject to China should be made known to him. Wáng Chung-sz' 王忠嗣, president of the Board of Promotions, answered it by presenting to him the above maps, which relate to sixteen kingdoms. The historical compilation, called *T'áng-hwui-yáu*, gives the same details, but reduces the number of kingdoms to twelve.

XIV. *Shih Táu-ngán Si Yih Chí* 釋道安西域志 Description of Sí Yih by the Shamanean Táu-ngán.

This work is quoted in the encyclopædia *Yuen-kien-lui-hán*, published under the emperor Kánghí in 1710, book 316, fol. 10.

According to the work *Chin-sang Ch'uen* (book 2, fol. 1), Táu-ngán was a native of Ch'áng-shán in Chehkiáng. His ancestors had always belonged to the literary class. Having lost his parents while young, he was brought up by his elder brother. From the age of seven he was gifted with such a memory that after reading a piece of composition twice he could repeat it by heart. His precocity was the admiration of his neighbors and fellow-citizens. He embraced Budhism at the age of twenty, and became the intimate friend of the Budhist Fuh-t'ú-ching 佛圖澄 (whose life Rémusat has given in the Universal Biography of Michaud). He died in A. D. 385. We here see that Táu-ngán preceded Fáh-hien, author of the *Fuh Kwoh Kí*. It is much to be desired that his geographical description, from which the *Pien-í-tien*, printed in the time of Kanghí, quotes numerous fragments, might have survived to our time; it would doubtless furnish us with interesting materials to enlighten and explain the somewhat dry details left us by Fáh-hien.

XV. *T'ien-chuh pun Kí* 天竺本紀.

This title, which should signify the history of India, is found in a list of works cited at the beginning of the literary encyclopædia *Tsien kioh lui shú*, in eighty volumes. I know nothing of the Budhist monk who composed this work, or upon the epoch when he published it, but think that the title is abridged, and ought to read *Fuh yú T'ien-chuh pun Ki* 佛遊天竺本紀 History of the excur-

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sions of Budha in India. This work, which I have seen several times mentioned, may be the same as the *Shih yú King* 十遊經 the sacred book of the Ten Excursions of Budha, which still forms part of the Chinese Dandjour.

XVI. *T'áng Tung Si Yih Chí*, 唐塌西域志 Description of the Sí Yih, by Tung who lived under the T'áng dynasty.

This work is quoted in a modern description of Canton, entitled *Kwángtung Sin-yü.*

XVII. *Shuh Hiuen-tsáng Chuen*, 續玄奘傳. Continuation of the account of Hiuen-tsáng, author of the T'áT'áng Sí Yih Kí. See above, first section, No. IV.

There are several fragments of this work in the encyclopædia *T'ien-chung Kí*, 天中記 book 36, fol. 10.

XVIII. *Shih Kwáng-p'in sháng T'ien-chuh Chí*, 釋廣賓上天竺志. Description of India by the Shamanean Kwáng-p'in.

The word *sháng*, to ascend, indicates that the author himself traversed the countries which he has described. This work, and the following, are mentioned in the bibliographical section of the imperial supplement to Má Twánlin, book 171, fol. 8.

XIX. *Cháng Chí-tsái Tung T'ien-chuh muh Chí*, 常之采東天竺目志 Description of Eastern India by Cháng Chi-tsái; in 8 books.

The author in employing the expression *muh chí* 目志, "a description *de visu*," wishes to say that he had seen with his own eyes the countries described in his book.

These are all the geographical works relating to the Sí Yih, which I have seen mentioned or quoted in fragments in Chinese authors, and the existence of which seem to me uncertain. If this article should reach any missionaries in China, who are near the great libraries, or should it come to the members of the Russian mission at Peking, they will doubtless be interested in making or ordering active researches, in order to discover if possible the greater part of these important works. We may hope that their enlightened zeal will be able to discover what still exists, either in the imperial collections, or in the libraries of Budhist convents, where the indifference of the Chinese for what regards foreign countries would not unlikely leave them buried up.

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ART. III. *Reading the Sacred Edict, a system of instruction adopted by the Chinese government for the moral benefit of the common people.*

ELOQUENCE and oratory, in the common acceptation of the terms, are but little cultivated among the Chinese; and, so far as we know, they do not constitute a distinct branch of education. Practically, however, they can not but exist among a great people, organized into a body politic as in this country, where the interests of individuals must often urge them to make every possible effort to *speak well*, or at least so as to produce effect. Even the beggar in the streets, pinched with hunger, will employ all his powers rehearsing pitiful tales, in order to excite sympathy in his behalf. Venders of wares will sometimes vociferate in a most persuasive manner when expatiating upon the qualities of their curious and valuable commodities, as they go from street to street. The *kiáng kú ché*, old story-tellers, frequently exhibit great powers of speech, detaining for hours listening crowds collected around them, and receiving for their pains a cash from such of their auditors as are willing to pay that pittance.

In the various offices and Boards, discussions must frequently occur, in which the interests of individuals will prompt them to use their utmost powers to speak so as to carry others with them in opinion and in action. To *speak well* on all such occasions—that is, to employ words in such a manner as shall secure the desired end—this is eloquence—this is oratory: and of this there is much in China. And even the rulers, averse as they are and always have been to popular assemblies, employ something of this kind with a view to instruct the people. "On investigating the meritorious national statutes," says the editor of the Sacred Edict, "it appears that, whoever holds the office of local magistrate, is bound, on the first and fifteenth of every month to *assemble* the army and the people, and *proclaim* to them the Sacred Admonitions." The following extract from a letter, dated Shánghái, Sept. 23d, 1847, will show something of the *manner* of doing it.

"I have just returned from hearing *Chinese preaching*, or what answers to preaching better than anything else I have yet seen among the Chinese. You know that on the 1st and 15th of every month, the local officers throughout the empire are required to repair to the municipal temples, and then, after having worshiped the deity enshrined therein, and the emperor, are

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there to have the Sacred Edict brought out in state, and read to the assembly of the people and soldiers. This ceremony I have just had an opportunity of seeing.

"At a quarter past 5 o'clock this morning, in company with some friends, I started for the *Ching-hwáng miáu*, the residence of the tutelary god of Shánghái. Entering the city by the Little South gate, and by the way calling for three other gentlemen, we all reached the temple some time before six o'clock. A multitude of devout idolaters had already collected, and most of them were busily engaged in performing their religious rites—making prostrations, offering incense, &c., &c. The officials not having arrived, we strolled through the different apartments of the temple, upstairs and downstairs, among all sorts of shrines and images. This temple is not only the largest in Shánghái, but has the reputation of being inferior to none of the kind in the whole empire.

"In a little while the chief magistrate arrived with his retinue, and was soon followed by the colonel, accompanied by three subalterns, who all repaired immediately to the presence of the presiding divinity, in the centre of the great hall, and on their hassocks went through with the three kneelings and nine knockings of head. As soon as they had retired into a side apartment, a broad yellow satin curtain was suspended in front of the god whom they had worshiped, and under it, projecting forward, a small altar was erected upon a table. Before this little altar, a small yellow satin screen was placed, designed, as I suppose, to hide from vulgar eyes something intended to represent imperial majesty. In front of the small yellow screen were placed pots of burning incense, and close behind them was a small box. These things being arranged, the same was duly announced to the officers, who returned and repeated the ceremonies which they had already performed. Then, while they were still standing before the representatives of imperial power, an aged man, dressed in official robes, came forward, and with all becoming gravity took up the little box from the table, raised it as high as his chin in both hands, and then turned and carried it out of the temple, and laid it on an elevated table in front of the great hall. Another man now came forward, mounted the platform, opened the box, and took out a small volume. This was the *Sacred Edict*, and he the appointed orator for the morning. He commenced and read on most unconcernedly, the officers having retired and a rabble gathered around, attracted evidently more by the presence of half a dozen foreigners than by the eloquence of the orator, or the importance of his subject.

"The Sacred Edict, or *Shing Yü* 聖諭 you will remember was written originally by the great emperor Kánghí in sixteen sentences: these were amplified by his imperial son Yungching, and afterwards paraphrased by one of the emperor's ministers, "a salt mandarin," as Dr. Milne calls him. Anxious to see and hear, and imitating the forwardness of the Chinese, I mounted the low platform and took my position close behind the orator, and the man who bore the little box—both of whom were standing. In this position

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I had a good opportunity of hearing and witnessing the *effects* of the eloquence. It was *reading*, and nothing more, in a rapid and distinct, but not very elevated tone of voice. The number of listeners could not have exceeded sixty, though the temple and court in front of the hall were thronged.

"Neither the officers, nor their principal attendants were present to *hear* the reading, but were enjoying themselves with tea and tobacco in one of the side apartments. The five classes—scholars, soldiers, farmers, merchants, and mechanics—were all in turn addressed by the orator, for so it was written in the book; but few or none of them were present. The audience consisted almost wholly of vagrants, idle people who were loitering about the place, beggars, and truant boys. The sentence selected for this morning was the tenth,

Wú	*yun*	*nieh*	*i*	*ting*	*min*	*chi,*
務	本	業	以	定	民	志
Mind	your-own	business,	to	settle	the people's	will:

or, in other words, "let each one attend to his own profession, so that the minds of the people may be fixed, and each one remain quiet and contented in his own sphere." Reading the paraphrase on it occupied the orator about ten minutes, when the book was closed, put in the box, and that replaced again on the table before the little screen; the officers in attendance immediately took leave of each other, and returned to their chairs, we at the same time making our exit."

An extended notice of the Sacred Edict (better named Sacred Commands) will be found in Vol. I, page 297, *et seq.*, where the rule respecting this semi-monthly exercise is given; but in order to complete this notice of its actual performance, we subjoin Milne's translation of the Paraphrase on the maxim read on this occasion. A perusal of it will fully account for the little interest taken in the exercise by the people.

The sense of his imperial Majesty is thus. When Heaven produced you, a fixed occupation was appointed to each, as the radically important means of supporting your persons and families. Therefore, though there be not an uniformity among men, some being intelligent and others ignorant, some strong and others weak, yet there is not one who has not his proper work. Seeing then that there are employments for all, let all attend to them, in order, first, that they may support themselves; and, secondly, that they may be useful in the world. When people have from their infancy, thoroughly learned and practiced their employments, when they grow up, they become habituated to them. Being habituated to an employment, if for a moment they wish to change it, they can not. This is what Mencius called "The enduring subsistence;" and what our sacred ancestor, the benevolent Emperor, calls "The essential occupations." They are of prime importance. The learned, husbandmen, mechanics, merchants, and soldiers, though not of the same class, yet, each attending to his own calling, they unite. Would you have the body to labor, the mind must first decide. The business being determined upon, the mind will not fluctuate. One of the books of the ancients says, that, "Wanting to do a thing well, the whole rests on determination of spirit—wanting to enlarge it, the whole rests on diligent labor." This expresses that an employment is of

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equal importance with our very life and pulse. If then an employment be equal to our very life and pulse, why are there in the world, those wandering lovers of leisure? Among these men there are several diseased classes: as, first, the slothful, who, though they commit not any glaring evil, yet delight to trifle, and love to enjoy themselves. These, undoubtedly, are proper materials for the begging trade; secondly, thieves, who care only to eat well and dress well. When persons in a family are accustomed to thieving, they regard not life, neither will they reform. To a certainty, either the heads of these persons are materials for public exposure [after decapitation], or their faces for the branding-iron: thirdly, the pettifogging lawyers, who having learned to write a few sentences of an accusation, move people to litigations. Should they, after having completely annihilated the conscience, give in wrong statements and bear false witness, they may indeed gain a little money; but this is to regard only the present moment. When their crimes are full, they themselves must suffer punishment, and their posterity being accursed, will become robbers and strumpets: fourthly, banditti, who connect brotherhoods, form bands, rush on to atrocious enterprises; and, meddling with affairs not their own, excite others to quarrel, and then assist them therein. These most certainly are materials for the jail and the cangue.

These perverse characters it is unnecessary to enlarge further upon. Scholars, farmers, mechanics, and merchants, although they all have their proper employment; yet, after continuing long, become tired of them. Seeing others gaining money and prospering, they instantly become envious and ambitious, change their own old employment, and follow after a new one. Perhaps they are led astray by listening to, and believing others; or, perhaps, supposing that a bad fate has attended them, they first hesitate, and then lay aside their business altogether, when advanced half way. What they should not do, that they do. What they should not think, that they think; by and by mental resolution completely fails, and nothing can be effected. The mind is confused, and the business ruined. Is it not a pitiable case? But they consider not that the employments of man's life, not excepting a single one, may all hit the mark. It is solely because men become idle, that a prosperous business is soon ruined. Were they diligent and humble, occupation would shortly become profitable. But there must be imprisoned firmness of decision, exertion of the whole mind and strength in acting, and unceasing perseverance even to old age. This is the way to carry on, with effect, the essential occupations. His Imperial Majesty only wishes the ways of your families to be prosperous, and without ill success. You should all rigorously exert yourselves. The literati should learn with care, and act with caution; all the year, and all the day, study books, and converse of propriety, and not anxiously covet fame. If they be successful, apply; and if they be unsuccessful, apply. The ancients were used to say, "The more I study, the more unlikely I seem to be successful; what have I to do with fate? The more unlikely I am to be successful, so much the more diligently will I study; what has fate to do with me?" *Siútsai* who thus vigorously apply themselves to their proper work, will, in the family, be good siútsái; and, when advanced to office will prove instruments of great utility.

Ye husbandmen, do not vex yourselves about dry and wet seasons. When you have to reap, sow; and when you have not to reap, sow. There is a good old saying, "If planting the field be not successful, there will be but one year's poverty." It was also said, "The farmer should not, because of a bad harvest, lay aside the plough." To sum up the whole, in the spring, sow; in harvest, reap; and do not lose the seasons. Be sparing of the grain; do not lavishly waste it. Prepare in good time for years of scarcity, and pay in the taxes at the proper terms. Plant all the field; leave not an inch uncultivated; let your whole strength be spent in this; leave none of it unexerted. This is the way to complete your employment.

You, mechanics, should observe the seasons, and provide materials in good time; morning and evening practice, and strive to excel; be not of those that have three minds and two ideas, [*i. e.* who go about in hesitation]. The art

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which ancestors have handed down, let their posterity adhere closely to. Having learned that art from childhood, continue to labor at it to the end. This explains the attention of mechanics to their employment.

You, merchants, should inquire diligently respecting the state of commerce. Buy cheap and sell dear; but be just, and do not cheat people. When profits are numerous, act; and when profits are few, act. The proverb speaks to the point, "Seeing men in haste, do not seek to overtake them." It is also said, "Though detained ten days at the head of a cataract, in one you may traverse the nine provinces." This shows the attention of merchants to their employment.

With respect to you, soldiers, to attend in the camp is your employment. To charge the musket, fly on the war-horse, draw the bow, and perform military evolutions, constitute your work! let these all be thoroughly learned. Practicing in the ranks, let all your motions be perfectly regular. When commanded to till new land [to support the army in a campaign], exert yourselves to break up the waste ground. Commanded to go on guard, exert yourselves to watch with vigilance. Marched to the borders of the empire, exert yourselves to guard that important spot. Commanded to keep watch on the coasts, exert yourselves to understand the favorable and unfavorable changes of wind and tide. Thus you will complete your employment.

Besides these [five classes already addressed], there is a class of poor people who have neither lands to till, nor money to engage in commerce; and who do not understand any of the mechanical arts. You must unavoidably hire yourselves as day laborers, in order to obtain a living. Your backs must bear, and your shoulders carry. Only be honest and diligent, and you will not lack either food or clothes. The proverb says, "Each single spire of grass has the dew of a spire of grass allotted for its nourishment." It is also said, "The birds of the wilderness are without provisions, but heaven and earth are wide." Would it not then be strange to suppose that you should not rest in, and discharge the duties of your station?

But it is not the men only; women also have their proper work. You must dress the flax, spin the cotton, embroider with the needle, and weave sarsenet, gauze, silk, and grasscloth. Why should you prefer the pearls, gems, gold and silver which you see some possess? Go and make shoes, stockings, and clothes; and for these you will get money and grain in exchange. Be attentive to your employment, and your thoughts will not hesitate. Observe the people of the age, whether men or women; if they do not rest in their own sphere, and mind their own duty, but love to eat good things, to wear fine clothes, to sit at ease and go about idling, they will do a great many things contrary both to propriety and to rule. The ancients said well, "When idle, the thoughts become lascivious." If a person become habituated to idleness, the thoughts of his heart will then walk in the road of corruption.

The whole of these evils arise from indetermination of the will. The first step is slothfulness; the next, covetous desire of other people's comforts; and the man, having forgotten his business, will without all doubt proceed to wickedness, robbery, corruption, lasciviousness, and every species of crime, till he transgress the law of his sovereign, and commit unpardonable offences. How lamentable is this!

Now consider; in the world there is no employment that can be accomplished with perfect ease, and there is none that may not be accomplished. But men must attend to it with a patient and persevering mind; then every one may be able to settle in life, and acquire a little property.

It was well said by the ancients, "Were you to continue patiently in labor, then a large mortice iron may be rubbed down to be a small needle. Were your heart determined, you might cut a channel through a mountain, for the waters of the sea to communicate with the fountains of the earth." Now, do not you think that to rub down a mortice iron to the size of a needle, and to cut a channel through a mountain for the sea to pass, are very difficult things? Yet with continued labor, and a determined mind they may be effected. How much more men's employments! Were there a determined

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mind, and continued labor, what might they not accomplish? The thing of first importance for man is, to rest satisfied with the decree of fate. To be convinced that the decree of fate is immutable, will greatly ease and quiet the mind. Go, under the influence of this consideration, and attend to your employment. Go not about [in hesitation], doing this, that, and the other thing. Do not become lazy, and weary of laboring. Be ever diligent. Do not, on any account, covet self-enjoyment and idleness. Be honest and rest contented in your own sphere. I had rather that people should despise me as a rustic villager, than that I should desire the affluence and ease of others.

Let the learned study; the husbandman plant; the mechanic labor; the merchant trade; and the soldier mind his military duty. Let each one do his own business; each one fullfil the duties of his own office. Then you will continue in a connected line, the employment of your ancestors before you, and deliver it down to your posterity after you. All will rejoice and mutually enjoy the blessings of national prosperity. Then the gracious and abundant wishes of our sacred ancestor, the benevolent Emperor, will be accomplished; the anxious hope of his present imperial Majesty's full heart respecting you will be satisfied. How delightful such a change!—pp. 199–209.

ART. IV. *Illustrations of Men and Things in China: Religious education of children; gambling on the price of cash; seals; leaf pictures.*

RELIGIOUS *education* is early commenced by parents in this country, and it is not often that a company of adults alone is seen worshiping in a temple or at an altar; the ancestral ritual, especially, requires the worship of the whole family. I remember to have seen a father once teaching his son the ceremonies observed at worship, and was much struck with his seriousness. The shop had been arranged, and a table at the upper end held the sacrifice of pork, rice, fruit, and other things, deemed to be not less inviting to the spirits than to their worshipers, laid out in order. Both the man and his son were dressed in their holiday robes, and the boy, about six years old, was going through his prostrations upon a mat placed at the entrance of the shop in the narrow street, his father standing over him, and prompting him in the several parts. If he went wrong, he was made to begin again, and go through the whole, until every act of bowing, kneeling, and knocking head, had been performed aright, and in its proper order. The boy at first was a little disturbed by a foreigner looking at him, but after two or three attempts was rewarded by his father's approval, and erelong, no doubt, by a portion of the good things lying on the altar. A missionary mentions a similar instance, in which he saw the parents and grandparents of a child, not much more than a year old, watching him go through the acts

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of worship. His father placed him on a stool upon his knees before an idol, and laying one hand on his back as he supported him with the other, caused him to perform a multitude of prostrations. It is not alone in China, but the world over—it is human nature—when parents place any trust in their gods, they begin early to teach their children the rites of worship; but I never heard of parents in China sacrificing their offspring to please and propitiate their deities, as has been done among so many other heathen nations.

Gambling is practiced among the Chinese, in almost every manner known, and with an energy that might be better directed. One mode not unusual among jobbers is to speculate on the price of the dollar in cash, on the same principle that brokers in western cities buy on time. Two persons agree in the presence of witnesses, that one shall pay the other on a given day the difference between the present and prospective value of a certain number of dollars, one party to pay if the price fall, the other if it rise. A missionary mentions that one day his teacher came to him, saying that his brother was involved in a debt of fifteen hundred dollars, from having agreed, in this manner, to pay the difference in the price of twenty thousand dollars; and he wished the foreigner to extricate him from his difficulty by giving out at twenty thousand dollars had just arrived,—a piece of news that would instantly bring the market-price down, and save his brother's credit. "Your word will be readily believed by every body," says the native to the writer of the incident, "and the price of the dollar will fall immediately. By doing this act of kindness, you will be doing good, for otherwise a great many who have been involved in this same way will certainly destroy themselves; and it would be a meritorious deed to tell a lie in order to save their lives."

Seals, among the Chinese, are made in many shapes, though the importance attached to them as attesting the validity of documents is hardly so great as it is among the Arabs or Persians. Motto seals are not uncommon, the characters of which are written in some one of the ancient forms, usually the *chuen tsz'* (from this use called the seal character), and are generally illegible to common readers, and even to educated men, if they have not studied the characters. Seals containing names are more frequently cut in the common character, and ordinarily upon stone; the mineral employed more than any other is a species of zeolite, called *almogatholite*, or figure stone, which, from its softness, imbibes the oil in the ink, and gives off a fair impression.

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The Family Gems contains a selection of motto seals cut in the ancient character, from which we have chosen a few as examples of the style of cutting, and the sentiments commonly admired.

惟吾知足

But I know enough.

一壺酒

A flagon of wine.

卧月

The sleeping moon.

These three exhibit a slight allusion in their shape to the sentiment written in them. The cash (the symbol of wealth) intimates that its possession is as good as all knowledge; the wine cup refers to the pleasures of the wine bibber; and the new moon to the commencement of an affair, or the crescent-like eyebrows of a fine lady.

時乎時乎
不再來

Time! Time! 'T will never return.

人間天上

Man is between, heaven is above.

The first of these is written in an ancient and irregular character, the second in a very square and linear form of the seal character. The reference in the last is to the cosmogony of the Chinese, which teaches that heaven and earth produced man, who is between them, and should therefore be humble.

樂是樂此學
學是學此樂

Pleasure is pleasure, this learn:
Learning is learning, make it a pleasure.

夕陽江上樓

When the moon shines upon the stream, ascend the terrace.

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In the first, the characters with lines beneath are to be repeated, in order to complete the sentence. The characters of both these are *chuen'tsz'* of different ages; the second approaches the original ideographic forms. In this one, which reads 日雲中 "The sun-among the clouds," the middle character is a very contracted, running hand, while the other two are ancient forms. The following sentences are used as mottoes, selected, like the preceding, from the Family Gems.

Continual contentment is to know when you have enough.
Rejoice in the doctrines of the sages.
Who has equal happiness!
He who is good is happy.
He who loves moonlight sleeps late.
I think fame and profit are not like leisurely ease.
Wine hits the mark of joy.
Opposite the wine cup, then sing.
There's nothing like having a glass of wine in the hand.
The more ignorance the more bliss.
The liquor sign is a bait for youth.
A great reader speaks little.

Paintings on leaves are sold by the Chinese under the name of *po-tai sha.* They employ the leaves of two or three trees for this purpose, choosing those which possess a close network of nerves, and are rather fleshy. The freshly picked leaves, put under a slight pressure, are laid in clean water, which is changed daily for about a month, until the fleshy part of the leaf is entirely macerated and washed out, leaving only the reticulated nerves. The skeleton leaves are dried under a slight pressure, and the interstices filled with agar-agar varnish, when they are ready for the painter.

ART. V. *Journal of Occurrences: Violent gale; difficulty in hiring houses in Canton; tenth annual meeting of the Morrison Education Society; American commissioner; Act conferring judicial powers on American officers.*

A GALE occurred on the 6th and 7th of last month along the coast, which though not as disastrous in its effects as the one recorded in the last number, seems to have taken a wider sweep. It did not exhibit all the features of a tyfoon in that the wind veered only between N. E and N. W., and did not go around to S. E. or S. W., this rotatory motion of the wind being, we believe, peculiar to the tyfoon strictly speaking. The gale passed along the coast, and extended as far as Manila. The Hongkong Register contains extracts from the log-books of three vessels, each of which were in it, and from these extracts we gather a few data respecting the course and violence of the gale.

"The Audax, capt. Sullivan, on the 7th Oct, had the wind blowing heavy from N. N. E., with a confused sea; barometer 29 50.; at 8 A. M., increasing gale; furled most of the sails, and sent down the yards; barom. 29.40, and

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falling; 9 A. M. close reefed the foresail. At noon, by a bad observation, lat 22° 34′ N., long. 117° 20′ E. At midnight, gale increasing, barom. 29.30.

"*Sunday*, 8th Oct. At 1½ A. M., schooner under bare poles; at 3½ A. M., a sea broke on board, carrying away the bulwarks along the whole waist, gig and long-boat, stripping the copper off from weather bow to quarter, and taking the skylight and after-hatch from their combings; one man was killed and a lascar washed overboard, barometer broken, and the guns and caboose only left on deck. At daylight, blowing a hurricane, hands employed in clearing the deck, and pumping; at noon, threw the guns overboard to ease the vessel; at midnight, the wind blew harder, and roared like thunder.

"*Monday*. Daylight, the sea much confused, vessel lying over very much; at 10 A. M. thrown on her beam ends, when the mainmast was cut away; one European washed overboard, the sea making a clean sweep over her. At noon, the tempest at its height, schooner much pressed with the foremast only, almost under water; hands lashed to the pumps. At 4 P. M., the sea subsided a little; at 6, the wind shifted to N., and began to moderate; at 10 P. M., wind N. W., and gusty; at midnight, hard N. W'ly gusts, clearing up. On Tuesday noon, position was lat. 19° 55′ N., long. 116° 15′ E. From Saturday noon, she had drifted 172 miles S by W. ½ W.; the gale commenced at N., veering to N. N. E. during the first 12 hours.; then steady at N. E. up to 4 P. M. of the 9th, when it hauled back to N, and N. W. by midnight, when it began to moderate."

The *Mazeppa* was nearer the coast, and in sight of it several times. "Sat. Oct. 7th. A. M., barom 29.60; noon, 29.55; lat. 29° 50′ N, long. 116° 25′ E.; 3 P. M., barom. 29.40, and falling; sunset, cape of Good Hope bearing N. by E. ½ E, distant 10 miles; 7 P. M. barom. 29.40 to 29.30. Oct. 8. Wind N. N. E.; barom. at daylight, 29.35; midnight, 29.30, and wind blowing furiously; rainy, sea cross and high, constantly breaking over the vessel. Oct. 9. Wind N., E. steady and blowing hard; daylight, barom. 29.25; 10 A. M. 29.21; at 11½ A. M. schooner nearly on her beam ends, hove the lee guns overboard, cut away topmast and topsail-yard, and lightened the decks as much as possible. Oct. 10th. Gale decreasing; at daylight, wind N, and N. N. W. at noon; lat. 20° 42′ N., long. 116° 3′ E. Wind N. W. During the gale, the schooner drifted 133 miles S by W. ½ W, or two miles an hour, the wind veering fron N. N. W. to N. E, going back to N. W. as it moderated."

The H. C. steamer *Phlegethon* on her way from Manila to Hongkong made less severe weather. The wind at 1 A. M. on the 7th, was N. by E; at 8, N. N. E.; at 11 N. W; at 2 P. M. N. W. by W, still increasing; barom. 29.59. Oct. 8. wind at N. N. W. to N. W. during the day, not much rain; position at noon, lat. 19° 17′ N, long. 112° 33′ E., sea very turbulent; at 4 P. M., hove to under double reefed main-trysail and storm fore-staysail. Oct. 9. Wind at daylight, N. W. by N; at 10 A. M. went on with lee wheel. Noon, strong gale from N. W., lat. 18° 40′ N. long. 113° 40 E.; barometer 29.63. At 1 P. M., weather still thick, barometer falling, and only two days' coal aboard, she returned to Manila, where she arrived on the 14th. H. M. brig Childers was driven on the Prata shoal on the 10th, and carried over the ledge by a wave into smooth water where she lay 15 days; her mainmast was gone, boats mostly washed away, and guns thrown overboard. She was safely extricated from this dangerous situation, and brought into Hongkong.

Difficulty in hiring houses from the Chinese at Canton has lately been experienced, and some things attending the transaction lead us to suppose that Governor Sii is inclined to permit the local officers to hinder persons letting their houses to foreigners out of the precincts of the factories. Rev. J. F. Cleland came up to Canton about the beginning of September, and engaged a house near Doct. Hobson's hospital at Kam-li fau, into which he was to move as soon as he returned from Hongkong. On bringing in his family and furniture, the people of the neighborhood had a meeting, and compelled the landlord, much against his inclination, to oust Mr. Cleland, and never more to let his house to foreigners. Mr. Cleland was therefore obliged to leave, and find a dwelling elsewhere. The matter was represented to the authorities through the British acting consul, but no redress or as-

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sistance was obtained from Sü, and the owner of the house was obliged to submit to the interference of his neighbors, and lose the opportunity of renting his house. The owner of Doct. Hobson's house was also urged to eject his tenant, which he refused to do, and was consequently bambooed by a local underling; this oppressive conduct was also embodied in the document sent to the governor, and the reply in reference to it was that the man, who is a petty officer in the West fort, was punished for misconduct and delinquency, and not for renting his house. Many people in the suburbs are willing to rent their houses to foreigners, but such interference and opposition prevent them, and tends to keep all foreigners in the old contracted limits. The people of the neighborhood in which Doct. Hobson's hospital is situated are quite willing to have him stay, and he has not been again molested.

The Tenth Annual Meeting of the Morrison Education Society was held in the school-house at Hongkong, on the 4th inst. The Treasurer, D. Matheson, took the chair, and addressed the audience at some length on the peculiar circumstances, arising from the diminished support given to the Society, under which the meeting took place. He stated that the Society was the offspring of the foreign community in China, and had the strongest claims upon their support; that as this was given or withheld, so must the Institution stand or fall; and concluded by expressing a hope that the great work which the Society had so well commenced and steadily pursued, would not be suffered to stop now that its beneficial results were beginning to be apparent.

The Report of the Trustees, that of the Treasurer, Mr. Macy's, and that of the Examining Committee, were successively read, and accepted and ordered to be printed. Some slight alterations in the constitution were passed, relating chiefly to the annual meeting to be held hereafter in the last month of the Chinese year, to the number of office-bearers and to quarterly meetings of the trustees. The second Resolution was as follows:

"That the office-bearers of this Society do use their utmost endeavors, collectively and individually, and in such manner as to them may appear best, to obtain subscriptions in China and among parties at home friendly to this institution; and that every individual subscriber be requested to use his best exertions to obtain funds in support of this institution; and further, that a strong appeal be made to Government and the East India Company, setting forth the high claims that the empire of China has on their governments, which derive so large a revenue from its commerce."

This resolution gave rise to considerable discussion among the members present, in the course of which it was agreed that as the principal of the Morrison Fund was available to paying off any debt the Society might incur by continuing its operations for another year, it was better not to fetter the trustees by any restrictions, but leave it to their discretion to call a general meeting of members whenever they deemed it necessary.

The thanks of the Society were also given to Messrs. Harland, Hobson and Herschberg, for their kindness in gratuitously attending those pupils who have been sick during the past year. The officers for the ensuing year were then elected, and after a vote of thanks to the Chairman, the meeting adjourned to attend the examination of the scholars. We shall try to give the most important portions of the Reports read at this annual meeting in the next number; the Morrison Education Society has peculiarly strong claims for support, and although most of its founders have left China, we can not think that their successors care less for the improvement of the people among whom they sojourn, or will refuse to perpetuate the work they so well begun.

The American Commissioner has received several communications from the governor-general during the past month, and the correspondence between them is conducted in a courteous manner. In the notice of the interview given in the last number (p. 543), we were a little wrong in calling the place a warehouse, for though Howqua formerly had one there, and the term *chin fáng* was used by the governor, the present establishment is a fine suburban residence, and official meetings have formerly been held there. The

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U. S. ships Plymouth and Preble are to visit Manila during the coming month, H. E. the Commissioner and Commodore Geisinger both going over for a visit. We hope these functionaries will visit all the northern ports before the ships of war leave the China seas. By the last mail, the following act defining the powers of the United States' officers in China was received, which we insert.

AN ACT to carry into effect certain provisions in the treaties between the United States and China and the Ottoman Porte, giving certain judicial powers to ministers and consuls of the United States in those countries.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, to carry into full effect the provisions of the treaty of July third, eighteen hundred and forty-four, with the Chinese empire, the commissioner and the consuls of the United States, duly appointed to reside in China, shall, in addition to the other powers and duties imposed upon them by the provisions of said treaty, be vested with the judicial authority herein described, which shall appertain to the said office of commissioner and consul, and be a part of the duties belonging thereto.

SEC. 2. *And be it further enacted*, That, in regard to *crimes and misdemeanors*, the said public functionaries are hereby fully empowered to arraign, and try, in the manner herein provided, all citizens of the United States charged with offences against law, which shall be committed in the dominions of China, including Macao, and, upon conviction, to sentence such offenders in the manner herein authorized; and the said functionaries, and each of them, are hereby authorized to issue all such processes as are suitable and necessary to carry this authority into execution.

SEC. 3. *And be it further enacted*, That, in regard to *civil rights*, whether of property or person, the said functionaries are hereby vested with all the judicial authority necessary to execute the provisions of said treaty, and shall entertain jurisdiction in matters of contract at the port where, or nearest to which, the contract was made, or at the port at which, or nearest to which, it was to be executed; and in all other matters at the port where, or nearest to which, the cause of controversy arose, or at the port where, or nearest to which, the damage complained of was sustained—any such port abovenamed being always one of the five mentioned in the treaty; which jurisdiction shall embrace all controversies between citizens of the United States or others provided for by said treaty.

SEC. 4. *And be it further enacted*, That such jurisdiction in criminal and civil matters shall, in all cases, be exercised and enforced in conformity with the laws of the United States, which are hereby, so far as is necessary to execute said treaty, extended over all citizens of the United States in China, (and over all others to the extent that the terms of the treaty justify or require,) so far as such laws are suitable to carry said treaty into effect; but in all cases where such laws are not adapted to the object, or are deficient in the provisions necessary to furnish suitable remedies, the common law shall be extended in like manner over such citizens and others in China; and if defects still remain to be supplied, and neither the common law nor the statutes of the United States furnish appropriate and suitable remedies, the commissioner shall, by decrees and regulations which shall have the force of law, supply such defects and deficiencies.

SEC. 5. *And be it further enacted*, That, in order to organize and carry into effect the system of jurisprudence demanded by said treaty, the commissioner, with the advice of the several consuls for the five ports named in said treaty, or so many of them as can be conveniently assembled, shall prescribe the forms of all processes which shall be issued by any of said consuls; the mode of executing and the time of returning the same; the manner in which trial shall be conducted, and how the records thereof shall be kept; the form of oaths for Christian witnesses, and the mode of examining all other witnesses; the costs which shall be allowed to the prevailing party, and the fees which shall be paid for judicial services to defray necessary expenses; the manner in which all officers and agents to execute process, and to carry this act into effect, shall be appointed and compensated; the form of bail bonds, and the security which shall be required of the party who appeals from the decision of a consul; and generally, without further enumeration, to make all such decrees and regulations from time to time, under the

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provisions of this act, as the exigency may demand; and all such regulations, and orders shall be plainly drawn up in writing, and submitted, as above provided, for the advice of the consuls, or as many of them as can be consulted without prejudicial delay or incovenience, who shall each signify his assent or dissent in writing, with his name subscribed thereto; and after taking such advice, and considering the same, the commissioner may, nevertheless, by causing the decree, order, or regulation, to be published with his signature thereto, and the opinions of his advisers inscribed thereon, to become binding and obligatory until annulled or modified by Congress, and it shall take effect from the publication or any subsequent day thereto named in the act.

Sec. 6. *And be it further enacted*, That all such regulations, orders, and decrees shall, as speedily as may be after publication, be transmitted by the commissioner, with the opinions of his advisers, as drawn up by them severally, to the President, to be laid before Congress for revision.

Sec. 7. *And be it further enacted*, That each of the consuls aforesaid, at the port for which he is appointed, shall be competent under the authority herein contained, upon facts within his own knowledge, or which he has good reason to believe true, or upon complaint made, or information filed in writing and authenticated in such way as shall be prescribed by the commissioners, to issue his warrant for the arrest of any citizen of the United States charged with committing in China an offence against law; and when arrested, to arraign and try any such offender; and upon conviction, to sentence him to punishment in the manner herein prescribed; always meting out [punishment] in a manner proportioned to the offence, which punishment shall, in all cases, except as is herein otherwise provided, be either fine or imprisonment.

Sec. 8. *And be it further enacted*, That any consul, when sitting alone for the trial of offences, shall finally decide all cases where the fine imposed does not exceed one hundred dollars, or the term of imprisonment does not exceed sixty days, and there shall be no appeal therefrom, except as provided in section eleven of this act.

Sec. 9. *And be it further enacted*, That when sitting alone he may also decide all cases in which the fine imposed does not exceed five hundred dollars, or the term of imprisonment does not exceed ninety days; but in all such cases, if the fine exceeds one hundred dollars, or the imprisonment exceeds ninety days, the defendant may, by complying with the requirements in cases of appeal, carry the case before the commissioner by appeal.

Sec. 10. *And be it further enacted*, That whenever in any case the consul shall be of opinion that, by reason of the legal questions which may arise therein, assistance will be useful to him, or whenever he shall be of opinion that a severer punishment than those above specified will be required, he shall, in either case, summon one or more citizens of the United States, not exceeding four in number, but in capital cases not less than four, who shall be persons of good repute and competent to the duty, to sit with him in the trial, and who, after so sitting upon the trial, shall each enter upon the record his judgment and opinion, and sign the same. The consul shall, however, decide the case; but if his decision is opposed by the opinion of one or more of his associates, the case, without further proceedings, together with the evidence and opinions, shall be referred to the commissioner for his final adjudication, either by entering up judgment therein, or remitting the same to the consul with instructions how to proceed therewith; but in all such cases, except capital offences, if the consul and his associates concur in opinion, the decision shall be final.

Sec. 11. *And be it further enacted*, That the consuls aforesaid, and each of them, at the port for which he is appointed, shall have jurisdiction, as is herein provided, in all civil cases arising under said treaty, wherein the damage demanded does not exceed the sum of five hundred dollars; and if he sees fit to decide the same without aid, his decision thereon shall be final; but if in his judgment any case involves legal perplexities, and assistance will be useful, or if the damage demanded exceeds five hundred dollars, in either such case it shall be his duty to summon to his aid not less than two, nor more than three, citizens of the United States, of good repute and competent to the duty, who shall with him hear any such case; and if the consul and his associates concur in opinion, the judg-

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ment shall be final; but if the associates, or any of them, differ from the consul, the opinions of all shall be noted on the record, and each shall subscribe his name to his assent to, or dissent from, the consul, with such reasons therefor as he thinks proper to assign, and either party may thereupon appeal, under such regulations as may exist, to the commissioner; but if no appeal is lawfully claimed, the decision of the consul shall be final and conclusive.

SEC. 12. *And be it further enacted*, That in all cases, criminal and civil, the evidence shall be taken down in writing in open court, under such regulations as may be made for that purpose; and all objections to the competency or character of testimony shall be noted down, with the ruling in all such cases, and the evidence shall be part of the case.

SEC. 13. *And be it further enacted*, That the commissioner of the United States shall, in addition to his power to make regulations and decrees, as is herein provided, be fully authorized to hear and decide all cases, criminal and civil, which may come before him under the provisions of this act, and to issue all processes necessary to execute the power conferred upon him; and he is hereby fully empowered to decide finally any case upon the evidence which comes up with it, or to hear the parties further, if he thinks justice will be promoted thereby; and he may also prescribe the rules upon which new trials may be granted, either by the consuls, or by himself, if asked for upon justifiable grounds.

SEC. 14. *And be it further enacted*, That in all cases, except as is herein otherwise provided, the punishment of crime provided for by this act shall be by fine or imprisonment, or both, at the discretion of the functionary who decides the case, but subject to the regulations herein contained, and such as may hereafter be made. It shall, however, be the duty of each and every functionary to allot punishment according to the magnitude and aggravation of the offence, and all who refuse or neglect to comply with the sentence passed upon them shall stand committed until they do comply, or are discharged by order of the consul, with the consent of the commissioner.

SEC. 15. *And be it further enacted*, That murder and insurrection, or rebellion against the Chinese government, with intent to subvert the same, shall be capital offences, punishable with death; but no person shall be convicted of either of said crimes unless the consul and his associates in the trial all concur in opinion, and the commissioner also approves of the conviction; but it shall always be lawful to convict one put upon trial for either of these crimes of a lesser offence, of a similar character, if the evidence justifies it; and when so convicted, to punish as for other offences, by fine or imprisonment, or both.

SEC. 16. *And be it further enacted*, That whenever any one shall be convicted of either of the crimes punishable with death, as aforesaid, it shall be the duty of the commissioner to issue his warrant for the execution of such convict, appointing the time, place, and manner; but if the said commissioner shall be satisfied that the ends of public justice demand it, he may, from time to time, postpone such execution; and if he finds mitigatory circumstances which may authorize it, may submit the case to the President of the United States for pardon.

SEC. 17. *And be it further enacted*, That it shall be the duty of the commissioner to establish a tariff of fees for judicial services, which shall be paid by such parties, and to such persons, as said commissioner shall direct; and the proceeds shall, as far as is necessary, be applied to defray the expenses incident to the execution of this act; and regular accounts, both of receipts and expenditures, shall be kept and laid before Congress by the commissioner annually.

SEC. 18. *And be it further enacted*, That in consideration of the duties herein imposed upon the commissioner, there shall be paid to him, out of the treasury of the United States, annually, the sum of one thousand dollars in addition to his salary; and there shall also be paid, annually to each of said consuls, for a like reason, the sum of one thousand dollars in addition to consular fees.

SEC. 19. *And be it further enacted*, That, in all criminal cases which are not of a heinous character, it shall be lawful for the parties aggrieved or concerned therein, with the assent of the commissioner or consul, to adjust and settle the same among themselves, upon pecuniary or other considerations.

SEC. 20. *And be it further enacted*, That it shall be the duty also of the commissioner and the consuls to encourage the settlement of controversies of a civil

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character by mutual agreement, or to submit them to the decision of referees agreed upon by the parties, a majority of whom shall have power to decide the matter. And it shall be the duty of the commissioner to prepare a form of submission for such cases, to be signed by the parties and acknowledged before the consul; and when parties have so agreed to refer, the referees may, after suitable notice of the time and place of meeting for the trial, proceed ex parte, in case either party refuses or neglects to appear; and, after hearing any case, may deliver their award sealed to the consul, who, in court, shall open the same; and if he accepts it, he shall endorse the fact, and judgment shall be rendered thereon, and execution issue in compliance with the terms thereof: *Provided, however*, That the parties may always settle the same before return thereof is made to the consul.

Sec. 21. *And be it further enacted*, That the commissioner and the consuls shall be fully authorized to call upon the Chinese authorities to sustain and support them in the execution of the powers confided to them by said treaty, and on their part to do and perform whatever is necessary to carry the provisions of said treaty into full effect, so far as they are to be executed in China.

Sec. 22. *And be it further enacted*, That the provisions of this act, so far as the same relates to crimes committed by citizens of the United States, shall extend to Turkey, under the treaty with the Sublime Porte of May seventh, eighteen hundred and thirty, and shall be executed in the dominions of the Sublime Porte, in conformity with the provisions of said treaty, by the minister of the United States, and the consuls appointed by the United States to reside therein, who are hereby ex officio vested with the powers herein contained, for the purposes above expressed, so far as regards the punishment of crime.

Sec. 23. *And be it further enacted*, That the word commissioner, when used in this act, shall be understood to mean the persons vested with and exercising the principal diplomatic functions in China; and the word minister as meaning the person vested with the powers of chief diplomatic functionary of the United States in Turkey. The word consul shall be understood to mean any person vested by the United States with, and exercising, the consular authority in any of the five ports in China named in the treaty, or in any port in Turkey.

Sec. 24. *And be it further enacted*, That all such officers shall be responsible for their conduct to the United States and to the laws thereof, not only as diplomatic functionaries and commercial functionaries, but as judicial officers when they perform judicial duties, and shall be held liable for all negligences and misconduct as public officers.

ROBT. C. WINTHROP,
Speaker of the House of Representatives.

APPROVED,
August 11th, 1848,
JAMES K. POLK.

DAVID R. ATCHISON,
President pro tem. of the Senate.

United States of America, Department of State.

To all to whom these presents shall come, Greeting: I certify that the foregoing is a true and complete copy of "An act to carry into effect certain provisions in the treaties between the United States and China and the Ottoman Porte, giving certain judicial powers to ministers and consuls of the United States in those countries;" copied from, and carefully collated with the original roll on file in this Department.

L. S.

In testimony whereof, I, James Buchanan, Secretary of State of the United States, have hereunto subscribed my name, and caused the Seal of the Department of State to be affixed. Done at the city of Washington, this twenty-eighth day of August, A. D. 1848, and of the Independence of the United States the seventy-third.

JAMES BUCHANAN.

Legation of the United States, Canton, 29th November, 1848.

By direction of His Excellency John W. Davis, Commissioner of the United States of America to China, the foregoing Act is hereby published for the information and guidance of citizens of the United States, visiting, or residing in, China.

PETER PARKER, *Sec. of Legation.*

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THE

CHINESE REPOSITORY.

VOL. XVII.—DECEMBER, 1848.—NO. 12.

ART. I. *Reply to the Essay of Dr. Boone on the proper rendering of the words Elohim and Θεος into the Chinese language, contained on pp.* 17, 57, *et seq.* By W. H. MEDHURST, D. D. (*Concluded from page* 574.)

DR. Boone undertakes, on page 68, to answer the chief objections to the use of *Shin*, as the rendering of Θεος in Chinese, and first takes up the following: "That the acts and attributes of the chief God are never predicated of *Shin*. *Shin* is never called the Lord and Governor of the world, &c. It is never used for God κατ' ἐξοχήν, as Θεος was by the Greeks."

In the Inquiry, the objections against the use of *Shin* on the above ground will be found stated in full; we refer especially to p. 14, "It can not be shown," &c.;—page 26, "The Greeks had an idea;" &c.;—p. 29, "In Europe we never speak, &c.;—p. 35, "There is no reference," &c.;—so also pp. 38 and 154. Again on p. 52, "Certain divine acts," &c.

From the above references it will appear that the argument brought forward in the Inquiry was, that *Shin* is never used by Chinese writers for God by way of eminence, in speaking of what he is and does; therefore it does not mean, in their estimation, God by way of eminence. Further, that most other nations have used the generic term for God, if any such existed, when speaking of God par excellence; the term which is assumed by Dr. Boone to be the generic term for God is never used by the Chinese for God par excellence; it is therefore presumed that the term in question is not

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the generic word for God: and as we have shown that it does mean Spirit, the inference is that it is generic for *Spirit*, and not for *God*.

In endeavoring to meet this objection, Dr. Boone takes the last first, and considers it as an argument against *Shin* being the generic name of God, which, he says, may be thus stated:

"There are many things predicated of the chief God of the Chinese, which are never predicated of *Shin*; therefore *Shin* can not be the generic name of God in Chinese."

It will easily be seen, that this statement of the argument differs from that put forth in the Inquiry, nor do we think it in accordance with any of the propositions made by us. If the sum of the observations which we have made on this point, were to be thrown into a form resembling Dr. Boone's statement of our argument, it would be something like the following: There are many things predicated of the Supreme God among the Chinese which are not predicated of *Shin*, therefore the term *Shin* is not sufficient to designate the Supreme God, in their estimation. Further, the generic word for God in Greek was used to designate the Supreme God; the word *Shin*, which is supposed to be the generic name of God in Chinese, is never used to designate the Supreme God; therefore it is presumed that it is not the generic name of God.

These two propositions of ours are thrown into one in the statement of our argument drawn up by Dr. Boone, and the inference deduced from the latter is annexed to the former, in what appears to us an inconsequential manner. Had it been expressed like his parallel argument regarding the lion, we should have seen the object of the reasoner, but disclaimed the inference. For instance, in the parallel argument, Dr. Boone asks, "Who would maintain that because there are many things said of lions which are never predicated of the genus quadruped, therefore the lion does not belong to this genus?" To which we should of course answer, No one. And had the argument regarding *Shin* been stated in the same way, the answer would have been of a similar kind; viz. if it had been said, "There are many things predicated of the chief God of the Chinese which are never predicated of *Shin*, therefore the chief God of the Chinese does not belong to the class of *Shin*?"—the impropriety of the inference would have been immediately seen, and we should have agreed with Dr. Boone that it was an incorrect proposition, for the excellence of one individual in a class does not prove him not to belong to his class. But the inference that the chief God of the Chinese does not belong to the class of *Shin*, and the conclusion that

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Shin is not the generic name of God in Chinese, are two very different things; for the chief god of the Chinese may belong to the class of *Shin*, without *Shin* being the generic name for God in Chinese. As a lion may belong to the class of quadrupeds, without supposing the word *quadruped* to be generic for *lion;* and a man may belong to the class of animals, without admitting *animal* to be the generic word for *man*. It is a mistake to suppose that the genus may be put for the species, or that the name of the genus is a sufficient designation of the species. The genus, in each of the cases above referred to, is *quadruped*, *animal*, and *Shin*, or Spirit; and the species *lion*, *man*, and *God*. If we had to state the proposition contained on page 69, we should express ourselves as follows:

Though a lion may be said to belong to the genus quadruped, there are many things predicated of a lion which can not be predicated of quadrupeds in general; therefore quadruped is not the generic term for lion. So also, though the Supreme God in the estimation of the Chinese may be said to belong to the genus *Shin*, or Spirit, there are many things predicated of such Supreme God which are not predicated of *shin*, or spirits in general; therefore the word *Shin* is not the generic term for God. As lion belongs to a smaller class than quadruped, and the term quadruped is inadequate to describe it; so God belongs to a smaller class than *Shin*, or Spirits, and the word *Shin* is insufficient to represent him. *Quadruped* is generic for more than *lion;* it stands for the genus of four-footed animals, and does not call up to the mind the idea of a *lion* at all. So *Shin*, or Spirit, is generic for more than *god;* it stands for the genus of invisible intelligences, and does not when heard call up to the mind the idea of God. Again, man is an animal; but man possesses attributes and faculties which animals in general do not possess; therefore, though the word *animal* includes man, it can not be the generic term for *man*, because it is of too wide an extent. So God is a Spirit; but God possesses attributes and faculties which all spirits do not possess; therefore, though the word *spirit* includes God, it can not be generic for God, because it is of too wide an extent.

Thus, instead of our arguing, that "whatever may be predicated of any individual of a genus, may be predicated of a whole class;" we maintain, on the contrary, that much may be predicated of an individual, or of a species included in a genus, which can not be predicated of the whole genus; and that when qualities and attributes are applicable to an individual or species, and not to the whole genus, then that individual or species must be arranged under

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a separate classification, to which the rest of the genus do not belong: and a word proper for describing the genus becomes unfit for designating that species or individual. We do not deny that the supreme God in the estimation of the Chinese belongs to the genus *Shin*, and God by way of eminence is said to belong to the genus *spirit;* but we do deny, that the genus *Shin* possesses those distinctive attributes which belong to the individual called *God* in the estimation of the Chinese; as also that the genus called *spirit* possesses those attributes which belong to the individual called God with us. It is on this account, that we do not employ the term *spirit* to designate God, and for the like reason, doubtless, the Chinese do not employ *Shin* to designate God in their estimation.

Our view of the matter is as follows: God by way of eminence, among the Chinese, is a *shin*, or spirit; the various invisible intelligences supposed by them to be employed in the economy of nature are *shin* or spirits; and the souls of men, whether embodied, or disembodied likewise *shin* or spirits. *Shin* is, therefore, a term descriptive of the genus *spirit*, including the above species. But inasmuch as it is generally applicable to every one of the three species abovementioned, it is not adapted for designating definitely either of them, and if we wanted to bring up the distinct idea of any one of the three species, we should not use the term *Shin*. Thus *Shin* is not generic for God, but for spirit. We do not deny that God belongs to the genus *Spirit* with us, nor that the highest deity in the estimation of the Chinese belongs to the genus *Shin;* but we do deny, that *Spirit* is generic for God with us, as that *Shin* is generic for God with the Chinese.

Shin belongs to a larger class than God, and does not fully represent the idea of God. When the name of a genus, or larger class, is not distinctive of the smaller, and when the smaller possesses qualities and attributes which the larger class does not possess, then the name of the larger class is insufficient to designate the smaller; and the use of the name of the larger class for the smaller would introduce an indefiniteness into language greatly subversive of the purpose for which language is generally employed. If, for instance, I predicate the term *quadruped* of the lion, I speak the truth, indeed, but only such *portion* of the truth that I might equally predicate the same of a horse or a cat; and if I predicate the term *Shin* of God, I speak the truth, indeed, but only such a portion of the truth as I might equally predicate of a malevolent demon, or of the human soul. But if I employ the terms 天帝 *T'ien ti* for God,

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魔鬼 *mó kwei* for a malevolent demon, and 靈魂 *ling hwan* for the human soul, I use a more full and complete expression for each than the term *Shin*, or Spirit.

The impropriety of using the name of the larger class to designate the smaller, may be illustrated by the different terms we employ, according as we are more or less acquainted with the genus, species, and individual, to which wea llude. If, for instance, I see something at a great distance which I can not make out to be either living or dead, I call it an *object;* on approaching nearer I find that it moves, and conceive it to be some *animal;* on a still nearer approach, I find that it is a *horse;* and coming close up to it, I perceive that it is the *very horse* which I have been accustomed to ride. To call it an *object* now, would be by far too indefinite a term; or merely to speak of it as an animal would be inadequate to convey the impression of my discovery. It not only belongs to the genus *animal*, and the species *horse*, but is the identical horse which I have been in the habit of riding. If we had no further knowledge of God than that he was some invisible intelligent being, belonging to the same class with the human soul, we might then use the term *Shin* or Spirit to designate him, and the whole class to which he is supposed to belong. But when we find that he is an underived and perfect Being, ruling over universal nature, the word *Shin*, or Spirit, is not sufficient to convey an impression of the discovery we have made to the minds of others.

Indeed, it appears rather disparaging to an individual or species to designate them by the name of the genus to which they and others inferior to them equally belong instead of the species which is proper to them or their fellows. Thus, if we speak of a man as *that animal*, it is evident we intend to undervalue him; but, if we use the terms *a man*, or *the man*, a very different impression is conveyed. Thus the disciples of Pythagoras intended to honor him when they called him *the man;* and the Arabs intended to express their sense of the greatness of the one Supreme, when they called him *Allah*, *the God*; but had they, in the one case, used the word *animal*, and in the other *spirit*, the impression produced would have been very different. The Chinese have not used *Shin* to designate the Supreme in their estimation, perhaps for this very reason that they conceived the term to be too widely generic to convey a proper idea of his being and perfections to the mind.

We come now to the consideration of the second part of our

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objection against Shin, which Dr. Boone, says (page 69) may be thus expressed:

"It is true that the great mass of the Greeks were polytheists, and Θεος was used by them as the generic name of God; but besides this use of Θεος for a god, any god, there were a few philosophers and some poets, who seeing the folly of the popular polytheism used this word to designate a single being, whom they regarded as the Framer and Governor of the world. *Shin*, however, is never used for God κατ' ἐξοχήν, *therefore* we must not use it in this way; we must not employ it to designate the true God."

In thus stating our argument, Dr. Boone would intimate that the word Θεος was originally used generically, and was applied by way of eminence to a single Being, merely by a few of the philosophers of Greece, and that only at a late period, when they had become dissatisfied with the popular superstitions. Upon which we may remark, that such is not our view of the case; neither is it according to the representations of Cudworth, who contended that the earliest and most influential poets and philosophers, from Orpheus to Pindar, and from Pythagoras to Plato, maintained the doctrine of one Supreme God. He says the pagans held both many gods and one God, in different senses, viz., the produced and the unproduced. See our quotations from Cudworth in a former part of this reply.

Mosheim, in his note on that writer says, "Cudworth undertakes to prove that most of the philosophers, although otherwise worshiping many gods, nevertheless referred all things to one fountain and cause. He does not contend that all these philosophers entertained such exalted notions of this one principle and cause of all things, as to leave no room for censure. He is satisfied with maintaining that the generality of them acknowledged one Supreme God; but whether they taught correctly or otherwise concerning this God, he leaves undetermined; nor does he take upon himself to prove that nothing can be deduced from their precepts, except what is sound and consistent." See Cudworth's Intellectual System, Vol. II, page 145.

Thus we find that most of the Greek writers acknowledged one Supreme God. It is true, they also taught the existence of many subordinate deities, and were, as Cudworth says, polytheists and monotheists at the same time. The number of persons acknowledging one Supreme God, in Greece, does not much affect the argument. It matters not whether two or twenty of the Greek philosophers, regarded a single being as the parent of the universe; or whether such was done at an earlier or later period of their history; it is sufficient for us that it was done, and that this single being was called

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Θεος. it is enough for us to know, also, that the word Θεος contained in itself so much of the idea of divinity, that wise and sober men felt themselves warranted in using it alone to designate God by way of eminence; while no one, it would appear, ever questioned the propriety of their so doing. But this is by no means the case with the word *Shin* among the Chinese. Dr. B. assures us, that the generic name given to the highest class of beings worshiped in China (viz. *Shin*) is not by Chinese writers used for God, κατ' ἐξοχήν. It is not, in this matter, a question of early or late, of many or few; for the word *Shin* never was used, by any native writer, for God by way of eminence. Not, let it be observed, because they never had occasion to speak of a single Being, whom they considered the Parent and Governor of all things, for they have repeatedly spoken of and firmly believe in the existence of such a being; but they have never, in a single instance, used the term *Shin* to designate him.

They have also had a variety of sects in China, differing widely from each other; yet neither of these sects ever used *Shin* for God by way of eminence. Here, then, is a manifest difference between the practice of the Greek writers with regard to Θεος, and the practice of Chinese writers with regard to *Shin*. If *Shin* be generic for *God* in Chinese, as θεος was in Greek, how is it that such a difference appears, when the respective terms come to be applien to God by way of eminence? The Greeks naturally and frequently employed Θεος in this sense: the Chinese instinctively and systematically avoid doing so. Is it not because there is some essential difference in the meaning of the two terms? We have proved that the Chinese use *Shin* in the sense of *spirit:* it can not be shown that the Greeks used θεος in the same way. This, then, is the ground of difference between the two terms; the one means *God*, and the other *spirit;* therefore, though the former may be safely employed for the Divine Being, the latter can not properly be so used. The question as to whether the generic word for God among the Greeks was first in order of time, and whether its restriction by a few to denote God by way of eminence came afterwards or not—does not materially affect the argument. It appears much more probable, that the application of the word θεος to one Supreme was prior in order of time, to its application to a number of individuals supposed to belong to the same class; inasmuch as the ancients most likely derived their earliest views of religion from traditionary revelation, which would have taught them monotheism; and it is most natural to suppose that they conceived first of a single being called God, before they

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extended their ideas to a class of beings whom they thought like that one, and therefore entitled to be considered gods.

The latter part of the objection, supposed by Dr. Boone to be urged by us against *Shin*, exhibits us as coming to a conclusion, which we should not have arrived at without some intermediate steps. Thus, on page 70, he says, "Because the word *Shin* is not employed by Chinese writers for God, καθ' ἐξοχήν, therefore it is concluded that *Shin* should not be so used by us: we must not employ it to designate the true God." The inference we should draw from the premises is, that since *Shin* is not used by Chinese writers for God καθ' ἐξοχήν, therefore *Shin* did not mean God καθ' ἐξοχήν, with them; and as a consequence therefrom we should argue, that if we wish to write in Chinese so as to be understood by the people, we should not so employ it. We are to ground our opinion of the meaning of terms upon the way in which they are used by the people. The question is, how do the best writers in China use a given term, or not use it; and according to their *usus loquendi*, we must form our opinion of it. If they never use a term in a certain sense, and we do, we are in danger of being misunderstood without a glossary.

Dr. Boone says again, on page 70, "That some of the Greek philosophers use the generic name, given by their countrymen to the highest class of worshiped beings, for God καθ' ἐξοχήν, and that this was a step in the right direction, an advance towards the monotheism taught in the Sacred Scriptures:" no such step has been taken, he says, in China; "the generic name *(Shin)* is not by Chinese writers used for God καθ' ἐξοχήν." And yet he demurs to the conclusion that *Shin* should not be so used by us, contending, on the other hand, that "We must do for the Chinese word *Shin* what the Greek philosophers commenced to do for θεος, and what the apostles completed; viz. make it, by our usage, designate, not any one of a class to be determined by the context, but the God καθ' ἐξοχήν."

Here Dr. Boone seems to take it for granted, that we know as much of the Chinese language as the Greek philosophers did of Greek, so as to be able to determine whether a given term can bear a certain sense, notwithstanding no Chinese writer ever put that sense upon it. His statement goes upon the supposition, also, that we are in the same position in China, as the Greek philosophers were in Greece, having access to all parts of the country and being at the head of every school of learning, so as to be able to exert an influence over the mind of the masses, and to mould their language

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according to our will. Whereas, on the contrary, we are but just located at a few border cities of the empire, and can only personally influence one in a million of the population. With regard to the rest, we have yet to affect them through the medium of their own tongue, and can only do it by using that tongue in the way in which they have been accustomed to use it, and in a way which they can understand. If we use new terms, or terms in a sense in which they have not been accustomed to employ them, we shall only render ourselves unintelligible, and not succeed in teaching them anything. We may indoctrinate individuals into our views, but by employing a new nomenclature, we shall leave the mass untouched, and how then are we to do for China what the Grecian philosophers did for their country? But Dr. Boone says that we must make a term, which never, according to this own showing, was used by any Chinese writer in the sense intended—we are to *make* that term, by our usage, designate what we please; and we are to teach the Chinese to use the word *Shin*, which they understand in the sense of *spirit*, to designate "not one of any class to be determined by the context, but the God καθ' ἐξοχήν." That is, to determine for the Chinese how they are to understand their own terms, in spite of classical writers and dictionaries, and then to induce them to use such terms in the sense which we choose to put upon them.

Those of us who have had any experience in instructing the Chinese, know how difficult it is to teach them religion, even when availing ourselves of all the helps which their own *usus loquendi*, in regard to terms and idiomatic phraseology, afford; how much more would the difficulty be increased, were we to write and speak to them in an unknown tongue; instructing them first in the nomenclature which we choose to adopt, and then indoctrinating them in the religion which we have come to teach? Particularly, if this is to be done by means of the sacred Scriptures, which are to be published without note or comment, and which, if abounding in terms used in a sense authorized by no native writer, would be a sealed book to them. Let us picture to ourselves the Herculean task of teaching the Chinese to change the meaning of their own terms, and of making them acquainted with the sense in which strangers understand their language; insisting that it must be so understood, in order to the reception of the new doctines which foreigners come to diffuse. This, however, is not the peculiar business of missionaries; we come to this country in order to disseminate religion, and in so doing, it is our's to avail ourselves of the medium of communication already

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established among the people, using terms in the sense in which they are generally employed, and clothing our ideas in a dress which is familiar and intelligible to the generality.

Dr. Boone says that the apostles completed, with regard to Θεος, what the Greek philosophers commenced. But he would set us a task far more difficult than that undertaken by the apostles. The philosophers of China have not commenced doing for *Shin* what the philosophers of Greece are said to have done for Θεος; so that we do not find China in the same position in which the apostles found Greece. We must then perform the part of philosophers as well as apostles, in this country; we must first remodel the language, and then disseminate our religion; and not only so, we must even do more than the philosophers of China ever attempted to do. They had frequently to speak of a Supreme Being, but they never ventured to designate him *Shin*;—doubtless because they knew that *Shin* meant *spirit*, and was therefore inadequate to express the idea. We are, however, to overcome that difficulty; we must, as Dr. Boone says on page 88, use *Shin* to render *Elohim* and Θεος, in spite of all objections: we must make *Shin* mean *God* and not *spirit*, whether the Chinese will so understand it, or not. Had any of the Chinese philosophers or poets used *Shin* for the Supreme in their estimation, we might have had some ground to go upon in establishing this meaning for *Shin*; but as not a single authority can be adduced, our difficulties increase, and we are left to perform a philological task more than philosophers or even apostles accomplished, without any assistance from either classics or dictionaries.

Dr. Boone says, that "these two facts, viz. that the Greek philosophers found Θεος just where we find *Shin*, and that *they* used Θεος to designate the Supreme Being, is a direct argument why we should make a similar use of *Shin*." But the Greek philosophers did not find Θεος just where we find *Shin*; they did not find it used for every kind of spiritual energy and being, including the human soul, with its powers: on the contrary, they found that Θεος contained in it so much of the full idea of Deity, as to warrant them in using it for God κατ' ἐξοχήν. We do not find *Shin* in the same position; and as a proof of it, we adduce the well-known fact that no Chinese writer has ever ventured to use *Shin* for God by way of eminence. Again, it is requiring too much, that we should suppose ourselves in the same position in China, that the Grecian philosophers occupied in their own country. It is enough for us to imagine ourselves in the circumstances in which the apostles were placed; as it respects the

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propagation of the Gospel in an extensive empire. Could the advocates of *Shin* put us in the same position in which the apostles were with regard to θεος, we should have nothing to reply; but as we do not find *Shin* where the apostles found θεος, i. e. used by the philosophers and best writers of the nation among whom they went to designate God by way of eminence; and as we find *Shin* embracing a much larger number of meanings than ever were attached by the Greeks to θεος, we conclude that we are not warranted by the example of the apostles in using θεος, to make a similar use of *Shin*.

Dr. Boone thinks that though the Chinese do not predicate the origin and government of all things of *Shin*, *we* may still do it; because "we may predicate anything of any subject which is consistent with truth and right reason; otherwise, if we confine ourselves to the predicating of those things which the Chinese predicate of any given subject, we shall never be able to make them acquainted with the character and attributes of the true God." The true God in our estimation is God κατ' ἐξοχήν; and the question to be decided is, by what name he shall be designated in Chinese. Dr. Boone proposes *Shin*, notwithstanding he owns that no Chinese writer ever used it for God κατ' ἐξοχήν. In order to ascertain whether *Shin* really means God in the estimation of the Chinese, we inquire, whether they predicate what they conceive to be divine acts and attributes of *Shin;* and when we find that they do not predicate the origin and government of all things of *Shin* (though they consider these to be peculiar to the Divinity in their estimation), we conclude that those have not conceived aright of the meaning which the Chinese attach to the term *Shin*, who understand it in the sense of God κατ' ἐξοχήν.

The thing to be ascertained is the meaning of *Shin*, and how it is understood by the Chinese; if we employ it in the way in which they are accustomed to use it, we may succeed in conveying some correct ideas to their minds; but if we assign to it a sense which they never ascribe to it, and go on predicating the acts and attributes of the less numerous class to the more extended genus, contrary to their *usus loquendi*, we may altogether fail in giving them any definite conceptions of the subject. Suppose a Chinese were to come amongst us; and, understanding the word *spirit* in the sense of God, were to insist upon predicating of the former term the acts and attributes which are peculiar to the latter. His so doing would never alter our view of the real meaning of *spirit*, nor induce us to relinquish the practice of using it with reference to the human soul,

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or malicious demons; which classes we had ever conceived the word *spirit* to include, while we should deem the sole application of the term to designate God, as indefinite and improper. Should he persist in saying, that Spirit created the world, and that Spirit is the lord of the universe, we should consider that he spoke only a portion of the truth, without employing such distinctness of expression as would insure his being understood by all. In the same way, suppose a person were to insist on using the word *animal* for man; and predicate of the word *animal* such attributes as are peculiar to human beings, such as the exercise of reason and the employment of tools, on the ground that man was an animal, and that we may predicate of the genus whatever qualities are possessed by every species included in that genus: we should reply, that it is not proper to predicate the reasoning faculty of animals, because all animals do not exercise reason; while there is a specific term for denoting the class of animals who do exercise the reasoning faculty, viz. *man*.

The second class of objections against *Shin* may be seen at full in the Inquiry, page 143, and we conceive have not been completely met. We therefore leave them as they stood in that paper.

The third class of objections refers to the *Shin* of *Ti*, which was considered by us as an adjunct of *Ti;* and as designating, not the divinity, but the spirit of the Supreme Being, in the estimation of the Chinese. This subject has been fully discussed on pp. 47–53 of the Inquiry. It is only necessary now to make a few remarks upon the observations of Dr. Boone relative to the same point. He says it is admitted by all, that *Shin* is here used in the abstract sense, and we may add, as the adjunct of a being; but there is a difference of opinion as to its precise meaning. He supposes that the Chinese mean by *Shin*, in the case alluded to, the divine energy or influence of *Ti;* we think it means his spirit. We have shown in the Inquiry, by a reference to the *Shin* of 文王 *Wan wáng* ascending and descending in the presence of *Ti*, and other instances, that *Shin*, when considered as belonging to a being, must mean his spirit; besides which, the meaning universally attached to *Shin*, in native dictionaries and commentaries, leads to the conclusion that it means spirit. But even supposing, for a moment, that *Shin* meant the *divine* energy or influence of *Ti*, it must be considered as belonging to him, and as deriving all its importance from its connection with him (for the same energy or influence belonging to another person would not necessarily be divine); the conclusion to be drawn from such supposition is, therefore, that *Ti* is the being worshiped, on

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occasion of the principal sacrifice offered in China, and that *Shin* is merely his energy or influence, coming and going at the commencement and termination of the service. *Ti*, then, is God in the estimation of the Chinese, and *Shin* is merely his energy or influence.

Dr. Boone says, whichever of the opinions taken of the *Shin* of *Ti* be the correct one, whether it mean the divine energy, or the spirit of that being, even supposing the spirit of *Ti* to be the exact idea of the phrase, it is no argument against our use of the term as the appellative name of God in the concrete sense. To this, however, we demur; and contend that if it mean spirit in the abstract, there is every reason to suppose that it means spirit also in the concrete; so strong is the presumption that it does so, that it would require very conclusive evidence to prove the contrary, the burden of which proof we leave with the advocates of *Shin*. Dr. Boone says, "that the term occurs much the most frequently as the appellative name of God in the Chinese writings;" but the sense in which it is to be understood in such a connection is the subject in dispute; and the fact of the word *Shin* being explained to mean *spirit*, and never having been used by any Chinese writer for God κατ' ἐξοχήν, strengthens the presumption, amounting almost to a certainty that it is to be rendered *spirit* and not *God*, even in those places where it is supposed to stand for the appellative name of God.

Taking it for granted that the word *Shin* does mean divine influence or energy, in the phrase 帝之神 *Ti chi shin*, and that it is used in the sense of the appellative name of God where it occurs in the concrete, Dr. Boone says, "We have an instance of a word being applied to this double use in the word *divinity*, when we speak of Christ's divinity, and when we call God, the Divinity." Thus we may also say, we have an instance of a word being applied to a double use in the word *spirit*, when it means the energies and intelligence of invisible beings, and those invisible beings themselves; so that, as far as the double use of the word is concerned, *Shin* may as well refer to the one as the other; and viewed in connection with the interpretation and use of the word as found in native authors, it must refer to *spirit* and not *divinity*.

We do not stop to examine into the theological question, as to whether Christ's being everywhere present by his Divinity, refers merely to his Divine influence or energy. We perceive that Dr. Boone has appended a note of interrogation to the expression, and we therefore leave the question in his hands as one with which this controversy has nothing to do

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The fourth objection against the use of *Shin*, to which Dr. Boone alludes, is that the human spirit is sometimes designated by this term. Dr. Boone does not deny that such a use of *Shin* is met with, but he suggests that it occurs especially in medical authors, from whom he thinks the philosophers took the idea; and says that it is not in common use among the people. We have in the Inquiry, pp. 92,103,104, adduced a number of instances from native authors, in which the word *Shin* is used in the sense of the human spirit; not one of which, as far as we know, is extracted from medical books; and the theory that *Shin* means spirit is not derived from such sources. On page 97 of the Inquiry, an extract is given from the 禮記 *Li Ki*, in which Confucius explains the *Kwei Shin*, or spirits generally, as derived from, and identical with, the soul and anima of man, particularly at death; at which period, says the commentator, the body and spirit separate, when the subtile essence of the spirit expands, and mounting aloft, becomes a (神靈 *Shin ling)* spiritual intelligence. Nanhëen, in remarking upon the words of Confucius (see Inquiry, p. 99) says, "Using the words *(Kwei Shin)* with reference to the human body, then the soul and spirit constitute the *Shin*, while the anima and the substance constitute the *Kwei*." Chú fútsz' also (p. 100) says, that "With regard to man, the grosser fluid is the anima, which constitutes the fulness of the *Kwei*, and the breath or spirit is the soul, which constitutes the fulness of the *Shin*." And much more might be adduced to the same purpose, so that the use of *Shin* for the human spirit is not derived from medical books, but from the classics, and from the Confucian school.

As to the assertion that the word *Shin*, in the sense of the human spirit, is not in common use among the people, we can only say, that our experience of the matter goes to prove the very reverse of this; and almost every Chinese whom we have asked, as to whether he possessed a *Shin*, has readily replied in the affirmative, adding that if he had not a *Shin*, or spirit, he could not continue alive. There can be no doubt that the word *Shin* is commonly used in the sense of the human spirit, numerous instances of which we have already given, and, if necessary, we could bring forward many more. Dr. Boone suggests, that such use of the term has grown out of the pantheism of one class of the Chinese philosophers: we will not at present enter on the question of Chinese pantheism, as it would lead to a wider discussion than the limits of this paper will allow; we merely observe, that pantheism was extensively maintained by Grecian phi-

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losophers, who considered Θεος to be diffused through and connected with the το παν, or universal nature; and yet we never find, in any Greek writer, the human spirit denominated Θεος; we can not understand, then, why the Chinese should, in consequence of pantheistic notions, apply the word *Shin* to the human spirit. On the other hand, we conceive that the word *Shin* was first applied to the human spirit, and then to the 氣 *k'i*, or spiritual energy, supposed to pervade nature; which, instead of resembling the Θεος of the Greeks, is more fitly represented by their Ψυχη, the breath of nature, or *anima mundi* of the ancient philosophers, which was supposed to pass through all lands and seas, heights and depths.

Dr. Boone thinks, that the application of the word *Shin* to the human spirit amounts to no more than the poetical expression, "The divinity that stirs within us," sometimes employed by western writers for the human soul. This, however, goes on the supposition that the word *Shin* is originally of the same signification with the word *divinity*, and that when employed to designate the human spirit, it is used in a metaphorical sense, or in an extravagant manner; and rarely applied to such a subject, except by poetic license;—all of which we have shown not to be the case. On the contrary, we have given abundant evidence, that *Shin*, when used to designate the human spirit, is employed in its natural sense, in nowise overstrained, and in sober, every-day writing. There is, therefore, in the use of *Shin* for the human soul by Chinese writers, nothing either forced or figurative;—no elevation of the humanity, nor depression of the divinity, in order to bring them to a temporary level, but the term in such connection is used properly and correctly, because it means spirit, and spirit only.—We may remark in passing, however, that in the quotation to which Dr. Boone refers, "the *divinity* that stirs within us" is most probably not used for the human soul at all. It is taken from Addison's Cato, and runs as follows:

> "Why shrinks the soul
> Back on herself, and startles at destruction?
> 'T is the Divinity that stirs within us,
> 'T is Heaven itself that points out an hereafter,
> And intimates eternity to man."

Here the question is asked, Why does the soul abhor the thought of annihilation? It is, says the poet, because God has, by some inward impulse, discovered to it a future state of being. It would seem that 'the divinity' in the third line is the same with 'the

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heaven' in the fourth, namely the Supreme Being: also that 'the stirring within' mentioned in the one sentence, is the same sort of thing with the 'pointing out an hereafter,' alluded to in the next; while the soul in both is the party affected and wrought upon, in being aroused to a presentiment of a future state of being. This is the view taken of the passage by Dr. Johnson, in his Dictionary; who, under the word 'Divinity,' gives, as the second meaning of the term, "God, the Deity, the Supreme Being, the cause of causes," quoting this very passage, "'T is the Divinity that stirs within us." Thus in the passage under consideration, according to the views of the great English lexicographer, "the divinity that stirs within us" is not used for the soul, but for God.

Dr. Boone says, that "our use of *Shin* to render Θεος, whether referring to a true or false god, can never be misunderstood, from the existence of this limited use of the word *Shin* to designate the human soul by the writers mentioned above." To which we reply, that the use of the word *Shin* to designate the human soul is not limited, and not confined to medical, or a few philosophical writers, but occurs every day, and pervades the whole literature and language of the people. We contend also, that such constant use of the term *Shin* for the human soul by the Chinese, will be very likely to lead to a misunderstanding, were we to employ it to designate God, because the natural sense of the word *Shin* being spirit, the Chinese reader would be very likely to apprehend that we were speaking about spirits, when we intended to speak about gods; while the use of the term *Shin* in connection with a possessive pronoun, or other noun, to whom it is said to belong, will necessitate its being understood of the spirit, and not the god of the individual.

This leads us to notice Dr. Boone's answer to the 5th objection to *Shin*, viz. that if *Shin* is used for God, there is great danger of being misunderstood, when the god of a deceased parent, or the god of any one is spoken of. This objection we conceive to be of primary importance, and to have been very inadequately replied to by Dr. B. He says, "there can be no doubt that *Shin* is often used for the manes of the dead, who are regarded by the Chinese as proper objects of worship;" and owns that "the objection has much weight if we translate literally the *Shin* of Abraham;" adding that "there would be much danger" of the Chinese misunderstanding the phrase to mean the manes of Abraham, "until the Christian usage of the word should have taught them better." Here we conceive Dr. Boone has himself offered evidence that *Shin* must be understood in the

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sense of *spirit*. The question is about the meaning of the term *Shin* in the estimation of the Chinese. Dr. Boone says that it is the appellative name of God; we say, that it means *spirit*. We refer to the *usus loquendi* of the people, to settle the sense in which they understand it, and we find that, according to such *usus loquendi*, it means, in certain connections, the manes of a dead man. We all know that the manes of a person must be understood to mean the *spirit*, and not the *god* of that person. The conclusion is, that the term in such connection means *spirit*, and not *god*. Dr. Boone himself acknowledges that there is much danger of its being understood of the manes by the Chinese, until the Christian usage of the word shall have taught them better:—intimating, of course, that the Chinese usage of the word is different from the Christian, and that if Christians persist in using the term in their way they will use it in a way different from the Chinese, and that the Chinese will misunderstand them. In writing for hundreds of millions of people, who are scattered over a territory of five millions of square miles, into only seven hundred of which Protestant missionaries can penetrate to explain themselves; the absurdity of using terms in a sense which the missionaries understand, and which the Chinese must misunderstand, will appear obvious to every one who reflects on the subject. Indeed Dr. Boone himself acknowledges that there is much danger of this, until the Christian usage of the word shall have taught the Chinese better. The phrase *teaching them better*, implies that they are now doing wrong, which they must be instructed not to do. The impropriety supposed is an impropriety of speech. But where is the impropriety, we would ask, in using a term, which they understand in the sense of *spirit*, to denote the spirit of a deceased person? Do not the Scriptures speak of the spirits of just men made perfect, and say, When the dust returns to the earth as it was, the spirit returns to God who gave it? If we choose to use their word *spirit* for God by way of eminence, when they never do so, we can hardly charge them with impropriety of speech for using their own word *spirit* in the sense of *spirit*, merely because we wish it to be appropriated solely to God.

But we may here anticipate an objection, with reference to a statement in the Inquiry, page 78, that "we should discountenance the use of the word *Ti* for an emperor just as much as the apostles would have done the employment of Θεος before καισαρ, or *Divus* before *Augustus*:" and suppose it may be urged, that the advocates of *Shin* are in like manner at liberty to discountenance the use of

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Shin for the manes of a deceased person. To which we reply, the cases are entirely different. The apostles found the Greeks using the word Θεος for God by way of eminence, as we find the Chinese using the word *Ti*, in the same sense; thus their adoption of Θεος, and ours of *Ti*, to express God by way of eminence. is sanctioned by the classical usage of the people among whom we come; and we could very easily point out to the Chinese, as the apostles might have done to the Greeks, the impropriety of employing a word, which they themselves had used for the Supreme, to designate a numan being, however exalted. The advocates of *Shin*, however, do not find the Chinese using that term for God by way of eminence, while they do find them employing it for spirits of every kind, they can not, therefore, on the ground that the word *Shin* has been used for the former, interdict the Chinese from employing it in the latter, sense; because the restriction of the general term *Shin*, spirits, to the specific idea of *god*, is entirely an invention of foreigners, with which the Chinese have nothing to do.

The way in which Dr. Boone proposes to obviate the difficulty arising from *Shin* being understood in the sense of manes, is, we conceive very unsatisfactory. He says, "all danger of mistake may be removed by translating 'the *Shin* who protected Abraham, Isaac, &c' 'The God of our fathers' may be rendered," he says, "'the *Shin* who protected our fathers,' or, 'the *Shin* whom our fathers worshiped.'" Thus an unwarrantable circumlocution must be employed, in these and such like cases, or else the use of *Shin* endangers a serious misunderstanding If so, then it is evident, that a wrong term has been selected, and that those who use it are employing it in a sense in which the Chinese do not understand it. Supposing the term *Shin* to be the appellative name of God, as Dr. B. contends, then there could be no danger of mistake if we used it, when speaking of the God of Abraham, &c.; so also if *Shin* really were the appellative name of God, the Chinese themselves would be necessitated to employ a circumlocut 禹 when speaking of the *Shin* of 文王 *Wan wáng*; the *Shin* of 禹 *Yū*, or the *Shin* of 關帝 *Kwánti*, in order to prevnt their readers misunderstanding the term in such circumstances, as meaning the God of *Wan wáng*, &c. They ought, under such circumstances, to have said, that the *Shin* here spoken of is *not* the *Shin* whom *Wan wáng* worshiped, or who protected *Wan wáng*, but the spirit that animated him when alive, and which existed in the disembodied state after his death. But they do nothing of the kind; and on the contrary, employ the term,

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naturally and easily, as meaning of its own native force the spirit of 文王 *Wan wáng*, and nothing else. If a foreigner, writing in English, were to use the word *spirit* as the appellative for God, and on coming to the phrase, "Israel offered sacrifices to the God of his father Isaac," were, in order to prevent misunderstanding, to employ the circumlocutory phrase, the *spirit* who protected his father Isaac; we should tell him that the difficulties arose from his using the word *spirit* in a wrong sense, and that all danger of misapprehension would be obviated by his using the term which we employ for God by way of eminence.

The allusion to the practice adopted in my former version (where Shángtí was employed for God), of rendering "the God of our fathers," the "*Shángtí* whom our fathers worshiped," is not to the point, unless Dr. Boone could show that such circumlocution was still intended to be employed. Much study has of late been directed towards this subject; and it is more than probable that the views of the different parties on some things have been modified, as their acquaintance with the topic under discussion has enlarged. This is the case with regard to the passage just quoted, and others of a similar character. We now see, that no circumlocution is necessary or warrantable; that the term, or terms, chosen by us to translate Θεος may be retained throughout, and need no periphrasis to guard or to explain them; as they are established by native authority in every sense in which we propose to employ them. If Dr. Boone thinks that the term he has chosen does need a circumlocution to remove all danger of misunderstanding, then it is evident, that he has selected a term which in the sense in which he employs it is not warranted by native authority, and would, if used alone, according to the *usus loquendi* of the Chinese, be misunderstood.

Dr. Boone then passes on to state the reasons which forbid him to use 帝 *Tí* as a translation of *Elohim* and Θεος. The chief reason, he says, is that *Tí* is not the appellative name of God in Chinese, nor the name of any class of beings; but a title given to men, as well as to invisible beings, who are the objects of religious worship.

To establish this assertion, he brings forward two ancient and concise dictionaries which give to *Tí* the meaning of *ruler* and *judge;* respecting which see our remarks in the Inquiry, page 68. To what has been there advanced we have little at present to add, but merely wish to remark, that while Dr. Boone has quoted native dictionaries largely, in order to combat the arguments of the abettors of *Tí*, he has carefully abstained from referring to them, to

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establish his views of *Shin*. In our estimation none of these authorities give any sanction to the idea that *Shin* is the appellative name for God, while all concur in stating that *Shin* means *spirit*. On the other hand, the Imperial Dictionary states specifically that *Tí* is the name of the Divinity as far as the Chinese are acquainted with him, and that it is also used for a variety of invisible beings superior to man, who have an agency in the government of the world.

Having referred to the Imperial Dictionary, we will now proceed to examine what Dr. Boone has advanced from that work, point out the parts in which his translation differs from our own, and defend the latter where necessary.

First, with regard to our translation of the quotation from the 白虎通 *Peh-hú-tung*, which we have rendered "he who in virtue is united to Heaven is called a *Tí*:" this has been translated by Dr. Boone "he whose power corresponds to heaven is designated a *Tí*." In a note, he says, "we have translated the word 德 *tih*, *power*, and not *virtue*, as this latter word, being generally used for a moral quality, would mislead the English reader." He then says, "that 德 *tih* means power, influence &c.;" and as a proof of the assertion quotes Morrison who gives two classes of meanings, first *virtue*, commonly in a good sense; and secondly, *power*, *force*, &c. Also the dictionary published by myself, wherein the same ideas are set forth, viz. virtue and goodness; with vigor and energy. According to these statements, therefore, two meanings may be assigned to 德 *tih*, viz., virtue and power. Dr. Boone says, that to employ the former here would mislead the English reader; he therefore prefers the latter.

Now when a word is said to be capable of two meanings, the way to decide upon the one which the writer intended should be put upon it, is to consult the context, or to refer to such definitions of the term as he himself has given. If we examine the immediate context we shall find, that the lexicographer refers to 堯 Yáu's intelligence and accomplishments; upon which the commentator remarks, that Heaven (or the Divinity) is called *Tí*, because of his justice as the moral governor of the universe; while Yáu, and the rest of the ancient emperors, were called by the same name, because in their 道 *táu*, right principles, they assimilated to this standard. Here it is evident, that moral qualities are intended, because the word 道 *táu* is employed; which, when connected with 德 *tih*, never imparts power and influence. On referring to the preface to the

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Shú King, from which the above quotation is made by Kánghí, we find that the monarchs who succeeded 堯 Yáu and 舜 Shun could not come up to their predecessors in virtue, and therefore they were called 王 *wáng*, kings, only. Their power was fully equal to that of their predecessors, but their goodness was deficient; hence they were less esteemed.

Should any further evidence be necessary, to prove that 德 *tih* is here to be understood in the sense of *virtue*, we may refer to Morrison's Dictionary, Vol. II, page 128, where he speaks of (德配堯舜 *tih pei Yáu Shun*) virtue equal to the ancient sovereigns Yáu and Shun; and Vol. I, page 522, where Dr. Morrison quotes Confucius, as saying, "Only Heaven is great, and only Yáu imitated it;" upon which the commentator says, "of emperors and kings mentioned in books, there never was any whose virtues were more abundant than those of Yáu; and of all the praises bestowed on the virtues of Yáu, there never was any more complete than this." Who can doubt after this, that 德 *tih* here means moral virtue, and not power and influence. Further, if we refer to those definitions of the terms which the lexicographer himself gives, we shall see that this is the precise idea to be attached to 德 *tih*. In the Inquiry, page 11, we have subjoined, in a note, a translation of all that Kánghí says on the term, in which there is not one word about physical force, power, or influence. It is not necessary to add anything to what is there detailed, but merely to adduce Morrison's idea of the meaning of 德行 *tih hing*,—the first definition given by Kánghí,—which he calls "a course of splendid virtuous actions."

Bearing in mind Kánghí's definitions of the word 德 *tih*, we now turn to Dr. Boone's explanation of the sentence first quoted from the lexicographer, viz. "he whose *(tih)* power corresponds to Heaven is designated a *Tí*," which he says means, "he who rules over the whole empire, which is styled by Chinese magniloquence 天下 *T'ien hiá*, all under heaven, as Heaven rules over all things that are under it, is styled *Tí*, Ruler." We feel no hesitation in appealing to any one acquainted with Chinese, who will examine the context in which the word is found, to judge whether such a sense as this can be extracted from the passage before us; if it can, we must confess that we have yet to learn what Chinese sentences mean.

With the translations given by Dr. Boone of the extract from the Shú King (Essay, page 75), we have no fault to find. This is far from being the case, however, with his translation of the com-

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mentary thereon. We have given a rendering of the passage on page 6 of the Inquiry, which we submit to the consideration of Chinese students in general. Let them also examine Dr. Boone's version of the same passage, and judge of the general correctness of the two. Our business now, however, is with those parts of his translation which affect the present controversy. The first in importance is the rendering of the word 名 *ming*, which we call *name*, and which in Dr. Boone's estimation means *title*, but as he has reserved the discussion on this term till all the cases in which it occurs come before us, we shall in our reply do the same.

On the quotation from a writer in the Chun-Tsiú we have nothing to remark, but on that from Kwántsz' 管子 which follows, we would observe, that the words *táu* 道 and *tih* 德 in the two members of the sentence, serve to illustrate each other; as is frequently the case in Chinese parallelisms. The word *táu* has been rendered by Dr. Boone "principles," and *tih*, "the powers and capacities of things." *Táu*, according to Morrison, in its primary signification, is a way, a principle; when applied to human conduct, it refers to "correct virtuous principles and course of action," and when connected with *tih*, it means virtue, virtuous. The sentence, as translated by Dr. Boone, would suit the description of a natural philosopher rather than a judge, or ruler of mankind; which he maintains is the original signification of the word *Ti*. Hence he suggests, that "the fanciful distinctions" referred to exist only in the mind of the writer; whereas, if we suppose *táu* and *tih* to refer to human conduct, the inference is natural, and the meaning of the writer by no means obscure. In a note on page 76, Dr. Boone refers to Tí Chí 帝摯 a prince who is said to have proceeded to unlimited dissipation; and argues from it that 帝 *Ti* was a mere title conferred on any one who might sit on the imperial throne, without reference to his moral qualities. To this we reply that ancient emperors were called *Ti*, on two different grounds, viz., properly and improperly. Persons were properly called *Ti* (according to the ideas of the Chinese), when in virtue they were supposed to be united with Heaven, or the Divinity; as was the case with the five ancient emperors. These did not receive the empire by right of inheritance from their ancestors, nor bequeath it to their posterity, but left it to the most virtuous; hence they were called *Ti*. Those were improperly called *Ti*, who came into power only by the right of succession, without the possession of any moral qualities, these were

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endured for a time, and afterwards put out of the list, as was the case with 帝摯 Tí Che, just referred to; who, according to the ritual of the present dynasty, is excluded from the list of those emperors sacrificed to at the vernal and autumnal equinoxes; much stress, however, can not be laid upon the circumstance of unworthy persons being at that time called *Tí*, as Chú fútsz' says, "it is impossible to give entire credence to the traditions of those remote ages."

In the same note Dr. Boone says, "that during the three dynasties Hiá, Shâng, and Chau (namely, from B. C. 2170 to 243), the word *Tí*, as applied to human rulers, fell into disuse. The reason of this is given in the preface to the Shú King, according to which, the monarchs of the three dynasties, being inferior to their predecessors in virtue, and bequeathing the empire to their immediate descendants, instead of the most virtuous, were not considered worthy of the name of *Tí*. About the period last specified, 秦始皇 Tsin Chí-hwáng, having engrossed the power of the contending states, and constituted himself sole monarch of China, usurped the title of 皇帝 *Hwángtí*, since which time the emperors of China have always been thus designated; and the phrase, having been employed in this sense from age to age, has come into general use, most probably without reference to its original meaning. When analyzed, it is found to consist of two terms, the one meaning *august*, *great*, &c., and the other, *ruler* or *judge*, with especial reference to the Ruler of all. There can be no doubt that the word *Tí* is used by the Chinese for God by way of eminence, and for invisible beings, who have some agency in the management of nature. The Imperial Dictionary tells us, that such is the principal, if not the original, sense in which the term was used. It has been employed also for human beings who were supposed to resemble the Divine in moral qualities. Taking these terms together, therefore, it might seem that the combination resulting therefrom would indicate something very grand and exalted. Dr. Boone suggests that, on the supposition that we use *Tí* for *God*, we must admit the phrase *Hwángtí* to mean *august God*. This, however, does not necessarily follow. Instances occur of words which, when separated mean something very great, but in combination convey different or perhaps inferior ideas; such is with us the epithet *godfather*. If the two words constituting this term were separated, one would mean the Supreme Being, the Author of all, and the other a progenitor; joined together the term imports merely the sponsor for a child at baptism. Custom has, however, sanctioned the usage, and no one,

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on hearing the phrase *godfather*, ever applies it to the Divine Being, or even to the procreator of children. In like manner, the phrase 皇帝 *Hwángti*, however much its component parts might seem to convey the idea of august divinity (supposing the latter term to be understood in the sense of God), does not convey that idea to the Chinese mind. It means, in their apprehension, *emperor* only, is never used by any Chinese writer for August God, and if so used by us would not be understood by them.

Dr. Boone says, "should we adopt the word *Ti*, as that by which to render Θεος in the Scriptures, we must either declare war against the emperor's title, and forbid all Christians to call him by this title; or we must call a man *august God*, than which it would be better for us to cut out our tongues." This argument, if it have any force, makes equally against *Shin*, as it does against *Ti*; for *Shin* has been the common term for *spirit* in all ages, and the well known phrase 精神 *tsing shin* has been employed for animal spirits in Chinese ever since books were written in the language. This being the case, should we adopt the word *Shin*, as that by which to render Θεος in the Scriptures, we must either wage war against the established phraseology of the Chinese, and forbid all Christians to use this expression, or we must call the animal spirits *pure essential divinity*, than which it would be better for us to cut out our tongues. Thus the same line of argument can be pursued in both cases; there is this difference, however, between the two; viz. that while we might justly represent to the Chinese the impropriety of using a term, which they had been in the habit of employing, unmistakeably and alone, for God by way of eminence, to designate a human being, however exalted; we could not, with any degree of justice, insist, even on our converts abstaining from the use of a term for the animal spirits, on the ground that it had been used for the Deity par excellence, because it never has been so employed by any Chinese writer, and is thus used only by foreigners, who can not be supposed to be as well acquainted with the language as the Chinese themselves.

With regard to the propriety of Christians using the title which the Chinese accord to their emperors, we may observe, that if it be found that terms are employed for earthly monarchs which have been used for the Deity, and still call up to the mind the idea of the Divinity whenever used; there can be little doubt that the use of such terms for human rulers should be discouraged. The phrase 皇帝 *Hwángti*, however, is not of that character; it never has been used

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by the Chinese to designate God; and is understood by them only in the sense of emperor. There are terms, however, accorded to the emperors of China, which may be considered extravagant appellations, and should be forbidden; for they call their emperor *heaven*, in the sense of the Divinity, and pay divine honors to him during his lifetime, all a part of the worship of kings which has prevailed among pagans, both in the eastern and western worlds. The Greeks and Romans employed the terms ὁ Θεος, ὁ Κυριος, and Σεβαστος, *Deus*, *Divus*, *Dominus*, &c., to designate their sovereigns; while incense was burnt to them during their lifetime, as though they were gods.

The Egyptians went further than this; on referring to the Rosetta stone and other Egyptian inscriptions, we find that people calling one of the Ptolemies, "God Epiphanes, most gracious." We have also "the gods Soteres," meaning Ptolemy Soter and his queen; "the gods Adelphi," meaning Ptolemy Philadelphus and his queen. In like manner, on the Egyptian coins is found the Grecian inscription, Θεων Αδελφων. The following title also occurs: "Priest of Osiris, priest of the gods Euergetæ, of the gods Philopateres, of Isis, of Osiris-Apis:" in which the deified kings of the Egyptians are placed between the well-known immortal gods of that country. In the same way, we have "the queen Arsinoe, the goddess Philadelpha:* and thus throughout the whole series, forming an exact parallel with the Chinese practice of deifying their monarchs, and calling them by the same name with which they designate the Supreme Being.

The practice of according extravagant titles to kings in the west, became very much modified under the influence of Christianity; but the application of improper expressions did not altogether cease, when the Gospel had taken deep root in the Roman empire. The apostles found these titles employed in their days, as we do now in China; and without setting themselves directly to oppose such practices, they left Christianity to work its way. We may safely do the same, but as we have before observed, if it be found that terms are employed for earthly monarchs, which call up the idea of Divinity equally with that of the imperial dignity, we may very properly discourage their employment.

The word *Ti* does call up such ideas, and instances occur in Chinese writings, where it is used in the same page for God, and for a

* See Sharp's Early History of Egypt, London, 1836; and Vyse's Pyramids of Gizeh, together with Belzoni's narrative, where the application of the words God, and gracious God, to the kings of Egypt is of very frequent occurrence.

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deceased emperor. This being likely to create confusion, the Chinese may be told that they must, in order to act consistently, relinquish the use of the term in one sense or the other, as it can not properly designate both. The same mode of reasoning would not be conclusive with respect to the word *Shin*, which the Chinese have never used to designate God by way of eminence, and therefore can hardly be said to do wrong when they employ it in its legitimate sense of *spirit*.

Dr. Boone then refers to Kánghí's definition of *Ti*, when used as a posthumous title, and translates the sentences quoted by the lexicographer thus: "He whose 德 *tih*, power or influence, is like that of heaven and earth is called *Ti*." The word 德 *tih*, here, as in the former case, should be rendered virtue, or moral quality, and not power or influence. Confucius, in the Book of Changes, when enumerating the virtues of the five emperors who were first called *Tí*, specifies the discovery of the eight diagrams by 伏羲 Fuh-hí, the invention of husbandry by 神農 Shinnung, and the easy and paternal government of the empire by 黃帝 Hwángtí, 堯 Yáu, and 舜 Shun; in which they imitated the *jin*, 仁 benevolence, and 義 *i*, righteousness of heaven and earth; if such be their 德 *tih*, what can the meaning of it be, but virtue?

After alluding to Kánghí's reference to the compound term 上帝 *Shángti*, which the lexicographer says means Heaven, or the Divinity, Dr. Boone proceeds to notice what the Imperial Dictionary says about the 五帝 five *Ti*, viz., 五帝神名, *Wú Ti shin ming*, which he translates "Five Rulers is the title of gods." We have already in frequent instances, shown that 神 *Shin* means a spiritual being, and we shall presently state our views regarding the translation of 名 *ming* by title.

Dr Boone then refers to the quotation given by Kánghí from the 周禮 *Chau Le*, on the subject of the five *Ti*, informing us where they were worshiped, and specifying their individual names. Our translation of the Chinese commentator quoted in the Imperial Dictionary, differs a little from that given by Dr. Boone; and as the terms employed in some measure affect the question, we may as well point out the difference.

The commentator says, "the Azure *Ti* is 曰 called 靈威仰 *Ling-wei-ngáng*; the vermilion *Ti* is called 赤熛怒 *Chih-piáu-nú*, &c." Dr. Boone has rendered it, "He who is styled *Tsáng Ti*, the Azure Ruler, is named *Ling-wei-ngang*, &c." The Chinese

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student will however perceive that the words *styled* and *named* do not occur, but simply the word 曰 *called*, before the name.

The sentence quoted from the Family Sayings of Confucius, is thus rendered by Dr. Boone: "The disciple 季康子 K'í K'ángtsz' asked an explanation of the 名 title *Wú Tí*, or Five Rulers; when Confucius replied, Heaven has five elements, &c.; the *(Shin)* gods of these elements (i. e. the gods who preside over these elements) are styled 五帝 *Wú Tí*, the Five Rulers." A translation of this passage, according to our view of it, will be found on the 8th page of the Inquiry. We do not mean now to discuss the minute differences that appear between these two versions, but simply wish to draw attention to the rendering of the word *ming* by *title*, instead of *name*. K'í K'ángtsz', according to Dr. Boone, asked Confucius "an explanation of the *(ming)* title Wú Tí." On referring to the Family Sayings, from which the above quotation is an extract, we find the question of the disciple thus stated: "I have for a long time heard of the 名 name of the Five *Tí*, without knowing their 實 reality; I beg to ask, therefore 何謂五帝 what is the meaning of the Five *Tí*?" From this it appears, that the word *ming*, 'name,' is here used in opposition to *shih*, 'reality,' as distinguishing that which is commonly said of a person or thing, from that which may really be affirmed of the same. He wanted to know what the Five *Tí* actually were, and Confucius informed him what in his estimation constituted the five *Tí*. K'í K'ángtsz' did not ask for an explanation of their title, neither is there any warrant for here rendering the word *ming* by title. We are by no means satisfied with Dr. Boone's rendering of the closing sentence quoted from the commentator: "the *Shin* (gods) of the elements, &c., are styled *Wú Tí*." For, in addition to the proof we have given that *Shin* means *spirit*, or spiritual being, one of the commentators on this very passage has explained the word *Shin* here as meaning "五行之精神 the essential spirits of the five elements;" and the word 謂之 *wei chí*, which Dr. Boone renders *styled*, is given by Dr. Morrison as meaning *it is called, it expresses*.

Having gone through the quotations from the Imperial Dictionary, Dr. Boone proceeds to state the conclusions which the different parties profess to draw from the premises. The one party concluding, that as *Tí* is the *name* of Heaven, or the Divinity, and the name of five invisible beings who preside over particular departments of nature, and are honored with religious worship—while it is a name

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given to certain ancient sovereigns, who on account of their virtues were raised to divine honors—that it is therefore a name common to several beings, who are accounted gods, and one of the appellatives of God in Chinese. The other party says, that *Tí*, when applied to these various individuals is not an appellative name, designating a distinct genus, who are regarded in the Chinese estimation as gods; but a title, by which individuals belonging to different genera are distinguished. The objection of the latter party against *Tí* being considered as an appellative, is grounded on the assumption that the individuals to whom it is ascribed belong to different genera. But it should be remembered, that though in other respects they may belong to a different class, yet in respect to their being called *Tí*, or honored as divinities, they belong, or are supposed to belong, to the same class. It was not unusual for the pagans of antiquity to treat their kings with divine honors, and on account of the qualities displayed by them to consider them superhuman: notwithstanding they had the evidence of their senses that their monarchs were but men, they still considered them as possessors of a divine nature, and honored them accordingly. Thus in China, *Tí* was used as one of the names of Heaven; and because human rulers were supposed to imitate heaven in virtue, and thus belong to the same class with the Divinity, they were called *Tí* likewise.

The question on which Dr. Boone lays most stress, in this stage of the argument, is, whether the word *ming* should be translated *name* or *title*. He admits that *ming* is used either for a name or a title, by the Chinese; and the only question is in which of these senses it is used in the present case. To prove that *ming* may mean either name or title, Dr. Boone quotes the dictionaries published by Dr. Morrison and myself. It is true, Dr. Morrison, in which he has been followed by me, has included *title* as well as *name* among the definitions which he has given to *ming;* but in all the phrases quoted to illustrate the definitions given, he has not adduced a single instance in which *ming* is used as an appellation of honor or dignity; from which we may infer, that Dr. Morrison employed the word *title* in the sense in which it is synonymous with *name* (see Webster's 5th class of definitions under *title*). Should any think that Dr. Morrison has included *title* among the definitions of *ming*, because Kánghí has defined 名 *ming* by 號 *háu*, we would reply, that *háu* does not signify a title of honor, but is a word employed by the Chinese to indicate one of the classes of proper names by which individuals are designated; such as the cognomen or compellation

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with us. (See Morrison's Dictionary, part I, vol. I, page 359.) In order to settle the question, however, in what sense Kánghí used the word 名 *ming*, we have only to refer to his own Dictionary, under the article *ming*, a translation of which may be found in page 9 of the Inquiry; from which it will appear that *ming* is not given by him as importing a title of honor, but simply as the name of a person or thing, which sense it invariably bears throughout the Imperial Dictionary, where it occurs thousands of times.

Dr. Boone, however, quotes a passage from the 淵鑑類函 *Yuen-kien-lui-hán*, to prove that *ming* is once used in the sense of a title of honor. The passage, as he renders it, is as follows: "Heaven only is one *(Shin)* God; but because he is most honorable, we give him many *(ming)* titles: as in the case of a human prince, we call him King, Augustus, His Majesty, Celestial King, the Son of Heaven, and August Ruler, or Emperor." We may remark here, in passing, that the first clause in the above passage should be rendered (in conformity with the universal application of the word *Shin* throughout the Chinese classics), "Heaven, or the Divinity is only one spiritual being;" i. e. not two or more, as might be thought from the circumstance of his being called by many 名 names. The writer in effect says, the reason of his having many names is because he is most honorable; as in the case of an earthly ruler who is supreme amongst men, we have various modes of 稱 designating him, such as *king*, &c.; but we do not mean thereby that the sovereign is multiplied in proportion to his names, as he in fact constitutes but one individual.

Dr. Boone thinks that this observation of the Chinese writer is the nearest approach to monotheism which we have met with among that people; and calls particular attention to the fact that the writer uses 一神 *yih shin*, which he renders *one God*. With reference to the monotheism of the Chinese, we may observe that this is a doctrine not unfrequently referred to in the classics. *T'ien* 天, heaven, is called 一大 *yih tá*, the one great one, he that dwells on high, and regulates all below, being the summit of all things (see page 19 of the Inquiry). The 太一 *t'ái yih*, supreme one of the 禮記 *Li Ki*, is the undivided one, who is honored as 帝 *Ti* (see Theology of the Chinese, page 82). The operations of nature, in nourishing and rendering living things happy, is, according to the commentator on the 易經 *Yih King*, entirely owing to the 一帝主之 one *Ti* who superintends the whole (see Theology, page 237).

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In the above passages, the monotheism of the Chinese is very apparent, but the being referred to is 天 *T'ien*, or 帝 *Ti*, and not *Shin*. If *Shin* meant God elsewhere, and particularly the one Supreme, in the estimation of the Chinese, which 天 *T'ien* undoubtedly does, it might very properly be rendered *God* here; but as *Shin* never means God by way of eminence, and always imports, when occurring in the Chinese classics, *spirit*, we are constrained to render it *spiritual being* here also.

In the passage now under consideration, Dr. Boone has rendered the 多名 *to ming*, 'many names,' which are given to heaven, by 'many titles,' as we conceive, without sufficient reason: because the various appellations by which Heaven, or the Divinity, is known, to the Chinese, are not titles, but names. Thus, for instance, 乾 *k'ien*, 上玄 *shang hiuen*, 太一 *tái yih*, 大鈞 *tá kiun*, 洪鈞 *hung kiun*, 眞宰 *chin tsái*, 眞元 *chin yuen*, 大塊 *ta kw'ái*, 大區 *tá kü*, 上天 *shang t'ien*, 太皓 *t'ái háu*, 太和 *t'ái ho*, 太虛 *t'ái hü*, 太初 *t'ái ts'ú*, &c., are all names of heaven, in the sense of the originating and ruling power, but none of them can be considered as titles; they are names descriptive of the being to whom they refer, and who is known to the Chinese by these appellations. Dr. Boone says, that all the words and phrases which are cited as instances of the various *ming* that are given to a human prince are titles; but we beg leave to call attention to the fact, that the word *ming* is not used with reference to the epithets by which human rulers are known, but 稱 *ching* (a term more directly connected with complimentary phrases) is there employed; so that the arguments drawn from the fact of the word *ming* being used for the various designations of earthly rulers, to show that it may therefore be translated *title*, is here inapplicable.

On referring to English lexicographers, it appears that a distinction is made by them between those words which are descriptive of certain stations or dignities, and those which men lay claim to in consequence of holding such stations or dignities. Thus *king*, according to Johnson, is the *name* of sovereign dignity; and *majesty* is the *title* to which a king lays claim. So with regard to the words *prince* and *highness*, *duke* and *grace*, *ambassador* and *excellency*, &c. When the words *king*, *prince*, and *duke* are applied to individuals who rule over a certain portion of territory, and fulfill the duties which belong to those stations, the words become the name by which those offices or dignities are known; but when the individuals referred to

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have no political influence or authority, and the words are merely hereditary in a family, irrespective of territory, then they are mere titles of honor. Thus the titles of the late Francis Hastings, were viscount Loudon, earl of Rawdon, and marquis of Hastings; but master-general of the ordnance, and governor-general of India, were names of the offices he held.

It has been said, that *Tí* is one of the titles of heaven, and that it is a title common to the Divinity, the five invisible beings presiding over the elements, and the five ancient monarchs of China. To which we reply, that in accordance with the views elicited in the preceding paragraph *Tí* is no title at all. Whatever translation be given to it, whether *judge*, *ruler*, or *god*, it is no more a title than governor or president is. A *judge* is one who presides in a court of justice, or decides causes; a *ruler* is one who governs, or exercises supreme power over others; and *god* is either the Supreme Being or a false god; but neither of these words can be considered as a title, or an appellation of honor.

Dr. Boone says, that if *Tí* is to be considered a name, such as the name of heaven, the name of the five invisible beings, and the name of the five ancient monarchs of China, it must either be a proper name, or an appellative. On the supposition that it is not the former, Dr. Boone proceeds to discuss the question as to whether it be the latter; and if not, the inference is left to be drawn, that it is no name, but a title. In order to show that *Tí* is not an appellative, Dr. Boone quotes De Sacy, who defines appellative nouns as follows: "Other nouns designate beings by the idea of a nature common to all the individuals of a species, such as man, horse, cat, &c., which do not of themselves call to mind any individual in particular, but are applicable to all the individuals of the same species: these are called appellative nouns." Here, if we understand the drift of the argument, De Sacy is quoted to prove, that *Tí* is not an appellative noun, because, according to him, appellative nouns designate beings by the idea of a common nature; and because *Tí* is applied to different beings who have no common nature, therefore *Tí* is not an appellative. He have no means of judging in what sense De Sacy used the word *nature* here: it is most probable that he intended by it *sort*, *kind*, or particular *character*; because it is not necessary to constitute an appellative noun, that the individuals, to whom it is equally applicable, should have one common nature, as it respects essence or essential qualities.

According to the definition of an appellative or common noun,

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given by other grammarians and logicians, it appears that those terms are called *common*, which denote any one individual of a whole class, as *river*, *conqueror*, &c.; now *conqueror*, and all similar terms, such as *builder*, *author*, *maker*, *savior*, *parent*, *tempter*, *ruler*, *tyrant*, *destroyer*, do not necessarily imply that the individual, whom these various classes may include, are of one common nature as it respects their standing in the class of being: they may possess the divine, angelic, or human nature, and yet be equally *builders*, *makers*, *rulers*, *conquerors*, &c.; and the terms descriptive of these classes are undoubtedly appellatives. It would be in vain to call the words *tyrant* and *tempter* titles: they are words descriptive of individuals, who perform certain acts or possess certain attributes; and because there are a number of individuals, who perform those acts, or possess those characteristics, therefore the words, which are equally applicable to all the individuals of this species, are common nouns. So with regard to the words *judge*, *ruler*, or *God*, which have been suggested as the translation of *Tí*.

But Dr. Boone says, that in his estimation, the word *Tí* is not used in the sentences quoted in Kánghí as the appellative name of a class of beings; for various reasons: "1. Because it is defined by the lexicographers themselves as a title, i. e. judge, ruler, prince." We submit, however, that these are not titles in the strict sense of the word. Kánghí says that *Tí* is one of the *names* of Heaven. Webster, in his second definition of *judge*, says that it means the Supreme Being. He also gives *The Eternal* as an appellation of God; Gesenius calls *Shaddai*, an epithet of Jehovah. Are these all to be looked upon as titles, or as names of the being referred to? Would it be at all congruous to call *El*, one of the titles of God? 2d. Dr. Boone says, that he can not consider *Tí* as the appellative of a class of beings, because we know from history that "*ming*, in the last clause of the sentence quoted from the commentator on the Shú King," as that which was taken by the five emperors, "must mean *title*, and not *name*, as neither of these emperors were *named Tí*." Their proper names, we admit, were not *Tí*, but *Yáu*, *Shun*, &c. *Tí*, however, may be considered their cognomen, which latter term denotes a name given from any accident or quality, as Alexander the Great. *Tí* was originally one of the names of Heaven, on account of the universal and impartial justice exercised by the Supreme; the same moral character having been supposed to be exhibited by Yáu and Shun, this cognomen was therefore applied to them, as well as to the Divinity.

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Dr. Boone argues, that as *ming*, in the second clause of this sentence means, as he thinks he has shown, a *title*, therefore *ming* in the former part of the sentence must mean a *title* likewise; since the writer could not have used the word *ming* in different senses, as "the reasons assigned why Heaven and the 五帝 *Wú Tí* respectively had this (*ming*) title is the same." To which we may reply, that this argument makes with equal, if not with greater, force for the other side of the question: and we might say,—as the word *ming* in the first part of the sentence means *name*, one of the names of Heaven,—the word *ming* in the latter part of the sentence must mean *name* also; since the writer, having used the word in the opening clause in one sense, could not have employed it in the same sentence in a different sense, where the reason for its use is the same.

The third cause which prevents Dr. Boone from considering *Tí* as an appellative is, that "the reason given by the commentator why Heaven and the five *Tí* had this *ming* assigned to them, is not that they belonged to the same class of beings, but that they were both judges." Here, let it be remembered, that Heaven was called *Tí*, on account of the exercise of universally and superlatively just judgment; and because it was considered that the five *Tí* assimilated in their virtuous principles to Heaven, therefore they had the same name applied to them. It was not therefore merely in consequence of judging just judgment, that Heaven and the five *Tí* were alike called by this name; but because there appeared to be some things equally great and good in the judgment they respectively dispensed. They did not originally belong to the same class of beings, but they were considered by their votaries as equally entitled to the name referred to, from their 道同, assimilation in moral qualities.

The fourth reason which Dr. Boone says prevents him from considering *Tí* as the appellative of a class of beings, is, that "the word *Tí*, when applied to the *Shin* who preside over the five elements, is used as a title, and not as an appellative. We have," he says, "the class of beings referred to designated by the word *Shin*; we have the proper name of each of these *Shin* given, 靈威仰 *Ling-wei-ngáng*, &c.; the separate title of each, *e. g.* Azure *Tí*, Yellow *Tí*, &c.; and lastly, the title of the five collectively, *Wú Tí*, or Five Rulers." Upon this we may remark, that this affords us the genus, species, and individuals; the genus, or general class of spiritual beings is called *Shin*; all spiritual beings, however, are not called *Tí*,

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or designated by the name which is used as the appellative of Heaven, the Divinity. *Tí*, therefore, is the name of a species included in the genus *Shin*; of this species there are various individuals, who have not all the same private designation; a peculiar epithet is therefore used, in conjunction with the name of the species, to designate the different individuals; which individuals are again pointed out by names wholly peculiar to themselves, which are in fact their proper names. Now, in the commentary on the 周禮 *Cháu Lí*, from which this account is taken, the word for *name*, when speaking of the various individuals, *Ling-wei-ngáng*, &c., is 名 *ming*; in the Family Sayings, the word for *name*, when speaking of the species to which these individuals belong, is also 名 *ming*; and in the Imperial Dictionary, the word for *name*, when speaking of the genus to which they all belong, is again *ming*. Thus *ming* is used for *name*, whether speaking of the name of the individual, or the species, or the genus. There is no more reason for rendering the word *ming* by *title*, when speaking of the species, than there is when speaking of the genus, or the individual; and the same reason which would warrant the translation of *ming* in a given way in one place, would warrant its being so rendered in another. As an illustration, we may say, that *man* is the name of the genus to which all human beings belong; *author* is the name of the species of men who write books; while the *author of Waverley* is the name of one individual who is distinguished from all others, by being called the author of a particular work; his proper name, however, is Walter Scott. So *Shin* is the name of the genus of spiritual beings; *Tí* is the name of those spiritual beings who have some agency in the government of nature; and *Tsing Tí* is the name of one individual of that class, rendered distinctive by the combination of a particular name with one common to the whole five; while *Ling-wei-ngáng* is the proper name of such individual, every part of which is peculiar to himself, and none of it common to others.

Dr. Boone says, "if we are correct in translating the word *ming* by *title*, then the argument drawn by the advocates of *Tí* from the Imperial Dictionary falls to the ground." We conceive that he is not correct, and that the usual, if not universal, practice of the compilers of the Imperial Dictionary, with regard to the use of the word *ming*, is against him. *Ming* is used by Kánghí everywhere else, in the sense of *name*; and it is asking too much, in a question involving important consequences, and in which strong reasons are urged on the other side, to be allowed here to translate it *title*, in

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order to carry the point contested. He observes in the next sentence, "that we find nothing in Kánghí, to countenance the idea that *Tí* is the appellative name of God;" to this we reply, that an appellative is an appellation that has become common to several individuals. Kánghí says, that *Tí* is the appellation of Heaven, or the Divinity, and that it is common tb several others whom he considers divine: how then can the author of the Essay say, that we find *nothing* to countenance the idea of *Tí* being the appellative name of God, in Kánghí? He says further, "We have the clearest proof that *Tí* is a title conferred on either *Shin* (gods) or men;" we say it is a name, applied either to invisible or visible beings, who are supposed to resemble each other in moral character; but when the word *ming*, which Dr. Boone renders *title*, is used throughout the same book in which it is found, thousands of times in the sense of *name*, we can not conceive on what ground he is warranted in saying we find the clearest proof of its meaning *title*.

In adducing the meanings given in Doctor Morrison's Dictionary, Dr. Boone has quoted that lexicographer as saying, that the 五帝 *Wú Tí* means "the god of Heaven, and the god of the four seasons;" and yet Dr. Boone adds at the close. "It is plain from all the meanings and illustrations given by the Doctor, that *Tí* is not an appellative name of a class of beings."

After quoting the whole of the dictionaries, native and foreign, which he has conceived it right to adduce, Dr. Boone concludes, "that it is clear, beyond all reasonable ground of doubt, that *Tí* is not the appellative name of God in Chinese." We can only refer the reader again to what has been adduced and argued from the Imperial Dictionary on this subject; in addition to which we may recall attention to the statement of the Tonic Dictionary called 諧聲字典 *Kiái-shing Tsz'-tien*, quoted on page 10 of the Inquiry, that "*Tí* means the Lord and Governor of Heaven; but because emperors are appointed by Heaven to regulate matters, they are also honored as *Tí*." The same Dictionary has the following: 帝者天之宰也。天之主宰曰帝。身之主宰曰心 *Tí* is the Ruler of heaven; the lord and ruler of Heaven is called *Tí*, as the lord and ruler of the body is called *(sin)* mind." To us, therefore, it is clear, that *Tí* is used as one of the appellatives of God in Chinese, notwithstanding the unhesitating conclusion which we have above quoted.

Dr. B. adds, that "there is no difference of opinion among the dictionaries to be settled by an appeal to the *usus loquendi* of good

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writers," and therefore does not appeal to them. We may observe here, that the Chinese do not seem to have doubted that *Ti* is one of the names of Heaven, and therefore do not vary in their statements respecting it. Some may quote the word in this sense, and others may have omitted to quote it with this meaning (for lexicographers, particularly brief ones, do not quote all the meanings that are attached to every word), but we are bold to say, that no Chinese dictionary can be produced, which says that *Ti* is not one of the names of Heaven, or that *Ti* is never used in the sense of the Divinity; as to the *usus loquendi* of good writers, we have given such an abundance of classical quotations in the Inquiry, in order to prove this point, that it is unnecessary here to enlarge. Let the reader carefully consider those, and he will have no reason to doubt, that the best authorities in China use *Ti* in the sense of God by way of eminence.

To the objection that *Ti* means *Ruler* in all cases, and not *God*, Dr. Boone represents its advocates as replying, that in addition to the government of all things being predicated of *Ti*, *Ti* is said to produce all things, to confer a virtuous nature on the people, &c; and as these acts are not properly predicated of a ruler, but of God, therefore *Ti* must in these cases be rendered God, and not ruler. See Inquiry, *pp.* 12, 13, where the word *Ti* is used absolutely and alone for God, as designating him who produced and governs all things.

Dr. Boone endeavors to invalidate this reply, by saying that "the Being referred to is 天 *Tien*, whom he calls the chief God; and that it is indifferent whether he is pointed out by his title, or by his name." Here he admits that *Tien* is the chief God (or, according to our view, God by way of eminence), but says that *Ti* is his title; translating the word 名 *ming* by title, against the universal practice of the author from whom he quotes; and then tells us, that nothing is more common than the use of a title for such a purpose. It would have been as well, however, had he given us some instances where the word *Ruler* (by which he translates *Ti*, and calls it a title) is used alone, and in an unqualified manner, to denote Him who produces and governs all things. These acts are indeed ascribed to "the Ruler of all," but in such connection the phrase is an appellation of the Supreme Being. We may safely say, that no passage can be found in any author, wherein the acts above referred to are predicated of the words *ruler* or *sovereign*, without any qualification or addition: if any can be found, then is the term, when used in such a sense, not to be considered a title, but as one of the appellations of the Being referred to.

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Having suggested that it was said by the advocates of *Ti*, that "since it is affirmed of *Ti*, that he produced all things, which act is not properly predicated of a ruler, but of God, therefore the word *Ti* must, in this instance, be rendered *God*, and not *Ruler*:" Dr. Boone endeavors to meet this argument, and to account for the use of *Ti* in such connection, by saying, "if in any case the title, and not the name, is used to designate the individual, when the act performed is not done in virtue of the authority implied by said title, we are not therefore to infer, that the writer uses this title in some unusual sense, not sustained by the common usage of the word; but to suppose that he merely means to designate the particular individual whose well-known designation it is." As an instance of this, Dr. Boone adduces "the king dining at Windsor," and "the king being dead;" these are cases in which, he says, "nothing more is intended by the use of the title *king* than to designate a particular individual as the subject of discourse." Upon this we may remark, that the reply of Dr. Boone, and the illustration adduced by him, do not meet the argument which he professes to answer. In that argument, it was affirmed that an act is ascribed to *Ti*, which is not properly predicated of a mere ruler, but of a God; and therefore *Ti* must in such case be understood as used in the sense of God, and not of ruler. Dr. Boone, in his answer, adduces instances of acts which may properly be designated of a king, such as dining and dying. In the former case, the act spoken of is above, and in the latter only on a level with, the station of the individual designated by the term employed. No mere ruler, unless he be something more, can be said to produce all things; but a mere king, without being anything more, can dine and die. Thus, though we are not required to suppose that the word *king* is employed in an unusual sense, not sustained by the common usage of the word, when it is said that the king dines or dies; yet we are necessitated to suppose that the word *ruler* is used in an unusual sense, not sustained by the common usage of the word, when a ruler is said to produce all things. When all things are said to be produced, the act performed is certainly not done in virtue of the authority implied by the word *ruler*, unless he be the Ruler of all. And if *Ti*, when used alone, designates the *ruler* of all, in Chinese (the same not being the case with the word *ruler* in any other language), then is the word *ruler*, as used by the Chinese, one of the appellations of God by way of eminence, and would be readily understood by them, if used in that sense by foreigners.

In a note on page 82, Dr. Boone undertakes to explain the phrase

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"producing all things." "This phrase," he says, "is expressed in Chinese by 生萬物 *sang wán wuh*; literally, engendering, or begetting all things;" from which he is led to suspect, that the Chinese intend the begetting all things by the 氣 *k'i*, which he calsl the primordial substance. The phrase *sang wán wuh*, 生萬物 is, however, not the only one used by the Chinese in describing the production of all things. In a work called the 前漢賈宣傳 *Tsien Hán kú-i Chuen*, we have the following sentence: "大鈞播物坱圠無垠, the Great Framer spread abroad things, and the atoms were diffused throughout unlimited space." Upon this a commentator remarks, "陶者作器于鈞上此以造物爲大鈞也言造化爲人亦猶陶之造瓦耳, a potter forms an earthen vessel upon his wheel; in this passage the maker of all things is called the Great Framer, implying that he makes and transforms men, as the potter makes an earthen vessel." The dictionaries tell us that 大鈞 the Great Framer is 天 *T'ien*, the Divinity; and that 天 *T'ien* is 帝 *Ti*. Here, the being who makes things, and the mode of making them, are distinctly pointed out. The phrase 生萬物 *sang wán wuh*, is analogous; and when it is employed, we have no need to suspect that anything is intimated by it relative to the begetting of all things by the primordial substance, but simply the making of all things by the Great Framer.

Dr. Boone says, in the note just referred to, that "the production of all things is sometimes ascribed to Heaven, to heaven and earth, to the five elements, to the 陰 *yin* and 陽 *yáng*, and occasionally to 帝 *Ti*, or 上帝 *Shángti*, in modern writers." Upon this we may observe, that the production of all things is, according to the analogy of Chinese doctrine, properly ascribed to Heaven, or the Divinity, who is the same with *Ti* or *Shángti*. They sometimes use the compound phrase *heaven and earth*, in this connection, referring not to the objects intimated by those terms, but to the ruler over all nature: and if they ever ascribe the production of all things to the five elements, or the *yin* and *yáng*, it is only as these elements and principles are employed by him, who in their estimation is the Divinity.

On page 83, Dr. Boone urges an objection to the use of *Ti*, grounded on its unsuitableness to express the doctrine of the Trinity. On pages 86-88 of the Inquiry, this objection has been re-

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plied to. Some remarks, however, contained in the Essay, on this subject not having previously been seen by us, require a distinct notice. Dr. Boone, after setting forth the doctrine of the Trinity, asks, "suppose we were to render the 'Father is Ruler, the Son is Ruler, and the Holy Ghost is Ruler, and these three Persons are one Ruler;' there would be no unity of substance, or *even of nature*, implied by the use of the word *Ti*; for, as we have seen, it is used as the title of living men as well as *Shin* (gods), beings belonging to entirely different species." We reply, that the Chinese use the word *Ti* for God by way of eminence, as well as for invisible intelligences, who have some agency in the management of the world, as has been proved by many quotations from their books. Granting, that the word *Ti* means *Ruler*, it is clear that it also signifies *God*. When a word, capable of two meanings, will in certain connections be readily understood by the natives in one of these two, it is not giving a just representation of the view they would take of a passage written for their information, when translating it back into our language, to affix to it the one which the Chinese would most probably not assign to it. If the Chinese had never used *Ti* for God by way of eminence, and never would understand it in that sense, the rendering of it by *ruler* only would be allowable. Now suppose we reverse the argument, and use *Shin* instead of *Ti* in the sentence here quoted. Seeing that *Shin* never is used, by any Chinese writer, for God καθ' ἐξοχήν, but is proved, by the united testimony of Chinese dictionaries and commentators, to have been used in the sense of *spirit*, we are not at liberty to attach to it an idea which the Chinese never have attached to it; but are compelled to put upon it that interpretation which the natives would most probably assign to it, were they left to themselves. We must therefore render it, "The Father is a Spirit, the Son is a Spirit, and the Holy Ghost is a Spirit." This, we admit, conveys the impression of unity of nature, but we question whether the advocates of trinitarian principles would be satisfied with it. The sentence, we are persuaded would convey to the Chinese mind nothing more than that the three Persons mentioned were spiritual beings, but could not, without a glossary, give the Chinese to understand that the three constituted but one and the same Supreme and Essential Deity, because no Chinese writer ever used the word *Shin* for God καθ' ἐξοχήν.

Should 天帝 *T'ienti* be employed for God, as recommended at the close of the Inquiry, the force of the objection would be still more weakened, because the Chinese never understand *T'ienti* in

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any other sense than that of a Divine being, or God. It will be seen that Morrison has used it in this sense, with especial reference to the Trinity; see Inquiry, page 168.

Another objection urged against *Ti* by Dr. Boone, page 84, is, that in the classical works of the Chinese, this epithet is applied only to six beings, who were the objects of religious worship; viz. to 天 *t'ien*, and the 五帝 *Wú Ti*, who presided over the five elements; and from this Dr. Boone infers that *Ti* is not a generic term. But surely it cannot be denied, that the term is generic for these six beings. Whatever those beings were, they all belonged to the same class or species, and *Ti* is the appellative common to them all. Visdelou, in his remarks on this subject, calls them all *Shángti*. His words are, "They give to each of these genii the name of *Shángti*, and also the color appropriated to him. Thus the genius who presides over the east and spring, is that of the element of wood, or the azure *Shángti*," &c. After giving an account of the influence which the various *Shángti* are supposed to have exerted over different dynasties, and of the theory which the Chinese have built thereupon, for the promotion of political designs; he says, "Each of these elements produces a dynasty. Thus the element of wood produces one, and its *Shángti* forms its founder. Then the element of fire another, and so on." Again, "This is the doctrine of the Chinese philosophers regarding the revolutions of the elementary generations, or five *Shángti*..... On the doctrine which we have been considering, depends in part the knowledge of what the Chinese deem Divinity: each dynasty, in all its acts, guiding itself solely by the revolutions of that element by whose power it rules, so as to show forth in everything the glory of the *Intelligence* of the dominant element, or the *Shángti* which governs it." In the next section, he says, "Besides the Supreme *Shángti*, who presides over all heaven, there are five other *Shángti*, who preside separately over the five regions of heaven, the five seasons of the year, and the five elements, thus dividing the burden of the Supreme *Shángti*." De Guignes, in a note says, M. Visdelou should have quoted the passages from the authors who establish the belief of these various *Shángti*; as this doctrine is not to be found in the Shú King."

It is to be found however in the 孝經 *Hiáu King*, where it is said, that "Chau Kung at the celestial sacrifice associated 后稷 *Hautsih* with 天 Heaven; and in the ancestral temple, he associated 文王 Wan wáng with the *Shángti*." The commentator tells us, that the *Shángti* there mentioned, were the *Shángti* of the

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five quarters. Another commentator on the same passage, says, that "those five *Ti* are the azure *Ti* of the eastern quarter, 靈威仰 *Ling-wei-ngáng*; the Red *Ti* of the southern quarter, 赤熛怒 *Chih-piáu-nú*, &c.; and that these *Shángti* of the five quarters are each of them *Shángti*." This is again referred to in the 38th section of the 廣博物志 *Kwáng-poh-wuh Chí*, where the emperor, in sacrificing to the Shangtí of the eastern quarter, is described as putting on an azure robe and crown; and in sacrificing to the *Shángti* of the southern quarter is said to have put on a red robe and crown, &c., with especial reference to the colors which are supposed to distinguish the five *Ti*. Again, a commentator on the *Chau Li*, Vol. 3. page 10, says, "according to the regulations of the Chau dynasty, the ceremonies observed in sacrificing to the five *Ti* were the same as those observed towards Heaven, in order to denote their elevation; but they differed in some respects from those offered to Heaven, in order to mark the distinction between them."

From a review of the above remarks, we conclude that the 五帝 *Wú Ti*, and 天 *Tien*, have various points of resemblance. They are alike called *Shángti*, or the Divinity. They are, according to Kánghí, severally worshiped with the highest honors at the various borders of the country. The ceremonies employed towards them are in many respects alike, to show the resemblance between them. In paying divine honors to ancestors, the highest homage is associating them either with 天 *Tien*, or the 五帝 *Wu Ti*. These are supposed to have a presiding control, either generally or particularly, over various departments of nature, and to take under their patronage the different dynasties. Neither *Tien*, nor the 五帝 *Wú Ti*, who preside over the elements, are ever spoken of as deified mortals, and the private names attached to the latter are denounced by the orthodox, as unclassical and superstitious. The inference therefore is, that they are like gods in the Chinese estimation, and that the word *Ti* is an appellative applying equally to the whole six, in the sense of an invisible being not of human origin, having an agency in the government of the world. *Ti* is thus a generic term, used to designate a class of invisible Beings, in the estimation of the Chinese, of the highest kind.

Dr. Boone adds, with regard to Heaven and the *Wú Ti*, that "neither of these invisible beings, distinguished by the title of *Ti*, have ever been worshiped by the people of China, but the worship of them has always been confined to the emperor." This but con-

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firms the suggestion we have thrown out in the preceding paragraph, that they were in the estimation of the Chinese invisible beings of the highest kind For it is a well-known theory of the Chinese, that like must worship like, or the invisible beings can not be induced to come. Thus the emperor worships the Supreme in their estimation, and those who are supposed to resemble him in any way, while the worship of invisible beings of an inferior kind is left to the various grades of officers. Of course, this is a theory of which no Christian can approve; but when the object is to ascertain the views of the Chinese regarding certain invisible beings, we may legitimately infer that the circumstance of their worship being confined to the emperor is a proof of their divinity in the estimation of that people.

Dr. Boone says further, that "the worship of the Five Rulers was discontinued by the Ming dynasty, A. D. 1369, and has never since been resumed; so that the title of *Ti* is applied to only one Being, who is now an object of worship in the state religion, viz. *Tien*." If so, then the religion of China has assumed a monotheistic feature during the last few hundred years, more decidedly than before; inasmuch as but one invisible and underived Being is designated by a term which is said to be one of the names of Heaven; and only one being is honored with supreme regard in the services of the state ritual; this one being is *Ti*, and therefore God *par excellence* in the estimation of the Chinese.

But Dr. Boone adds, "this Being is not worshiped by any of the people of China, but only by the emperor; the honor of worshiping *Shángti*, the Ruler on High, being reserved exclusively to the *Hwángtí*, August Ruler on earth." We grant that the privilege of *sacrificing* to the Supreme, according to the state ritual, is exclusively claimed by the emperor, as the high-priest of the nation; and any interference with such right is considered as a usurpation of imperial dignity, and punished as treason against the state. But every man is at liberty to 事天 serve Heaven, and to 歡天 pray to Heaven, as well as *Shángtí*: while the ugliest person, if he but fast and bathe, may 祀上帝 even sacrifice to the Supreme in the ordinary way, so long as he does not attempt to imitate any of the sacred rites which are peculiar to the imperial services. Instances of this calling upon and honoring the Supreme occur every day. In a collection of essays by various learned men of the present dynasty, we have one on praying to Heaven, in which the writer speaks of his daily prostrating himself before the Deity in his estimation,

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offering up incense with prayers and tears, confessions and supplications, with the greatest reverence to *Shángti*. This must be considered worship, as much as prayer was among the Israelites, under the Mosaic economy, when the business of sacrifice was confined to one class of the people, and the highest services of religion were performed by the high-priest alone. It could not be said, that Jehovah was not worshiped by the people of Israel, because the high-priest alone could enter into the Holiest on the day of atonement; and so *T'ien* or *Shángti* may be worshiped by the people of China though they do not engage in the services of the state ritual. "How can it be maintained," asks Dr. Boone, "that the term *Ti* (thus restricted to one being) is the appellative name of God?" To this we reply, the term *Ti*, or *Shángti*, having been restricted from several beings to one, does not alter its appellative character in the Chinese language, no more than the words *Elohim* and Θεος could be considered as less appellatives than before, because these words were taken as the appellations of one Being only, to whom they might be said properly to belong.

With regard to Dr. Boone's argument on page 85, that the use of the word *Ti* for God, in the first comandment, would forbid all obedience to civil rulers, we have only to refer to pages 79–83, of the Inquiry. In addition to what is there said, we may just observe that in Dr. Boone's statement, there is in our estimation a want of consistency, which, if observed, would greatly weaken the force of his objection. He says, supposing the first commandment to run thus: "'The Ruler says, besides me thou shalt have no other Ruler;' what does this say, but that *He*, who is *the Ruler par excellence* forbids men to sustain the relationship of *the ruler* towards any other being than himself?" Here we may observe, that the word *Ti* in the above sentence, whatever it means, ought to be understood in the same way throughout; if so, then it would mean, "He who is *the Ruler par excellence* forbids men to regard any as *the Ruler par excellence* besides himself;" or he, who is the Divine Ruler, forbids men to regard any as the Divine Ruler besides himself. This we conceive would not be interfering with civil obedience, nor "forbidding men to sustain the relationship of *the ruled*" towards any other being than the one speaking. Whatever that one Being is, he requires men to regard him only as such, and forbids men to look upon any other in the same light. The word must convey the same meaning in the former part of the sentence that it does in the latter; as no writer would use a single term in different senses, when the

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reference is the same. Dr. Boone, by varying the term in the sentence, has endeavored to make the commandment thus rendered, bear against civil obedience in what we conceive an inconsequential manner.

For an answer to the other objection urged by Dr. Boone against the use of *Ti* as the translation of *Elohim*, because it would not exclude from religious worship multitudes of beings who are worshiped by the Chinese, we refer our readers to the remarks on page 84 of the Inquiry.

On the subject of 上帝 *Shángti*, and 天帝 *T'ienti*, Dr. Boone remarks, that "Neither of these phrases is the appellative name of God in Chinese; and the use of *T'ienti* could only be advocated on the ground that it was a title of the chief God." In reply to this, we refer to pages 164–168 of the Inquiry, wherein it is shown that *T'ienti* is used by the Chinese literati for various spiritual intelligences, besides the Supreme in their estimation, while the Táuists employ it, not only for the Supreme Being, but consider it as generic for a large class of beings treated by them with divine honors. The Budhists also designate the God 釋加 *Sakya* by the appellation *T'ienti*. Thus it appears that *T'ienti* is not the title of the chief God, but an appellative for Divine beings generally, on which grounds the use of it is advocated.

The remarks of Dr. Boone on page 87, have already occupied our attention in the Inquiry, pages 35, 67, and 84. We merely refer now to his query, "what would be thought of the English translator who should use the word *king* as that whereby to render *Elohim* into English? and yet *king* is not more commonly used as the title of the ruler of the English nation, than *Ti* is as the title of him who rules over the Chinese people." To this we reply, that had the word *king* been used by English writers unqualified and alone, for God by way of eminence, and other invisible intelligences having some share in the management of the world, as has been the well known practice of the Chinese, we should then have been warranted in using that term as the translation of *Elohim*, because it would have conveyed to the English mind the idea which *Elohim* was intended to convey; indeed, we should have been necessitated to use it, if the English had no other term by which to convey the natural idea of God. But allow us to ask, what would have been thought of the English translator who should use the word *spirit* to render *Elohim* into English? And yet *spirit* is not more commonly used for invisible intelligences of every kind both high and low, good and

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bad, among the English, than *Shin* is among the Chinese; while it is admitted by those who plead for the use of *Shin*, that it is never used by any Chinese writer for God καθ' ἐξοχήν.

After summing up the arguments in favor of *Shin*, Dr. Boone concludes by saying that "whatever objections may be urged against the use of *Shin*, must be answered by the exigencies of the case, and this word must be used to render *Elohim* and Θεος *malgré* all objections." This pleading of the exigency of the case as answer to every argument appears to us a tacit admission, that the objections against *Shin* can not be otherwise met. It surely could not have escaped the mind of Dr. Boone that the exigency of the case must be very strong indeed to weigh against all and every objection, and that the exigency of the case could be pleaded on one side as well as the other. Should we say that *Ti*, and its corresponding terms, are the only words which the Chinese language affords to express the idea of God καθ' ἐξοχήν, and that therefore it must be used to render *Elohim* and Θεος, in spite of all objections, we are persuaded that Dr. Boone would not readily yield assent to our assertion.

Dr. Boone's statement, that "he would, if he could, remodel the literature of the country, and forbid the employment of *Shin* for the human soul," is equivalent to an admission that it is necessary to remodel the literature of the country, in order to establish his point. If so, then it must appear evident to every attentive observer that he has chosen a wrong term, which he can not carry without turning the language of China upside down. "But we must," he says, "take the Chinese language as it is, and only use the best term it affords us, it being the only medium through which we can make the Chinese acquainted with the Sacred Scriptures." In this we entirely coincide; but this is very different from remodeling the literature of the country as before intimated. To make ourselves intelligible to a people, we must use their language as they are accustomed to employ it; all departures from this rule will only ensure the defeat of our own object. To use *Shin* for God καθ' ἐξοχήν is a departure from this rule; to use *Ti* and its corresponding terms for God by way of eminence, and other invisible beings having an agency in the government of the world, is not: therefore we prefer the latter.

The objection which, in Dr. Boone's estimation, has weighed most with the missionaries against *Shin*, is, that "it is used for so many contemptible deities, that it seems almost a contamination to call Jehovah by a name that is common to such beings." This, however, has had little weight with us. Our objection against the term

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is that it means *spirit* in every instance, and God by way of eminence, in none. In this, then, it differs entirely from Θεος or *Deus*, which terms, though they were employed for Priapus, Sterentius, &c., were never used for the human spirit, and were frequently employed for God by way of eminence. Let the advocates of *Shin* divest it of the former, and prove that it is used for the latter by sufficient classical authority, and we will gladly adopt *Shin*, notwithstanding it may be used for the whole *turba Deorum*, down to the very lowest and most insignificant Divinity.

Art. II. *Anecdotes given by Chinese authors to inculcate a moral or to illustrate human conduct.*

The man who was anxious about his two-hundredth birthday.

An old man, both rich and honorable, whose sons and grandsons filled his hall, had a large crowd of guests assembled around his door to congratulate him upon his hundredth birthday; but he knit his eyebrows as if he was unhappy, till the crowd asked him what he was grieving at amidst the general joy. "I am not anxious about anything," said he; "only I was thinking that on the anniversary of my two hundredth birthday, there will be many hundreds and thousands more guests, and how shall I be able to remember them all?"

Moral. How silly thus to borrow trouble!

Deducting two taels a night.

There was a kind old man, who took pleasure in charitable acts, who one wintry night saw a man sheltering himself under his eaves, and invited him into his house. A glass of warm spirits cheered him up, and he remained through the night, but owing to the snow the host made him stay that day and the next, when the weather cleared up. As he was about to go, he begged of the old man the loan of a knife; taking it up, he said to him, "We did not know each other before, but I am going to destroy this body in order to requite your great kindness." The old man much surprised, stopped him; "You would greatly injure me by such a deed, for to have a man die in my house without any reason will waste twelve taels or more money, besides all the trouble." The rogue replied, "I avail of your suggestion; it will not be well to have so much annoyance, just

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get the twelve taels for me, and I will go." The old man, greatly provoked, aroused the whole neighborhood with his objurgations, but in order to appease him, gave six taels, sighing as the wretch was going, "Who would have thought I should ever meet such an unconscionable man?" "You do'nt call yourself unreasonable," rejoined the chap, "but say that I am so; now if you had but a good heart, you would not only have kept me the three nights, but would not have deducted two taels for every night I stopped here, from what I should have cost you if I had used the knife."

Moral. We regard this man as very ungrateful thus to requite the kindness shown him, but how many people there are in the world like him! Men are placed in positions of power, honor, influence, and emolument by imperial bounty, who never think of the favors they have received, but requite these benefits by injuring the people, destroying their property, and weakening the authority of the monarch. Parents rear their children with infinite labor, anxiety, and expense, and how often these sons regard them as enemies, and embitter their declining years with unnatural ingratitude.

"*Leaving me only that wretched beggar.*"

Cháng and Lí were once walking together, when seeing a rich old man coming in his sedan with many slaves, Cháng pulled his companion aside within a doorway to hide themselves, saying, "The man in that sedan is my near relative, and if I do not retire from his presence, he will needs get out of it to salute me, which would be very troublesome and inconvenient to him." Lí replied, "Of course, then, you ought to step aside." Going on, in a little while, they saw a man on horseback, followed by many runners, whose dress and cap were well arranged; and Cháng again pulled his friend aside into a doorway, observing, "The gentleman on horseback has been my intimate friend from boyhood, and if I meet him it will cause him great trouble, for he will certainly stop and get off his horse to salute me." "To be sure, then, you ought to withdraw," said Lí. They then both went on, and soon saw a beggar, with tattered garments and torn cap, bowling out as he came up. Lí, pulling Cháng, and turning aside into a doorway, said, "This miserable beggar is my near relative and intimate friend, and I wish to avoid him, for if he sees me, he will not be at all ashamed of me." This surprised Chang, who said, "Why do you have such sort of friends?" Lí said, "You pick out all the rich and good for your friends, and leave only the empty handed beggars to annoy me; what else can I do?"

Moral. This general practice of currying favor with the rich, and inducing men to despise the low is very mean: how much more base, when persons lie about it!

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The man who wished to be changed into a father.

An old rich man called his debtor to his house and told him, "You barebacked beggar, you've nothing with which you can pay me; swear to me how you will repay me in the coming world, and I will burn the account, and not ask for anything." The man said, "I should wish to be changed into a horse, that your honor might ride me till I had paid the whole debt." Upon this, the old man assented, and taking up the bill burned it. Another one of his debtors, coming in afterwards, and saying, "I should like to become an ox, and plough the fields, or drag the harrow for my lord till my debt was cancelled," he likewise burned his account. Sometime after this, one of his largest debtors remarked to him, that he should like to be changed into his father that he might liquidate his debt. "You not only owe me considerable money, which you will not repay," said the old man, rather provoked, "but you also wish to urge me to depart from right; what justice is there in this?" "Just hear me," rejoined the man; "I owe you a great amount, and instead of being metamorphosed into a horse or an ox in the next world to repay you, I wished much rather to become your father; the care and labor of a life, without regarding myself, might perhaps accumulate many fields and houses, which I should not think of enjoying myself, but would joyfully give them over to you. Would not this be settling your debt!"

Moral. When persons have spendthrift children, who dissipate their wealth like "boiling water or melting snow," such conduct as this old man's is explainable; but it is painful to see an old man growing so foolish.

A dumb man speaking.

A certain beggar feigned dumbness, and begged for alms in the streets and markets, pointing with one finger to his clap-dish, and with the other hand to his lips, grunting, Ah! Ah! One day he got two cash, with which he bought whiskey, and drinking it up, said, "Give me a little more whiskey." The rumseller said, "You come in here constantly, and have never been able to talk; how is it you can speak to-day?" "I got no money other days, what should make me talk; but I got two cash to-day, and now of course I can say something."

Moral. Money nowadays will make most men speak.

Brothers cultivating a field together.

Two brothers were partners in cultivating the same field, and when the time of harvest came, and the younger was about dividing

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the grain, the elder said, "You and I are good brothers, but if we take this petty carefulness about our portions, I am afraid observers will say we are measuring and estimating everything to the loss of harmony and propriety. Let me take the upper part of the grain this year, and you the lower straw part, while next year you can take the upper part, and I will take the lower; and thus alternate year by year." The younger assented. Next year, in the spring, the younger remarked to his brother that it was time to set out the rice shoots, to which he replied, "That is true, but I hear that it is going to be a very dry season this year, and I am decided to plant taro this spring; besides, you agreed to take the upper half of the crop this year, and I the lower part, alternating year by year, which we considered a fair division; and now you must not alter the arrangement."

Moral. Those who scheme only for their own benefit and never think of others, are plenty everywhere, and even friends offend each other in this manner; "but who can tell whether Venerable Heaven will let you trifle so with rectitude?"

ART. III. *Notice regarding Christian Tracts, in the Chinese language, designed for publication under the patronage of the American Tract Society.*

IN connection with the subjoined *Notice*, some facts relative thereto will not be deemed out of place. It is now almost twenty years since the American Tract Society began to appropriate its funds for the publication of tracts in this country, and it has already expended several tens of thousands of dollars in their preparation and publication. From what we know of its generous designs, we are warranted to expect these operations will be continued, and extended, and enlarged. The tracts hitherto distributed by its agency have consisted of Scriptural extracts, translations of its own standard tracts, —or new tracts written for and approved by the Society. To facilitate its operations, a Committee was long ago appointed, consisting of gentlemen, acquainted with the Chinese language, to examine and report to the parent society on all new tracts.

This committee at present consists of three members, the Rt. Rev. Bp. Boone of Shánghái, the Rev. Dr. Bridgman of Canton, and the Rev. Wm. Dean of Hongkong.

At a meeting held in Shánghái, in September last, among the resolutions adopted, were two, which we give as we have had them reported to us.

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The *first* relates to a *New Series of Tracts*, to be composed of such as shall be written expressly for the Society, or of the old ones thoroughly revised. The *second* refers to the *word* in Chinese that shall be used for *God*; the Committee, being unanimous that no tract should henceforth be recommended to the Tract Society in which the word *Shángti* is used for God, resolved to recommend the word *Shin*.

Although any comments or opinion we might express, touching these two resolutions, could have little influence with persons in China whose duty it may be to prepare the *new series of Christian Tracts*, we yet gladly seize the opportunity of expressing our entire and hearty concurrence in the action of the Committee. The old tracts were no doubt the best that could be had when they were adopted; some of them may still be good, and when carefully revised, everyway worthy of continued patronage. Still the time has come when new and better ones can, and should be prepared. It is time, too, we think, that some *one* term should be agreed upon, among Protestants, to stand in Christian publications in this language, where Θεος does in the Greek, and אלהים in Hebrew. We do not know the opinion of all the Protestant missionaries in China on this subject, but we think that a majority of them prefer the word *Shin*.

NOTICE.

It is requested, that persons furnishing tracts in Chinese, for the patronage of the American Tract Society, will send to the subscriber six copies of each, for the use of the Committee of examination.

WILLIAM DEAN,
Secretary of Committee.

Hongkong, January 1st, 1849.

ART. IV. *Journal of Occurrences: Robbery in Canton; pirates captured at Shánghái; security enjoyed by foreigners there; cold weather and sickness at Shánghái; death of Rev. John Lloyd; memorial of the governor-general relating to cassia; a god honored by the emperor; opium cultivation extending.*

Robbery and arson. A daring robbery took place on the 11th inst. at Canton. One of the servants in the employ of Messrs. Blenkin, Rawson, & Co. having purloined part of the plate, which he knew would be wanted at a dinner party on the morrow, endeavored to conceal his crime, and convey the impression that the house had been attacked by robbers, by suspending

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from the verandah a rope, near which a knife and some loose powder was found, and placing slow matches in such positions as would explode several small parcels of gunpowder in the parlor. The powder went off in the night, destroying the carpet and injuring the furniture, but the noise aroused the household, so that no other damage was done by the fire. The criminal was examined by the magistrates, and we hear has been since beheaded.

Pirates captured at Shánghái. Within the last month, several piratical vessels have been seized, and numbers of their crews brought to Shánghái as prisoners, to be decapitated. These seizures are the results of the special efforts recently made to suppress these piracies, which of late have been so injurious to the native trade. The government has now eight or ten new cruizers building, intended for this service.

Security enjoyed by foreigners, residing in Shánghái, or visiting the place, is gradually extending. By the *Fixed Regulations*, the distance to which they may go is limited to such places as can be visited within one day; no one can be absent from Shánghai beyond 24 hours. But the local authorities are willing to allow a longer period in special cases. Mr. Alcock, H. B. M.'s consul, with his family, and Mr. Interpreter Parkes, left the city for the "Hills," more than a week ago, and are still absent. Two or three weeks since, the Rev. Mr. Way and family, and the Rev. Messrs. Dean and Goddard, with a passport from the intendant of circuit, proceeded in boats, viâ *Chápú*, from Shánghái to Ningpo. The latter gentleman has just returned by the same route. Dr. Medhurst and other missionaries continue to repeat their visits to the neighboring towns and cities. Several Roman Catholic missionaries reside in a village four or five miles from Shánghái, having a residence secured to them there by the Chinese authorities.

Cold weather at Shánghái. The cold wet summer and autumn are likely to be followed by a cold winter. On the morning of the 12th ult., the mercury was below freezing point; and ice formed full half an inch thick. These frosts have given the death-blow to the cotton in this vicinity, and the crop, in many places is exceedingly slender—almost an entire failure.

Sickness. There has been a good deal of sickness among both foreigners and natives at Shánghái. Among the Chinese are some cases of the small pox. This mortality has made the natives unusually devout, and thousands and thousands are going in idolatrous processions, carrying images of their gods in state. One procession, a few days ago, was more than two hours in passing, and scores of men in it were mounted on horseback.

Died, at Amoy, Dec. 6th, Rev. JOHN LLOYD, member of the mission of the Am. Presbyterian Board, aged 35 years. We have heard of this afflictive event from the Rev. W. J. Pohlman, who has communicated some particulars concerning the sickness and death of Mr. Lloyd, and a few biographical notices of his life, labors, and character, contained in an abstract of some remarks spoken at the funeral. He was attacked with typhus fever on Wednesday, Nov. 22d, and by the first of December had apparently passed the crisis of the disease, and so far recovered his strength, that thanks were rendered to Almighty God in the public services of the Sabbath for his healing mercy, and hopes entertained that the sufferer would soon again join in them. On the next morning (4th inst.), an alarming turn of sinking and prostration came on, from which he never rallied, but continued in a state of insensibility and apparent unconsciousness until 4¼ o'clock A. M. of the 6th, when he fell asleep in Jesus, just four years after his arrival.

"The Rev. JOHN LLOYD was born in Huntingdon Co. Pennsylvania, U. S. A., Oct. 1, 1813. The first fifteen years of his life were spent at home, where he received a strict religious training, and as good an education as the district schools afforded. From his sixteenth to his twenty-first year, he acted as clerk in several establishments, and improved all his leisure hours in acquiring knowledge, reading with avidity such books as came in his way, especially

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those of a historical character. The pursuits of trade were not, however, congenial to his mind, and he longed to go through a course of study. He commenced his classical studies at Jefferson college, Canonsburgh, Pa., in the spring of 1834, under the presidency of the Rev. M. Brown D. D. In the second session of his collegiate course, there was a powerful revival of religion at the institution, during which, under the ministrations of the president and others, he became a subject of renewing grace. He made a public profession of religion in March, 1835. He has often spoken of a favorite place for prayer by the side of a fallen tree in a field where he retired for communion with his God, and enjoyed many precious seasons of prayer. Between forty and fifty persons made a profession of their faith in Christ at the same time, one of whom was Rev. W. M. Lowrie, who was drowned by pirates, last year near Ningpo, and with whom our departed friend formed a most cordial and delightful intimacy, which continued through life.

"In September, 1839, Mr. Lloyd took his degree of A. B. at Jefferson college, and the next year began his studies with a private clergyman, preparatory to entering the sacred ministry. The degree of Master of Arts was conferred on him at the annual commencement in 1843. In 1841, he entered the Theological Seminary at Princeton, N. J., and in 1844, was licensed to preach the gospel by the Presbytery of New York; and June 22d of the same year he left his native land as a missionary to the Chinese, in the ship Cohota, and reached Macao, Oct. 22. He there met Messrs. Hepburn, Lowrie, and Cole, of the same mission; after consultation with those brethren, and those who accompanied him, it was decided that he should proceed to Amoy with Doct. Hepburn, who was then at Macao on account of his wife's health, which he accordingly did, and reached Amoy, December 6th, 1844.

"His course from that day to this is well known to us all. With earnest alacrity, he devoted his energy and time to the acquisition of this difficult language;—and now when he had nearly reached the goal he aimed at, and was becoming fluent in speaking, it pleased the Master to take him to himself:—thus teaching us, that however well qualified we may be to carry forward the Lord's work he can get along without us, and find other agents to accomplish his purposes.

"To the speaker, Mr. Lloyd was peculiarly dear as a family friend, and an endeared associate nearly all the time of his residence at Amoy. He was kind and uniform in his affections, faithful in his friendship, and equable in his temperament; firmly conscientious in respect to duty, and stable in his personal religion. He was laborious in his efforts to save the souls of the heathen, vigorous, sound and discriminating in his views of truth; in short, he may be characterized as humble, methodical, persevering, devoted and conscientious, a man much beloved, and in whose heart, grace reigned. He was permitted to bear public testimony in favor of Christ among the Chinese, for by applying himself almost exclusively to the spoken language, he made good progress, and could communicate religious truth freely to the people, with whom he was universally popular. Had he lived longer, we had much to hope for from his future labors."

The funeral ceremonies were attended by a large concourse of natives, and an address delivered to them by Rev. Mr. Young with a view to improve the solemn event. The crew of the American ship Carthage, capt. Fox, acted as bearers, and the flags were hung at half mast on the day of his death

The following memorial from the governor-general is extracted from a late Peking Gazette, for the purpose of showing the misrepresentations of his excellency to his imperial master respecting an affair which happened last summer, and on which he ought to have better informed himself.

Su, acting governor-general, &c., memorializes for the purpose of advising in regard to an individual, who formerly contributed money in his own pro

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vince in order that he might receive from government a magistracy in another department, and who relying upon his official standing has been improperly intriguing and borrowing the assistance of foreigners in order to inflict injuries upon other people. Respectfully folded in an inclosure, a memorial is herewith presented, requesting that the affair may be brought up for investigation and judgment, and that the individual mentioned may be degraded from his official rank. Looking up I implore the favor of the Imperial consideration.

I beg leave, therefore, to state in the premises, that the consul of the English nation forwarded a communication, stating that an English merchant had dealings with the firm of Sangtái, and purchased of them cassia to the amount of some tens of thousands of catties. The vessel which contained the cassia was moored in the river near the Macao Passage. He desired, therefore, to have it removed from the vessel, and placed in the Tungfáh storehouse belonging to the said firm. The said Chinese merchants sent to inform the English merchant, that there were several porters, Yáng Meitsz' and others, who had contrived with false pretences to prevent the removal of the cassia. Now with reference to the various particulars, as they were related by the Chinese dealer, the request has been presented [by the English consul] that the matter may be taken up and proceeded with according to law, and orders issued prohibiting, &c., &c.

As in duty bound, therefore, having examined, I find that in the sale and transfer of goods between the Chinese and foreigners, when the goods require transporting and to be packed away in the storehouses, the management of all business of this nature is in the hands of the native merchants. The foreign traders have no trouble or concern in the matter. On what ground then does the said consul in such a sudden and unprecedented manner, and in language intolerably arrogant and haughty, demand that a proclamation should be issued; and that too, as it happened, just at the time when orders had been given for the investigation and adjustment of the difficulty? In consequence of the representation of Shau Kí, the chief district magistrate of the district of Pwányū, requesting that the said consul might have leave to make a statement of the circumstances which had already transpired, and in view likewise of the representation of the chief partner of the Sangtái firm having been sent in to the district magistrate, consequently the district magistrate, in connection with the ex-superintendent of the anchorage, Ho Kingling, and others, proceeded to make investigation and adjustment of the affair. The case then was as follows, as appears from their investigation. The firm of Sangtái having sought, but without success, to reduce the wages of the porters, resolved to hire porters of their own choice to perform the work. And this led to an altercation with Yáng Meitsz' and his company. The said district magistrate and his associates having however made an earnest representation of the matter, the porters in question began of their own accord to consult about reducing the price of the porterage. The chief of the said firm, Meh Fan, not yet having shown his face, an individual, reported as having purchased by contributions to the government the rank, and being designated ultimately to the office of prefect in the province of Chehkiáng, viz. Meh Kingpei, puts himself forth, saying that Meh Fan is his uterine brother, and that he himself had a concern in this business, and trusting to a malignant and contemptuous behavior, he obstinately refused to yield any compliance. There were also two foreign merchants who entered into the controversy, and united their voices in the clamor. The said district magistrate and the others having thus labored to perform their duty in admonishing, and in efforts to arrange the matter properly, although the foreign consul took no actual part in the controversy, yet that he was really leagued with the Chinese, and set them on in their base conduct is most manifest; he having in the meantime sent in a petition praying that the matter might be investigated and adjusted. As in duty bound, therefore, in view of all these circumstances, I sent an official dispatch, ordering the prefect of Kwángchau fú, Yih Táng, to transmit the orders to the said candidate for official rank. Meh Kingpei, and to associate with himself another, an expectant of the office of prefect, Tsáng Lih-ngáng, and that they in concert should make a thorough investigation, and have the matter

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properly adjusted A minute investigation having then been made and completed, afterwards, as appeared from the representation of the said officers respecting the investigation, it was found according to the statement of Meh Kingpei, that he belongs to the district Shunteh. of On account of his having made contributions for repairing a fort, he was mentioned for consideration, and was honored with the rank of prefect, being designated to the province of Chehkiáng on account of his being in mourning in his native province.

His elder brother Meh Fan opened a storehouse connected with the Sangtái firm. It appears that a vessel had come from Kwángsí, where she had gone for the purpose of obtaining a cargo of cassia bark, and was anchored in the river about the Macao Passage. The English merchant came to the firm and settled the bargain by the payment of earnest money—but was prevented from getting the cassia removed from the vessel in consequence of the interposition of Yáng Meitsz' and his company, they persisting in demanding that he should hire their laborers—by this means leading to an altercation, as was still further shown. It appears then, upon investigation, that the said firm had sent to Kwángsí, and having bought up a quantity of cassia brought it to the provincial city. But it had not yet been deposited in the storehouse. Wherefore then should the English merchant proceed to make a bargain for the cassia by the payment of a sum of money, before the article had been removed, seeing that always heretofore the care and responsibility of moving goods has devolved upon the masters of shops, and the purchasers have had no occasion to trouble themselves with this business? And wherefore does the English consul in their behalf send in a communication—again bringing the subject forward, and abetting the others in their controversy? Moreover, in the communication of the English consul it was observed, "that according to the account of the affair presented by the Chinese merchant, the porters who objected to the goods being removed by the workmen belonging to the firm, still were not willing in case of any loss or injury being incurred in the removal of the cassia to be responsible for the damages." This bribing of the foreigner on the part of Meh Kingpei, as also his alleging that the porters were not willing to be accountable for the goods, are established by the most positive and reliable evidence. One by one, the several steps in this evil work have been thoroughly sifted and brought to light. The said candidate for official rank in despite of all reason, and being entirely destitute of words, refused to have anything to say or to do upon the subject, thinking no doubt to maintain his cause by his own villainy and artful representations. A petition then having been sent in requesting that a memorial should be presented for his degradation, I the governor, with the others, having taken a thorough review of the subject, find that the poor people employed in carrying burdens are accustomed by this means to obtain their living. On account of the master of the shop having sought to reduce the price of the porterage by employing laborers of his own to perform the work, there would indeed have been reason to apprehend that such a course would tend to deprive them of the means of living. That they should therefore have proceeded to an altercation, and sought to secure their end by hindering the transportation, is not to be wondered at; for it is only in accordance with the principles of justice, and the ordinary feelings of humanity. The aforesaid candidate for official rank, Meh Kingpei, formerly began the world in the capacity of a petty partner in a foreign goods shop. Originally he discharged the office of a sort of broker for market dealers. But having had the good fortune to attain to the quality of an official personage, what then must be do, but falling deeply in love with his dear self, to seek in this manner to diminish the wages for the transportation of the cassia?—thus leading to an altercation with the porters. Being, as already shown, of a base and avaricious character, he has also been found intriguing and endeavoring to bribe the foreign consul, in the first instance to put forth with much seeming apprehensions his statement of the matter—and then in the second place to join his voice with the rest in creating a brawl, at the same time in a very singular and improper manner throwing contempt even upon the laws; although the said foreigner was all the while conscious that he was only availing himself of his hypocrisy to set other people by the ears—which having done, he returns

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again to his usual quiet and unconcern. If the most rigorous measures are not taken against these wicked and dissolute fellows—and companies of them set themselves to imitate and surpass each other in their misconduct—and they are in haste also to stir up foreigners to combine with them in setting the laws at defiance, then as it respects the keeping the whole body of foreigners and citizens,—a magazine of such combustible materials—in any state of safety or quiet, such a state of things will at least furnish great impediments and render its accomplishment next to impossible. It is but natural and proper therefore that a memorial should be sent in for the purpose of censure, and to request that the Imperial decision touching this Meh Kingpei, having in his own province contributed money in order to purchase the official rank of prefect, may be given—and that immediate measures may be taken to degrade him, in order the more certainly to secure responsible and substantial evidence—that all the facts and circumstances may be particularly and faithfully considered—and that the case be dealt with according to the strict tenor of the law—in order that magistrates being once intrusted with office may beware of holding a secret intercourse with foreigners, or of seeking foreign aid to inflict injuries upon other people.

It appears very strange to us, familiar as we are with the leading tenets of our faith, and conversant chiefly with the usages of Christian countries, that such subjects as the following should be presented to, and receive the approval of, the ruler of a great empire. But not only such, but far more silly and idolatrous acts, are constantly done by this people and their rulers.

Sü Tsihshun, lieut.-governor of Shántung, kneeling, memorializes respecting the Dragon God of the coasts, who has greatly manifested his spiritual protection, at the same time earnestly begging for a new title to be conferred upon him in order to please the popular feeling. Your minister has found that on the Tsihyáng hill, about 30 *li* distant from the district town of Wantang in Tangchau fú, there is a temple to the *Lung Shin* or Dragon God, which is generally reported to have been built in former times; at every time of drought or flood, whenever this god was besought, he answered immediately, and if the traders and fishermen along the coasts suddenly met with winds, and with pure hearts reverently prayed to him, he never failed to turn the tempest into a calm, and preserve their sails and masts. His divine favors also fell on the marts, and the people blessed him for mercies extended to the distant villages.

Now it appears that the people and gentry of the towns and villages have unitedly petitioned, begging that a memorial be presented to the throne requesting an additional title to be conferred; moreover, the intendant of circuit and the prefect have handed in a prepared statement, and the treasurer and judge have also jointly drawn up a paper, containing the truth of the matter I have also examined the *Tsi Fáh*, or Rules of Worship, which says, "Ability to ward off great calamity, and power to rescue from great distress, both require us to glorify the god's answer to prayers in order to recompense his divine protection." Now the efficacy of the Dragon God on the Tsihyáng hill in Wantang district has already blended with that of the gods of agriculture, and his dewy influence more than equals that of Neptune. It would be right to comply with the popular desire, and looking up I intreat a clear mandate to this effect; and if it be right, I reverently pray that a new title may be conferred in order to magnify his goodness. This will gratify thousands and myriads of people, and extend his power over the wind and rain, while perhaps it will bring the benefits of having an enduring trust for peace during hundreds of years. For this I reverently present this prepared memorial. *Reply.* The memorial is recorded.

The Opium Trade is still encouraged by the Indian government, which, by the following extract from the Friend of India of Aug. 24th, appears to be

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making its calculations in the true spirit of traders, who look for a larger consumption by cheapening the price of their goods.

"A notification has just been published in the *Calcutta Gazette*, that the supply of opium for the season of 1848-49 will be 36,000 chests. The supply in 1846-47 was 21,469; in the season now closing it was raised to 28,705. The increase in the first year of augmentation was about 7300 chests, and that increase has now been doubled. Considered simply in a financial point of view, the experience of the past year does not appear to justify so sudden and so large an extension of the supply. When we had occasion to allude to the subject last, we offered a conjecture that the larger quantity thrown into the market would have the effect of reducing the price to Rs. 1,000 a chest; but the average of the eleven sales which have taken place up to this time has been only Rs. 850. It may therefore readily be supposed, that the present increased supply in the face of such a diminution of price, must be the result of orders for enlarging the cultivation which were issued before the effect of that increase on the price could have been known. The larger quantity now advertised for the next year, will have the effect of still farther depreciating the price of the drug; and it is much to be questioned whether even so much as Rs. 800 a chest all round, can be expected for the 36,000 chests to be brought forward in the next ten months. In this case it would appear to be the dictate of prudence to return to the system of more limited supplies. We may possibly have omitted some important element which should enter into our calculation; but if we have not, the financial result of the two years 1846-47 and 1848-49 will stand thus:—

Season of 1846-47.	22,650 chests, at an average of Rs. 1220,	2,64,13,000
	Deduct cost of manufacture at 300,	64,95,000
	Net profit,	1,99,18,000
Season of 1848-49.	36,000 chests, at an average of Rs. 800,	2,88,00,000
	Deduct manufacturing charges at 300	1 08,00,000
	Net profit,	1,80,00,000

The loss will be nearly twenty lacs of rupees, independently of the odium of having assisted to drug a few more millions of the "Flowery nation."

"If, however, government should determine not to diminish the supply, but to trust to the chances of their making up the deficiency, we may consider the price of this article as permanently reduced, for the present, to a sum ranging from Rs. 750 to Rs. 800 the chest; and the profit derived from the cultivation of the drug in the provinces of Behar and Benares will be brought in a great measure to an equality with the duty obtained from the Malwa opium, being in the one case from Rs. 450 to Rs. 500 the chest; in the other Rs. 400. It is not, therefore, probable that there will be any farther increase of the duty on the article raised in Central India. The equalization has been nearly completed by the double process of augmenting the supply from the Gangetic provinces, and doubling the duty on the Malwa drug. This reduction in the cost of the article, may also have the effect of discouraging competition in China itself. It has generally been supposed that whenever the Emperor, finding it impossible to prevent the importation of the drug into the empire, adopted the plan of legalizing the sale of it, and thereby turned into his own exchequer the revenue furnished by the opium which was now monopolized by his officers, he would at the same time legalize the cultivation of it. It was also supposed that the Chinese agriculturists would be able to raise it with so much more economy as completely to supersede all importations from India. But Doctor Impey, in his valuable treatise on Malwa opium which we recently reviewed, states that the cost of a peeul of opium of 133lbs. raised by the Chinese themselves, ranges from $300 to $350, and this opium is so inferior in quality, that any amount that could be produced would not be likely to affect the market in the least. Unless, therefore, there should be a very great improvement in the Chinese mode of cultivation and manipulation, the reduction of the price of opium effected by the increase of production at this Presidency in the past and the future season, will remove the risk of competition in China."

A Correspondent of the Calcutta Englishman says that the increased supply is owing rather to the profit it yields the cultivators, than to the desire of the Company to enlarge the sales, which are to be held monthly during the coming year. The importation of opium into China in 1849 will probably be not far from 60,000 chests, and if the exportation of the precious metals goes on as it has during the past year, not less than 20 millions of dollars will be carried to India. While such an amount of specie is drained from a country like this, where mercantile operations are carried on in precious metals, we do not see how the Chinese can be expected to purchase more and more English manufactures, setting aside the injury done to their morals, health, commerce, and industry, by the use of opium.

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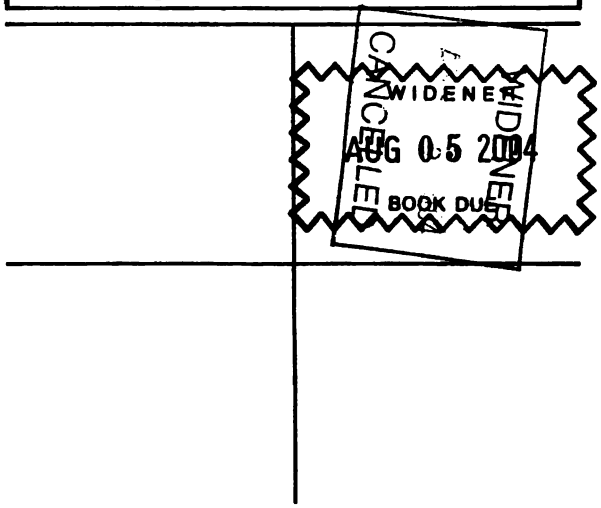

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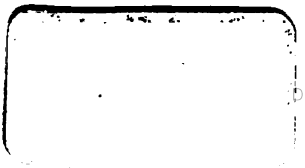

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